

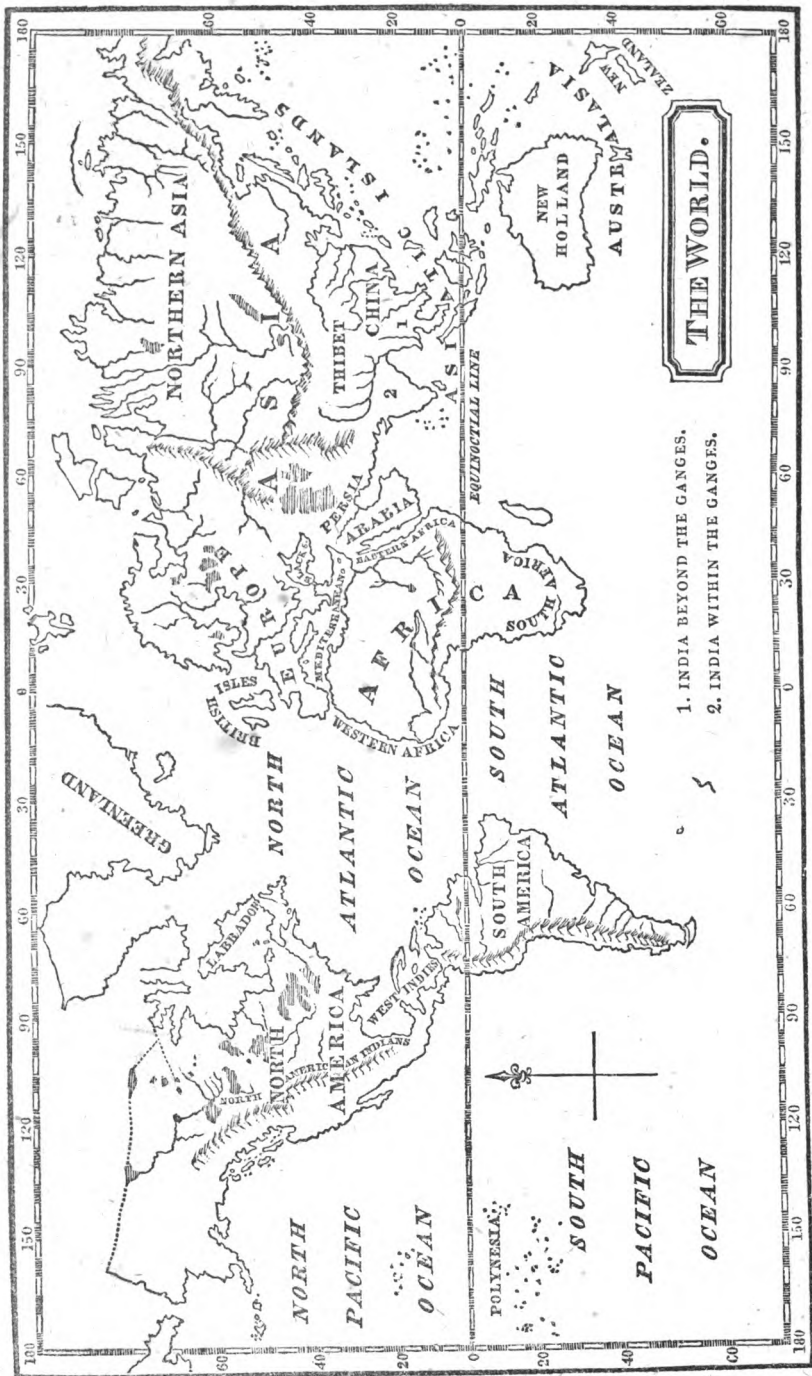
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THE WORLD.

- 1. INDIA BEYOND THE GANGES.
- 2. INDIA WITHIN THE GANGES.

THE
MISSIONARY REGISTER

FOR
M DCCC XX.

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

HIS NAME SHALL ENDURE FOR EVER. HIS NAME SHALL BE CONTINUED AS LONG AS
THE SUN; AND MEN SHALL BE BLESSED IN HIM. ALL NATIONS SHALL CALL HIM BLESSED.
PSALM LXXII. 17.

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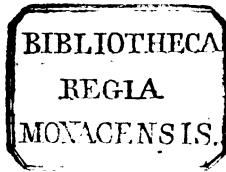
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1820.

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Missionary
Register
for 1820

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JANUARY, 1820.

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

INTRODUCTION.

IN the Survey prefixed to our last Volume, we resumed the Geographical Arrangement which had been adopted in that for 1816, but exchanged for the Alphabetical in those of 1817 and 1818.

In the present Survey, the Geographical Order is still more strictly observed. The Missionary Stations occurring in each great Division of the Survey, are not arranged, as last year, under the heads of the respective Societies: but each Station is taken as it occurs in geographical order; and the exertions there, of Christians of whatever Denomination, shewn distinctly, but at one view.

There are two subjects, on which we are enabled to communicate, in this Introduction to the Survey of the Year, some interesting suggestions and information to our Readers. These topics are of vital importance to the Conversion of the World, as they respect the adequate supply of Christian Teachers and of the Christian Records.

**THE DUTY OF CHRISTIANS TO SUPPLY A SUFFICIENT NUMBER
OF MISSIONARIES FOR THE WHOLE WORLD.**

That "it is the Duty of Christians to send forth Preachers of the Gospel, in such numbers as to furnish the means of Instruction and Salvation to the Whole World," is the leading Proposition of an able Tract, entitled "The Conversion of the World, or the Claims of Six Hundred Millions of Heathen, and the Ability and Duty of the Churches respecting them." This piece was drawn up by the Rev. Gordon Hall and the Rev. Samuel Newell, American Missionaries at Bombay; and was published by the American Board of Commissioners for Foreign Missions. We are happy to have had the opportunity of making this Tract known in this country, by putting a copy which we received from the Board into the hands of a friend, who has republished it, and given it an extensive circulation.

We shall here extract, as well suited to prepare the Reader to travel with us in the following "Survey" round the World, such parts of this Tract as shew the grounds of Christian Duty with

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reference to the whole Heathen World, and prove the ability of Christians, by due exertions, to fulfil this duty.

On the necessity of combining the Instructions of Living Teachers with those of the Word, the writers remark—

That the Gospel is to be propagated by INSTRUCTION, will be readily admitted. But there may be some diversity of opinion, as to the kind of instruction to be pursued; whether it should be the Education of Children in the principles of Christianity—or the distribution of the Scriptures—or, what is emphatically called, *the Preaching of the Word*. These methods are all, doubtless, the legitimate means of disseminating the Gospel; and will each produce the greatest effect, when they all proceed together, and are duly proportioned to one another. But every attentive reader of the Word of God must be convinced, that the greater stress is there placed on preaching. When our Lord commanded that his kingdom should be established in all the world, the means which he pointed out for effecting the object was PREACHING the Gospel to every creature; and St. Paul tells us, that *when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe*. It is fully implied in this declaration, that God has been pleased to APPOINT what the wisdom of this world esteems folly, viz. the Preaching of the Gospel, as the grand instrument and means of salvation in all ages, even to the end of the Christian Dispensation.

In Christian Countries, the distribution of the Bible obviously ought to be limited, only by the number of persons who are able to read it; but it would be an unwise application of the treasures of the Church, to proceed according to this rule in Heathen and Mahomedan Countries. Preachers are wanted, in the first place, to call the attention of the ignorant and careless Heathen to the Word of God—secondly, to direct his mind to such parts of the Sacred Volume as are best adapted to his capacity and circumstances—thirdly, to make explanations where the sense is not obvious—and, finally, to enforce the truths of Scripture by argument and persuasion. Without Christian Teachers, an indiscriminate distribution of the Bible, in Heathen and Mahomedan Countries, would be but little better than throwing it away. Some solitary instances of conversion there have been in Heathen and Mahomedan Lands, which were occasioned by reading the Bible only; but there is no instance on record of a Nation being evangelized by the Bible without the preaching of the Gospel.

Bibles should, by all means, be circulated extensively among the Heathen; but Ministers of the Gospel should be sent along with them. Thousands of Bibles may be sent with every Preacher of the Gospel; but they should not be sent alone. Sending Teachers without the Bible, was the error of the Church of Rome: let it not be the error of Protestants to send the Bible without Preachers.

In estimating, in the following extract, the number of Missionaries required for the Heathen, the authors have taken the Population of the World at what some writers consider a medium statement. On this subject, Geographers entertain very different opinions among themselves.

As to the Number of Preachers, the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfil the command of Christ, to *preach the Gospel to every creature*.

If we send half-a-dozen Missionaries to a country where there are as many millions of souls, we are too apt to imagine that we have discharged our duty to that country—we have sent them the Gospel. The fact, however, is—we have only sent the Gospel to a few individuals in that nation. The great body of the people never hear of our Missionaries, or the religion which they teach. The thing that Christ commands, is, to preach the Gospel to EVERY CREATURE—not merely to a few individuals in every nation.

Let us not deceive ourselves, by general expressions and vague notions. Let us look at the simple fact. The Missionary goes to some part of the

Heathen World. He selects a town or village, the best adapted to his object: and there he fixes his residence. When he has learned the language of the people, he begins to preach to the inhabitants of the place where he resides, and he makes occasional excursions to the distance of forty or fifty miles around him. If he is such a man as Brainerd or Swartz; in a populous country, some hundred thousands may, perhaps, occasionally hear his voice in the course of his Ministry; but his labours are principally confined to a few thousands.

That the number of Missionaries at present employed in preaching the Gospel among unevangelized nations is nothing like an adequate supply, will be evident from a moment's attention to the following general survey.

Let the Population of the Globe be computed at eight hundred millions:

Asia	500,000,000
Africa	90,000,000
Europe	180,000,000
America	30,000,000
Total	800,000,000

The number who bear the Christian Name throughout the whole world, may be ascertained with a sufficient degree of accuracy for the present purpose.

Europe, we know, contains the greatest part of the Christian Population of the Globe. After deducting about three millions of Mahomedans, we may allow the whole remaining population of that Quarter of the Globe to be Christian, in a very general acceptation of that term.

In the United States of America, there are about eight millions that may also be reckoned Christians. The Christian Population of the European Possessions in North and South America is not accurately determined; but it probably is not far from ten millions.

If we include Abyssinia in the list of Christian Nations, we may allow about three millions of Christians for the continent of Africa.

The late Rev. H. Martyn computed the Christians, of all denominations, in India and Ceylon, at nine hundred thousand. If we allow one hundred thousand more for the islands in the Indian Ocean, and one million for Western Asia, we shall have a total, in the whole of Asia, of two millions.

According to the foregoing estimate, the Christian Population of the world will stand as follows:—

In Asia	2,000,000
Africa	3,000,000
Europe	177,000,000
America	18,000,000
In all the World	200,000,000

This amount, deducted from the whole population of the earth, leaves us SIX HUNDRED MILLIONS of the human race, to whom Christ has not yet been preached!

If this calculation be at all correct, it demonstrates the melancholy fact, that, in eighteen hundred years, only about one-fourth part of the world has been evangelized; and that, if the progress of the Gospel should be no more rapid in future than it has been hitherto, it will not be spread through the world in five thousand years to come! How distressing this prospect to every benevolent mind—to all who have been taught to say from the heart, *Thy kingdom come!* Let us hope, however, and let us pray, that God, in mercy to our miserable and guilty world, may cut short the reign of sin, and speedily establish the holy and peaceful kingdom of His Son over all the earth.

But what exertion is the Church of Christ now making for the advancement of the kingdom of her Lord? What means are Christians using for the conversion of six hundred millions of their Fellow Beings, for whom Christ died, and to whom He commanded that his Gospel should be preached? What

number of preachers have they sent forth, to instruct this great multitude? The number of Missionaries, actually labouring for the conversion of six hundred millions of people, is only about three hundred and fifty in all the world; that is, one Preacher of the Gospel to one million seven hundred thousand souls!

An enumeration is then made of 357 Missionaries, sent by Christians of Europe and America to preach the Gospel to the Heathen; which number, it is stated, consists of 102 in Asia, 61 in Africa, and 194 in America: but the enumeration is erroneous, as it includes the Wives of the Missionaries of the United Brethren, but not those of others; and ranks also among Missionaries to the Heathen, some who are ministering exclusively to professed Christians. It will appear, however, from the following "Survey," that the number of Missionaries sent to the Heathen is now considerably increased, and that they are assisted by a goodly company of Native Teachers.

In estimating the number of Missionaries required, it is stated—

If we allow only one Christian Missionary to every twenty thousand souls throughout the evangelized parts of the world, the claims of the different quarters of the Globe will be as follow:

Heathen Population, in		Number of Missionaries required:
Asia	498,000,000	24,900
Africa	87,000,000	4,350
Europe	3,000,000	150
America	12,000,000	600
Total	600,000,000	30,000

Thirty thousand Missionaries for the whole world! Thus it appears, that the number of Missionaries now in the field is, to the number required, but little more than one to one hundred! *The harvest truly is plentiful, but the Labourers are few!*

One Foreign Missionary to twenty thousand souls may be considered a tolerable supply; because, wherever the Gospel is preached and its power experienced, NATIVE PREACHERS will be raised up on the spot to aid the Missionaries, and ultimately to take the work off their hands.

The authors argue, that it is in the power of Christians, with due exertions, to furnish this supply of Missionaries; and illustrate their argument, in reference to the Churches, or Congregations, of their own country, in the following manner:—

No one, it is presumed, will pretend to say, that, in all Christendom, there are not so many as thirty thousand pious men, of suitable age and talents, who might enter the Missionary Field, if there were nothing to prevent them. Let it then be taken for granted, that there are men enough; and, what will be as readily admitted, that America, according to her population, has her share of the men who might constitute the number of Missionaries. How many, therefore, of the requisite number of Missionaries can the American Churches furnish?

It would be a moderate calculation, to estimate the number of Churches in America, at 4000. Again, it would be moderate to estimate the whole number of Communicants, in all the Churches, at 600,000. Now could it be thought a heavy burden for a Church of 150 Members, uniting together in the object, to select and educate one young man for the Missionary Work? For the present, let it be admitted, that each Church might easily thus educate a youth, and that seven years would be requisite in preparing him for the work. Then, in the space of seven years, the 4000 Churches would furnish 4000 Missionaries.

In the next place, let it be admitted, that America contains one-fourth part of the Christian Churches; and that Great Britain and all the other European States contain only three-fourths, which will be considered as giving America more than her just proportion. Then, while the American Churches provide 4000 Missionaries, the European Churches would provide 12,000; which, added together, would amount to 16,000 Missionaries furnished every seven years.

Now to make ample deduction for the mortality and defection of Missionaries, let it be supposed, that, of all those who are sent forth at any given time, one-third die or leave the work in seven years, two-thirds in fourteen, and the whole in twenty-one years. After making this large allowance, still, if the whole number of 16,000 were sent every seven years, it would appear, from accurate calculation, that, in seven years from the time when the Churches begin to prepare the youth, there would be 16,000 Missionaries in the field; in fourteen, there would be more than 26,000; and, in twenty-one years, there would be more than 30,000 Labourers actually in the field.

Here then is a plan, which, if entered on immediately, and executed with fidelity, would, in less than twenty-one years, furnish such a number of Missionaries as would be, in a good degree, a supply for evangelizing the whole world! Yes, this whole supply of Labourers, vast as it may seem, might be furnished in so short a time, that many who are now exhorted to and the object, might live to see it fully accomplished. And what would they see? They would behold thirty thousand Ambassadors of Christ, scattered over the face of the whole earth, preaching the Word of Life to every creature! What would this be, but that ~~long-expected day, when the way of the Lord shall be known upon earth, and his saving health among all nations; and when, from the rising of the sun even unto the going down of the same, the Name of Jehovah shall be great among the Gentiles; and in every place, incense shall be offered to His Name, and a pure offering! O glorious day! and glorious that work which is to usher it in!~~

In furnishing this adequate number, no greater sacrifices, no greater exertions are required, than that one hundred and fifty pious persons, combining their means, should, in the course of seven years, furnish one Missionary.

But let the inquiry be more particular. Are the Churches able to provide this number of Missionaries, and to support them after they have taken the field?

It is granted that there are suitable men enough, if they were disposed to go, and if the Churches were able to send them to the work.

There are Three ways, in which Christians might furnish the requisite pecuniary aid, without depriving themselves of their ease, their comforts, or the increase of their wealth. These are, FIRST, a trifling increase of their Industry; SECONDLY, a very little more Frugality and Self-denial, in their manner of living; and, THIRDLY, by appropriating a small part of their Annual Income to the object.

The First of these resources—an increase of Industry—the Missionaries consider as sufficient for preparing the Labourers for the field; on the supposition that each individual of the 150 may gain thereby, on the average, one or two dollars per annum, and that wealthy persons and public establishments lend their aid in education.

For the support of Missionaries so prepared, it is argued that a little more Frugality and Charity will suffice. On these points it is urged—

Frugality and Self-denial in the mode of living, are here considered in application to decoration of buildings, to dress, servants, and equipage, sugars, teas, wines, liquors, and other luxuries, and also to amusements. Millions are annually expended on these things; and they are earned to an extent, which causes not only an immense waste of money, but is also injurious both to soul and body.

So generally is this the case, that there is scarcely a family, nay, scarcely an individual, in the country, who, by a little pious frugality and self-denial in the use of these costly luxuries, might not thereby annually save a considerable sum; and, at the same time, find it for his real comfort and benefit in the present life. And if his faith, for a moment, transport him forward to the Day of Judgment, what does he behold? At the right-hand of God, he sees a vast multitude, collected from the ends of the earth. How came they there? He now learns, that, while himself was upon the earth, he, with many others, conscientiously moderated their use of the elegancies and luxuries of life; and employed these pious savings in sending abroad that Gospel, by which this multitude believed in Christ, and have entered into life!

But with all the claims of this object on the one hand, and the great number of articles of living in which expense might so easily be saved on the other, suppose that each individual Christian, on an average, saves, in the course of a year, no more than two dollars for the Missionary Treasury. This alone, the number of Christians being 600,000, would give an annual sum of 1,200,000 dollars (or 300,000*l.* sterling) for the support of Missionaries in the field.

In the next place, suppose that the Annual Income of each Christian, on an average, is but twenty dollars, or that the excess of his earnings, above his expenses, amount only to one dollar: and will not this estimate appear very low, when it is considered, that there is scarcely a day-labourer who does not save more than this from the earnings of a year, and that many thousands of Christians gain ten times this sum? Let then the average income of each Christian be put at twenty dollars a year. Then, supposing each one to devote but the tenth part of his income to the Missionary Cause, this, from the whole number of Christians, would again amount to the annual sum of 1,200,000 dollars, (or another 300,000*l.* sterling,) which, added to the former sum, would give annually to the Missionary Treasury no less than two million four hundred thousand dollars, or 600,000*l.* sterling per annum.

This sum would give to each of the 4000 Missionaries, who would be in the field the first seven years, an annual salary of 600 dollars: it would give more than 350 dollars to each of the 6667, who would be in the field in the second seven years; and it would give annually 320 dollars to each of the 7500 Missionaries, which is that part of the whole 30,000 which falls to the share of the American Churches.

Now there are several considerations to shew that this little sum, contributed annually by each Church, would be abundantly sufficient; not only for the salaries of the Missionaries, but for the other contingent expenses of the Mission.

It may well be hoped, that the smallest salary just stated, which the Annual Missionary Revenue gives even to the whole number of Missionaries, would, on an average, be equal to their support.

This may be hoped, for two reasons: First, because many Missionaries would go to those places where living is so simple and cheap, and where the highest success of their Mission would require them so far to labour as agriculturists, mechanics, and artisans, or as teachers and translators, as almost or entirely to support themselves. The difference by which their support would fall short of the average salary, being appropriated to the maintenance of Missionaries in more expensive stations, would, probably, make the average sum of 320 dollars to each man sufficient for the support of the whole.

The Second reason for supposing that this sum may be sufficient, is the probability, that, as yet, the best system of economy, in the management of Protestant Missions, has not been adopted. It will always be a solemn duty to seek the most economical methods of conducting Missions. And, while we inquire whether the Churches are willing to contribute according to the self-denying spirit of the Gospel, it becomes us also to inquire whether Missionaries are willing to labour in the same self-denying spirit. No doubt, the deeper the Churches drink of the cup of self-denial at home, the more effectually their Missionaries abroad will imbibe the same heavenly spirit.

The spirit which animated the Apostles and first Christians would produce wonders, both among Labourers in the field and their protectors at home.

But (say the Missionaries) to come nearer to our own age, let us look, for a moment, to that great and ancient Church, whose corruptions we must deplore, but whose liberality and zeal we should do well to imitate. How have the Roman-Catholic Christians, by their habitual liberalities, constantly kept their Missionary Treasury overflowing with silver and gold! To say nothing of the millions which they have expended in other countries, behold their magnificent Churches erected from one extremity of India to the other! Behold, too, the thousands of their Missionaries, travelling into all the earth; sustaining labours, privations, and sufferings, beyond a parallel in modern ages! Behold them doing all this to extend the dominion of their Church! Why will not Protestant Christians do as much to advance the glorious kingdom of their Redeemer among men? If they would contribute as liberally, there would be no doubt as to the support of Missionaries; and, on the other hand, would Protestant Missionaries submit to such poverty and privations as the Catholic Missionaries have sustained, they would not find it difficult to bring their expenses within the limits of 320 dollars annually to each man. It is maintained, however, that the Missionary's usefulness will generally be, in a great measure, proportionate to the pecuniary aid which he receives, in prosecuting the various methods of advancing Christian Knowledge among the ignorant.

Again, to show that the Missionary Revenue, as before estimated, would prove an adequate support for the number of Missionaries, we may consider, that, from the time when the plan is adopted, seven years are allowed for the preparation of the first 4000 Missionaries: consequently, none of the annual income of 2,400,000 dollars, for the support of Missionaries in the field, would be expended during these seven years; but would go on accumulating, and might be funded for future use. Besides, after the first 4000 enter the field, for the seven following years the income would exceed the salaries of the Missionaries, and still further increase the fund in reserve.

But what is still more, from the commencement of the work to the time when the final number of Missionaries to be supported would be in the field, is twenty-one years. And this is about the period in which the population of the country doubles. If then the number of the pious should increase only in proportion to the general increase of the population, their number would be doubled also; and, consequently, those resources for the support of Missions, which have been named, would every way be doubled.

To these resources must be added LEGACIES, DONATIONS, and COLLECTIONS; and,

It should be considered (the Authors further urge) that this great demand for Missionaries from foreign countries must not be contemplated as a permanent demand. So far as Christianity gains a footing in any country, in the same degree will that country furnish its own Ministers and the means of their support. It costs the Heathen Nations more to support Idolatry, than it would to support Christianity. Consequently, as fast as they become converted, they will be abundantly able to support the Christian Religion among them, independently of foreign aid. Hence, when Christians enter fully into the great work of evangelizing the world, duly trusting in God for the success of their exertions, they may anticipate the time as near at hand, when those pecuniary resources of the Heathen, which have been so long prostituted to the support of their senseless Idols, will be consecrated to the support of the Holy Religion of Jesus; and when the burden, which now lies upon the Christian Churches, will thus happily be removed.

From such remarks as have now been made, does there not appear as much certainty as the nature of such things can possibly admit, that, if each Christian would contribute annually the small sum which has been men-

tioned, it would be an abundant support for the requisite number of Missionaries, as long as the demand should continue?

The smallness of this sum should be well considered. For the completion of the whole work, only five, or at most but six dollars, are required, on an average, from each Christian annually. He has three resources for raising this little sum; viz. a little addition to his accustomed Industry, a little additional Frugality in his style of living, and the appropriation of a small part of his Annual Income; there being, at the same time, many ways, by which the poor, were it necessary, might be relieved, even from this little sum, without burdening the rich.

It is well remarked—

The great secret lies in persuading every Christian to do his part in the work. And how EASILY, how SOON, might this be done, would every one, whose office it is to plead the cause of God among the Churches, faithfully and perseveringly urge on the consciences of his people, the claims, which their Crucified Redeemer and their perishing fellow-men have on their liberality and exertions; and the infinite privilege of becoming co-workers with Christ, in building up His everlasting Kingdom!

Yes, the whole calculation is a moderate one. Let the Churches examine and deliberate. Let Christians, in their conferences, their families, and their closets, scrutinize every part of it. And let each one inquire solemnly with himself, whether he might not, in the three ways which have been mentioned, raise his annual contribution, without any material variation of his ease, his comforts, or the increase of his fortune.

If Christians would deliberately examine and weigh the subject, it is believed that their consciences would not suffer them to do less than what is now proposed; and; considering how infinitely great and glorious the object is, and how abundant their ability, it is not easy to see how their consciences would allow them to be so slow in fulfilling the great command of their Redeemer. The work is truly a stupendous work. Taken up by a few individuals, it is impracticable; but, shared among the whole multitude of Christians, the burden would be very light.

The remainder of this Tract is employed in establishing, by a variety of statements and reasonings, which manifest enlarged observation and a devout mind, the truth of two Propositions—That there are most encouraging and important openings, for the extension of the Kingdom of Christ, in various parts of the world—and, That, in this work, there are many difficulties to admonish, but none to discourage.

On these topics we must limit ourselves to two or three extracts; but we recommend the whole Tract to the diligent perusal of our Readers.

Among the intimations respecting the openings for the extension of Christ's Kingdom in the world, we notice the following:—

An attentive examination of the geography of the world, cannot fail to inspire the pious mind with a lively sense of the wisdom and goodness of God, in so determining the bounds of the habitations of men, that they should seek the Lord. Almost five-sixths of all the Heathens in the world are on the continent of Asia. See how God has provided for their conversion from idolatry to the true religion. On the North, he has given the dominion to Imperial Russia, across the whole continent from the banks of the Vistula to the shores of America; and has thus brought a mighty Christian Power into contact with the principal Heathen and Mahomedan Powers in Asia. In the South, he has planted another Christian Power (England), which reigns over fifty millions of Heathens, and is connected by political relations with a hundred millions more. Thus the five hundred millions of Heathens in Asia are placed, by an allwise Providence, between two powerful Christian Empires!

India has been the seat of a Christian and Protestant Mission for more than a hundred years; and, within twenty years past, the number of Missionaries and Missionary Establishments has been considerably increased—but *yet there is room!* There is not even now a Missionary to a million of souls. The call for Missionaries is as great, and will be as great for years to come, as it ever has been. It is a circumstance, which calls for gratitude and praise, that in the new Charter granted to the East-India Company, the British Government has made provision for the regular introduction of Missionaries into their territories. But, independent of this provision, there are many openings for the introduction of the Gospel into those extensive and populous countries comprised under the general appellation of India. All the countries which lie on the Indus, Cashmir, Cabul, the Punjab, or the country of the Sheiks and Scind, are beyond the limits of the Company's Dominions. These are very important places, and have never yet been visited by any Protestant Missionary.

Among the Difficulties of the work, the Defection of Missionaries is stated. With a passage on this subject we shall conclude our extracts from this able Tract:—

The Defection of Missionaries is a lesson to humble and warn, but not to dishearten us. In the Churches, many who never knew Christ, come forward and profess themselves His disciples; some because they have deceived themselves, and some because they think it for their interest to deceive others. This is deeply to be deplored; but no one thinks it a reason why the people of Christ should not profess His Name before men.

It is *much* the same with Missionaries. Some put their hand to the work, not knowing what manner of spirit they are of; and others, without duly counting the cost. These may all endure for a season; but, in times of trial, they will fall away. Such will prove a great discouragement, both to the Labourers in the field, and to their Patrons at home. They lower the Missionary Character—weaken the confidence reposed in it—devour the charities of the pious—disappoint their fondest hopes—and dispirit their fellow-soldiers, by fleeing from the battle, and weakening their ranks in the midst of the foe. How solemnly does this admonish both Missionaries and Churches, to be more earnest and constant in their supplications to God, the fountain of all grace; who alone can give to Missionaries a heart to persevere, and to the Churches faith to sustain all disappointments and surmount all obstacles.

PROGRESS IN THE TRANSLATION AND CIRCULATION OF THE SCRIPTURES.

In this second great department of Christian Labours for the Conversion of the World, the increase of exertions has been more rapid than in the establishment of Missions.

Many circumstances combined, under the over-ruling Providence of God, to bring the British and Foreign Bible Society into prompt and vigorous action. The simplicity and grandeur of the design—the appeal which it makes to the common principles and feelings in which true Christians agree—the bond of union which the pursuit of its object forms among Christians of every communion and of every clime—the warm affections kindled and cherished among them, by intercourse and co-operation—the services rendered by the Society to literature, and the interest awakened thereby in its favour among literary men—the moral and social benefits conferred on multitudes, and the consequent conciliation of persons in high station—all these and other circumstances, give vast advantages to the Translation and Circulation of the Scriptures, over the slow, and laborious, and difficult

work of Missions, blended and mixed as that unavoidably is with the infirmities of fallen and feeble Man.

But the work of Missions also is advancing: and as the Translation and Circulation of the Scriptures have received their main support from the labours of Missionaries, the object of Missions will, in return, be greatly facilitated by the wide circulation of the Word of God.

We are happy to be able to lay before our Readers the information which here follows respecting the Society.

The Translation, Printing, or Distribution of the Scriptures has been aided by the British and Foreign Bible Society, in the Languages enumerated in the following Lists, which will be found to contain ONE HUNDRED AND TWENTY-SEVEN different Languages or Dialects.

This aid to the circulation of the Scriptures has been rendered, either by printing them at Home, or by Grants in furtherance of their publication in Foreign Parts.

These Grants have been—

1. Of a General Nature, for the specific purpose of translating, printing, or purchasing the Scriptures abroad.
2. To India: through the Corresponding Committee in Bengal; to the Baptist Missionaries at Serampore; or to its Auxiliary Societies at Calcutta and Colombo.
3. In aid of Bible Societies in different parts of Europe.
4. In aid of Bible Societies in America.

In some of the following Languages and Dialects, the Scriptures, or parts of them, had been printed before. These are distinguished as *Re-prints*.

In others, they had never been printed before the institution of the Society. These are denoted as *Not printed before*.

A third class consists of New Translations into Languages into which the Scriptures, or parts of them, have been formerly translated; and are noticed as *Re-translations*, often, indeed, being almost wholly new.

The last class is that of those which are translated or translating, but not yet printed; and are marked as *Translated or Translating*: and these are such as had not been printed before, in every instance except that of the Modern Greek Testament.

These Distinctions are noted in the following Lists.

AT HOME.

Reprints:

1. Arabic. 2. Danish. 3. Dutch. 4. English. 5. Ethiopic (or Ecclesiastical Language of Abyssinia). 6. French. 7. Gaelic. 8. German. 9. Greek (Ancient). 10. Greek (Modern). 11. Hebrew. 12. Irish. 13. Italian. 14. Malay. 15. Manks. 16. Portuguese. 17. Spanish. 18. Syriac. 19. Welsh.

Not printed before:

1. Bullom. 2. Esquimaux.

Re-translations:

1. Hindoostanee. 2. Mohawk.

Translated or Translating:

- Arawak (Indian).

BY GRANTS OF A GENERAL NATURE.

Re-prints :

1. Greenlandish. 2. Greek (Ancient). 3. Hebrew. 4. Hungarian. 5. Icelandic.
6. Italian. 7. Latin. 8. Slavonian. 9. Wendish, or Vandalian.

Not printed before :

1. Calmuc. 2. Maltese. 3. Otaheitean. 4. Tartar-Turkish. 5. Tartar, in Hebrew Characters.

Re-translations :

1. Chinese. 2. German. 3. Greek (Modern). 4. Turkish.

Translated or Translating :

1. Albanian.
2. Ethiopic-Amharic (one of the Vernacular Dialects of Abyssinia).
3. Ethiopic-Tigrè (the other Vernacular Dialect of Abyssinia).
4. Greek (Modern).

BY GRANTS TO INDIA.

Re-prints :

1. Armenian. 2. Bengalee. 3. Malay. 4. Tamul.

Not printed before :

1. Afghan, or Pushtoo. 2. Assamese. 3. Bikaner. 4. Bruj. 5. Burmah.
6. Canarese. 7. Gujuratee. 8. Hindee. 9. Joypore. 10. Juynugut.
11. Kashmeer. 12. Khassee. 13. Konkuna. 14. Kutch. 15. Mahratta.
16. Malayalim. 17. Marnwar. 18. Mithilee. 19. Nepal. 20. Oodoyport.
21. Oojjyrynee. 22. Orissa. 23. Samasit. 24. Seib. 25. Dandjabba. 26. Tellega,
or Telogoo. 26. Watch, Wucha, or Multanee.

Re-translations :

1. Arabic. 2. Chinese. 3. Cingalese. 4. Hindoostanee. 5. Persian.

Translated or Translating :

1. Bhojpooree. 2. Bhugelkhundee. 3. Birat. 4. Budrinathee. 5. Bugis.
6. Bulochee. 7. Bundelkhundee. 8. Huriyana. 9. Jagatai, or Original
Turcoman. 10. Javanese. 11. Jumboo. 12. Kanynkoobja. 13. Koomaoca.
14. Konsulee. 15. Kucharee. 16. Macassar. 17. Maldivian. 18. Mughuda.
19. Munipoor. 20. Munipoor-Koonkee. 21. Palpa. 22. Rakheng. 23. Siamese.
24. Sindhee. 25. Southern Sindhoo, or Hydrabadee. 26. Tripoora-Koonket.

BY GRANTS IN EUROPE

To the Russian Bible Society and its Auxiliaries.

Re-prints :

1. Armenian. 2. Dorpatian-Esthonian. 3. Finnish. 4. French. 5. Georgian.
6. Greek (Ancient). 7. Greek (Modern). 8. German. 9. Lettenian, or
Livonian. 10. Moldavian, or Wallachian. 11. Polish. 12. Revalian-Esthonian.
13. Slavonian.

Not printed before :

1. Buriat-Mongolian. 2. Calmuc. 3. Karelian. 4. Nogai-Tartar.
5. Orenburg-Tartar. 6. Russ (Modern). 7. Samogitian. 8. Tartar-Turkish.
9. Tschheremission. 10. Tschuwashian.

Re-translation :

Persian.

Translated or Translating :

1. Mordwaschian. 2. Ostiakian. 3. Samojedian. 4. Siberian-Tartar.
5. Tschpozirian. 6. Tungusian. 7. Wogalian.

To other Bible Societies.

Re-prints :

1. Bohemian. 2. Danish. 3. Dutch. 4. Finnish. 5. French (to two
Societies). 6. German (to eight Societies). 7. Italian. 8. Laponese. 9. Li-
thuanian. 10. Malay (in Arabic Characters). 11. Polish (to two Societies).
12. Romanese (Ladinsche). 13. Romanese (Churwelsche). 14. Swedish.
15. Wendish, or Vandalian (to two Societies).

Re-translations :

1. Creolese. 2. German.

Translated or Translating :
Faroese.

GRANTS TO AMERICA.

Re-prints :

1. English. 2. French. 3. Spanish.

Not printed before :
Delaware (Indian).*Re-translations :*
Mohawk (Indian).

IN the following Survey, the same course is pursued as in that of last year. Passing, in order, by the Western, Southern, and Eastern Coasts of Africa, into the Mediterranean, we enter the Black Sea ; and thence, by Northern Asia, Thibet, and China, proceed to India beyond and within the Ganges : then, traversing the Asiatic Islands, Australasia, and Polynesia, we pass, by South America, the West-India Islands, and the North-American Indians, to the close of the Survey in Labrador and Greenland.

In collecting together the great number of statements which occur in this Annual Survey, we may sometimes misapprehend the documents which furnish the materials. When, indeed, the words of a Missionary or others are quoted, they speak for themselves ; but, in abstracting communications, in order to give their substance in a small compass, slight errors in geographical or other matters may sometimes occur. It will be but just, therefore, if any erroneous statements should creep into our Reports concerning any Foreign Station, that persons resident there would attribute the error to the cause which we have assigned, rather than to the Missionary or others from whom the communications may have been derived. We shall thankfully receive any intimations of such errors, whenever they may be observed.

By the kind communications of the Secretaries of the principal Societies, we are enabled to incorporate in this Survey the latest intelligence received from all the chief Stations.

Western Africa.

THE state and effect of the Slave Trade, and its fatal effect on the population, have been detailed by us, in abstracting the Thirteenth Report of the African Institution, at pp. 202—207 of the last Volume.

That criminal traffic continues, indeed, to be overruled by Divine Providence for good, in the assembling of numbers of Negroes in the Colony of Sierra Leone, where they receive that religious instruction to which they would probably have remained utter strangers, and where many of them are likely to acquire the means of becoming blessings to their benighted countrymen. No extensive and permanent good for Africa can, however, be hoped for, till the Slave Trade is effectually and for ever destroyed.

On this Trade, the Colony of Sierra Leone acts as a severe check; and we rejoice to find that another obstacle of this nature is about to be placed in the way of that atrocious traffic. While the rising strength of the new Settle-

ment at St. Mary's will serve to controul the French Smugglers on the northern parts of the coast; the Americans, on the southern, will be watched by a Colony of their own; the American Colonization Society being about to form a Colony of Free Blacks from the United States, on some part of this coast, with the same benevolent views which led to the establishment of that of Sierra Leone.

With the institution of the Colonization Society, the Mission of the Rev. Messrs. Mills and Burgess to this coast; and the death of Mr. Mills, our Readers are already acquainted. (See the Volume for 1818, pp. 60, 61, 342, and 348—351.) The Second Report of the Society was published, a few months since, at Washington. It is accompanied by several important documents respecting this Division of our Survey, from which we shall hereafter extract some passages.

The objects more particularly designed by the formation of the intended Colony, are—the relieving of the Mother Country of its Free Black Population—the establishment of a check to American Slave Smuggling on the coast—and the propagation of the Christian Religion in Africa. On this last and most important object, we quote, with much pleasure, the remarks of an able Periodical Work, published at Washington, in a Review of the Report in question:—

“It is an opinion, which we believe to be built on incontestable grounds, that an African Colony, in order to answer any benevolent design, must have for its basis, the promotion of the Christian Religion—first, within the Colony itself; and, subsequently, by means of the Colony, among the contiguous tribes.

“It is *undeniable*, that a community may be established, under the most refined and excellent system of civil policy—and that it may cultivate, to any extent, the arts, the sciences, and the literature of civilized society; and may add, to its refinement, wealth and power; and, to these, the customary appendages of national greatness—and still exhibit, in its irreligious and heathenish character, the most affecting marks of national debasement and moral wretchedness. The examples of history render any formal proof of this position superfluous.

“The amount of religious knowledge possessed by the African Class of our population, bond or free, is, unhappily, small; and the influence of Christian Principles among them, feeble indeed: and it hardly need be inquired, what, after a few years, would be the religious character of a Colony of Black People, collected even from this Christian Country, and fixed, without the means of Christian Improvement, in the midst of African Paganism. They would speedily divest themselves of every vestige of superiority, in their religious notions or practice, to their surrounding neighbours; and would cease to be distinguishable from them, except by the sturdiness and variety of their vices. Their irreligion would render them immoral; and their immorality, factious, contemptible, and wretched.

“Will any deed of benevolence, in relation to them, be performed, by the simple process of their removal from this country? Let the early history of Sierra Leone reply. Those Colonists, though not utterly without the privileges of religion, yet enjoyed so irregular and defective a supply, that, with few exceptions, they wasted away an unprofitable existence, uninfluenced by its spirit, and died without its hopes.

“If agriculture and commerce be made the basis of the Colony, will not the cupidity of more enterprising White Men be thereby invited to disturb its repose; and at no distant period acquire an ascendant influence; and, eventually, exhibit, in the condition of the Settlers, a counterpart to the present state of the Hottentot Population of South Africa?

“Or, should the more important blessings of civil and religious liberty to the Settlers be proposed as the final and leading object of their colonization, what pledge can we furnish them or ourselves, that we are not indirectly preparing for them the despotism, the poverty, and, as respects intellectual culture, the Egyptian Night of St. Domingo?

“The Settlement of Sierra Leone never experienced prosperity, till, through

the influence of the Church Missionary Society, its form and administration were strictly accommodated to the religious improvement of the people. There is, now, not a Child in the Colony, for which provision is not made, to afford it a competency of useful learning and religious instruction—not an Adult, for whom a seat is not prepared in the Sanctuary. Since the propitious era marked by the commencement of this state of things, the Settlement has exhibited an aspect of vigour unknown before.

“We hesitate not to declare our opinion, that no Colonist should be suffered to land in Africa, who, with his offspring, cannot enjoy, in an equal extent, the advantages of Christian Instruction. Infinitely preferable is a land where they may acquire a knowledge of the true God and the great Salvation, than to be abandoned to ignorance and vice on the remote shores of Africa.

“The Christian Religion is the only basis, on which a prosperous Colony can be reared; and it is a sure one.

“The origin of the Gospel is divine. It was given to serve as the foundation of every human enterprise—the guide of every labour. It has the *promise of the life that now is, and of that which is to come.* A community distinguished by their acquaintance with its truths, their conformity to its precepts, and their reverence for its Institutions, shall prosper, while nations exist to receive the blessings of a faithful God.”

The first place which claims attention in our Survey is

BATHURST,

A Settlement lately formed, on the Island of St. Mary, at the mouth of the Gambia, between 13 and 14 degrees north of the Line.

This Settlement owes its origin to the restoration of Senegal and Goree to the French; a considerable number of British retiring, on that occasion, to the Island of St. Mary. This Island is of some extent; but is low, and used to be unhealthy: the wood is, however, clearing away, and the salubrity of the place greatly increased. The Natives are all Mahomedans. The main land, from which the Island is separated by a shallow stream of half a mile broad, is inhabited by Mandingoes. There is an earnest desire of improvement in some of the Natives.

The Settlement is, at present, a Dependency on the Colony of Sierra Leone. It has the advantage of five degrees of higher northern latitude than that Colony; and is, of course, less exposed to the severity of the tropical rains. Governor Mac Carthy watches over this Infant Settlement with anxiety, as his Excellency anticipates the best effects from its establishment.

An extract from the Nineteenth Report of the Church Missionary Society will shew the important influence which this Settlement may ultimately have on the melioration of Western Africa.

In April of last year (1818), Governor Mac Carthy spent some time at the Settlement; on which occasion his Excellency framed salutary regulations for its government, and visited the neighbouring Chiefs in order to bind them more strongly to its interests and to those of humanity.

His great object in this Settlement, is the intro-

duction of the Gum Trade into the Gambia; considering, to use his own words, addressed to the Merchants of St. Mary's, “the extension of an honorable trade in Africa, as benefiting a considerable portion of the human race. I anticipate with delight,” he added, “the period when, in lieu of the horrid traffic in human life, British Trade and Industry will spread; and, the Christian Religion prevailing over Africa, the inhabitants of this vast continent will, by their emancipation from mental and physical slavery, rank among civilized nations.”

An extract of a Letter from Governor Mac Carthy to the Church Missionary Society, of September the 21st, will shew the rapid increase and the promising situation of the Settlement.

In referring to the return of Mr. and Mrs. Morgan to this country, which has just taken place, his Excellency writes—

In the event of Mr. and Mrs. Morgan recovering their health in the Gambia, I should be happy if the Commandant, Capt. Grant, could prevail on them to remain, and take charge of the School; and, until the arrival of a Clergyman, read Prayers for the Congregation.

I fear that the Society has not received a correct report of the Gambia. The Settlement of Bathurst had been very healthy to the latest report which I have received (30th August). The population exceeds now 1000 individuals, beside the Garrison. The River Gambia is navigable for upward of 500 miles; and, in point of commercial importance, bids fair to become the first British Establishment on the West Coast. From this, more intercourse with the interior of Africa is carried on, than from any of our possessions. It is new ground; and I believe the Gospel has never been preached in that part.

The Governor having apprised the Society, that, on his representations, the Government at home had agreed to appoint a Chaplain to this Settlement, the Committee, at his Excellency's request, are endeavouring to find a suitable Clergyman to present to Government for the appointment; and will render every assistance in their power to this rising Settlement.

The Wesleyan Missionary Society has appointed Mr. W. Walker as a Missionary to this Station, and intend to appoint a second. The Committee have been induced to enter on this Mission, by the prospect of usefulness among the numerous tribes on the banks of the Gambia, and the facilities which the Mission may open for diffusing the light of Truth in the interior.

The next sphere of action, on the African Coast, is the Colony of

Sierra Leone.

Under the exertions of the Governor, and by the blessing of God on the Christian Labourers engaged, the Colony continues to advance in civilization, and in the influence of religion on its newly-acquired inhabitants.

The Official Returns in January 1819, given at pp. 398—401 of our last Volume, state the population, exclusive of the Military, to be 2565 persons, of whom 2104 were receiving education.

To the Eight Parishes *before formed*, a Ninth has been added—that of St. Edward, at Cape Shilling, in the south-western extremity of the Colony, the town of which has been named Kent.

Institutions connected with the propagation of Christianity are beginning to reflect honour on the Colony. The Auxiliary Bible Society continues its exertions: some very impressive Extracts from an Address of the present Chief Justice, at its last Annual Meeting, are printed in Appendix III to the Nineteenth Report of the Church Missionary Society. An Auxiliary to that Society was formed in the Colony, in October 1818, which is zealously supported by such of the Liberated Negroes as begin to feel the influence of religion, and the cause of which is advocated by some of them with the true eloquence of Christian Feeling.

The Rains of the last year were severe beyond the memory of man; and sickness and mortality more than ordinarily prevalent. The Colonial Service, and the Church and Wesleyan Missionary Societies, have to deplore the loss of several valuable Labourers.

Messrs. Morgan, Taylor, and Bull, with Mrs. Morgan and Mrs. Taylor, arrived at the Colony, from the Church Missionary Society, Dec. 29. 1818; and Mr. and Mrs. Jesty, and Mr. Barrett, March 26, 1819: Mr. Baker and Mr. Gilleson having arrived, from the Wesleyan Missionary Society, in February.

The Rains began very early. One of the new-comers, Mr. Barrett, soon fell a vic-

tim. He died on the 10th of May, viewing death with perfect composure; and assuring his friends, that he did not repent of coming to Africa, but was more than ever convinced of the duty of Christians to make known a Crucified Saviour throughout the world.

On the 7th of July, Mrs. Jesty, after being delivered of a still-born child, departed in the triumph of Faith—sending, a short time before her death, this affecting message to her Husband, who was himself confined to his bed in another apartment—“Tell dear Jesty, that I am going to Glory; and, that, ere long, we shall meet in Heaven, never to part again.”

On the 23d of the same month, this valuable woman was followed by Mr. Cates, a man whose talents and devotedness gave the highest promise of usefulness in his Master's service among these injured Tribes. But, though feeling it far better to depart and be with Christ, he was made willing to abide his Saviour's call. “If He will not take me home to-day,” he exclaimed on the day preceding his death, “I must wait till to-morrow; and my soul is all ready to depart!”—and, on the morrow, he departed to the joy of his Lord.

On Sunday the 1st of August, the Rev. John Collier, who had succeeded the late Rev. W. Garnon as First Chaplain of the Colony, “closed his eyes,” says Mr. Renner, “at half-past ten in the morning, at the time when he usually stood up, in the service of his Master, beseeching this people, in Christ's stead, to be reconciled unto God”—but unable, from debility, to notice things around him.

On the 10th of August, this melancholy list of Christian Labourers was closed by Mr. Gilleson; who departed in the full assurance of Faith, praising God that he found Christ precious to him in his dying hours.

The loss to the Colony of the late excellent Chaplain, Mr. Garnon, will have been made more manifest by the Memoir which was given of him in our last Volume. Like him, these Labourers have fallen in a blessed service, and the memory of them shall not perish.

The Christian Spirit of the Survivors is, however, a great alleviation of these melancholy tidings. One of them, from the very scene of death, thus animates his friends at home—

I believe I speak the feelings of our remaining few, when I say that we are not disheartened, but encouraged. And if we are so, who stand in jeopardy every hour, You will not do well to be cast down.

Another writes—

How dark and mysterious, at times, are the ways

of God! He calls one into His vineyard; and, almost at the same moment, says, "Come home!" Men very often greatly mistake—thinking that God does so in anger. My opinion is different: He only means to try the faith of His servants, and to establish them in true humility and holy resignation, to the glory of His Holy Name.

For further particulars and alleviating circumstances on this afflicting subject, we refer to pp. 454—459 of the last Volume.

The Rev. W. B. Johnson arrived at Portsmouth, at the end of June, having been obliged to leave Sierra Leone for a time, to accompany Mrs. Johnson, whose debilitated state of health required a voyage to Europe. Several Schoolmasters and Schoolmistresses being under preparation to accompany Mr. Johnson on his return to the Colony, when the intelligence of these losses arrived, they were not deterred thereby from their purpose, but felt an additional reason for persevering therein, trusting in the name of the Lord.

Mr. and Mrs. Johnson embarked, at Gravesend, on board the *Maida*, on the 27th of December, and left Falmouth Roads on the 5th of January. They were accompanied by the following Labourers—

Schoolmasters :

James Lisk, Robert Beckley.

Schoolmistresses :

Mrs. Lisk, Mrs. Beckley,
Mary Bouffler, Hannah Johnson, and
Rebecca Price.

The Instructions given to Mr. Johnson and his companions, and printed in Appendix II to the Nineteenth Report of the Church Missionary Society, will shew the views of the Committee respecting their future labours.

The Towns of Liberated Negroes which lie beyond the Parish of St. George are taken in the following order:—

From Freetown, *Kissey* lies eastward, and is the most distant in that direction, a few miles higher up the river—to the south of *Kissey*, and inland, is *Charlotte*; south-east of Freetown, and furthest distant in that quarter—a short distance, north-west of *Charlotte*, and on the road to Freetown, lies *Leopold*—and at a little distance from *Leopold*, and to the south-west of it, is *Regent's Town*; due south of Freetown, and furthest from it in that direction, except *Kent*, which lies at a considerable distance south of *Regent's Town*, in the south-west point of the Colony, on the ocean—from *Regent's Town*, *Gloucester* lies north by east; and *Leicester Mountaintain* at a short distance west of *Gloucester*; both being about half way between *Regent's Town* and Freetown—*Wilberforce* is in the north-west part of the Co-

lony, and about the same distance west of Freetown as *Kissey* is on the east.

The distances are not here given, as they do not appear to be yet ascertained with accuracy.

FREETOWN.

The chief Town in the Colony—inhabitants, exclusive of the Military, 4430.

CHURCH MISSIONARY SOCIETY.

Schoolmaster,
Thomas Jesty.

Native Assistant,
George Fox.

The charge of the Colonial Schools, established in Freetown chiefly for the children of the Nova-Scotia and Maroon Settlers, has wholly devolved on the Society since the beginning of 1818. By the last returns there were 574 Scholars.

Mr. and Mrs. Morgan, on their first arrival, took charge of these Schools. They were succeeded by Mr. and Mrs. Jesty. Mr. Jesty is assisted by George Fox, an intelligent Native, instructed in the British System at the *Borough Road School*. Mr. and Mrs. Beckley and Mary Bouffler are, on their arrival at the Colony, to assist in the charge of the Freetown Schools, should that arrangement be then found expedient.

The National System has been introduced by the Society into these Schools, and Education placed thereby on one uniform plan throughout the Colony; that System having been adopted, from the beginning, in the Country Schools. Its good effects are manifest. Both Children and Parents are pleased with it, and the progress of the Scholars is beyond expectation. An Adult School also is in a prosperous state.

The Rev. Thomas Rock Garnsey and the Rev. Samuel Flood have been appointed, on the recommendation of the Society, First and Second Chaplains; and are on the point of embarking for the Colony. The Rev. Melchior Renner and the Rev. G. R. Nyländer have been appointed, by the Governor, to the temporary supply of the duty of those offices.

Mr. Jesty, at the request of the Governor, has engaged in instructing the Negroes in the Hamlet of *Bambarra*, near Freetown, every Sunday morning, and twice in the week.

WESLEYAN MISSIONARY SOCIETY.

John Baker.

On the arrival of Messrs. Baker and Gilleson, in February, Mr. Brown, who had for three years laboured with success,

proceeded to the West Indies. Mr. Gillesson, as has been before stated, is since dead.

There are five places, at which there is regularly preaching. Two of these are in Freetown, and the other three in villages connected with it.

At the east end of Freetown is the principal Chapel, built of wood, which will hold from 300 to 400 persons. The congregation, consisting of Nova-Scotia and Maroon Settlers and Liberated-Negroes, is usually larger, on Sundays, than can be accommodated.

At the west end of Freetown, among the Maroons and Liberated Negroes, there is preaching, in one of their huts, twice a week.

At Congo Town, where there are from 300 to 400 Liberated Negroes, exclusive of Children, a stone Chapel was building, 30 feet by 20. From 40 to 80 persons attend.

Soldiers' Town is so called from being the residence of the Liberated Negroes who are in the African Corps. There are about 600 Adults, beside Children. From 50 to 150 attend *Divine worship*. The Chapel is a wattle building. Good success has been granted to the labours here.

Portuguese Town takes its name from the inhabitants having been liberated from Slave Ships of that nation. Under many discouragements, success began to reward the Labourers. Here also is a Chapel built of wattles, in the country style.

Some striking instances of the power of Divine Grace have occurred. The number of Members was 250.

KISSEY.

A Town of Liberated Negroes, in the Parish of St. Patrick—Inhabitants, 860.

CHURCH MISSIONARY SOCIETY.

1816.

Gustavus Reinhold Nyländer, *Minister*.

Stephen Caulker, *Native Usker*.

Mrs. Wenzel, *Schoolmistress*.

Mr. Nyländer has steadily persevered in his labours, under many infirmities, and without much apparent success: a considerable proportion, however, of the Negroes, attend Public Worship.

There are 236 Scholars in the Schools.

Mr. Barrett was appointed as Schoolmaster at this Station; but had only just entered on his labours, when he was called, as we have stated, to his eternal rest.

Jan. 1820.

CHARLOTTE.

A Town of Liberated Negroes, in the Parish of St. John—Inhabitants, 205.

CHURCH MISSIONARY SOCIETY.

1819.

Christopher Taylor, *Schoolmaster*.

Mrs. Taylor, *Schoolmistress*.

Mr. and Mrs. Taylor were settled at this place in January of last year.

The number of Scholars, at the last Return, was 88.

LEOPOLD.

A Town of Liberated Negroes, in the Parish of St. Peter.—Inhabitants, 308.

CHURCH MISSIONARY SOCIETY.

1818.

Melchior Renner, *Minister*.

William Allen, *Native Assistant*.

The Negroes are advancing in civilization. Mr. Renner has baptized many of them. As he has been called to officiate at Freetown till the Chaplains arrive, during his absence from Leopold Morning and Evening Worship and the Sunday Service are carried on by William Allen, a Native who received some education in England, under the patronage of the African Institution.

There are 103 Scholars, of whom 50 are mechanics.

REGENT'S TOWN.

A Town of Liberated Negroes, in the Parish of St. Charles—Inhabitants, 1177.

CHURCH MISSIONARY SOCIETY.

1816.

Minister,

W. A. B. Johnson.

Native Teachers:

William Tamba, William Davis,
Davis Noah,

Mr. Johnson having found it necessary, as has been stated, to accompany Mrs. Johnson to England, the best provision was made for the care of his numerous flock, during his absence, that circumstances would admit. Mr. Bull having taken charge of the Seminary at Leicester Mountain, Mr. Cates had removed, as was proposed, to Regent's Town, to assist Mr. Johnson; and Mr. and Mrs. Morgan, having been relieved in the Schools at Freetown by the arrival of Mr. and Mrs. Jesty, were associated with Mr. Cates in the care of Regent's Town, during the absence of Mr. and Mrs. Johnson—Mr. Wilhelm undertaking to render the necessary Ministerial Services from Leicester Mountain.

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William Tamba, William Davis, and David Noah are Communicants, who have given satisfactory evidence of sincere piety, and of competent talents to render them fit Teachers of their countrymen. Tamba and Davis have been appointed to this office; and directions have been given, by the Committee, to add David Noah to their number. These Christian Natives will be employed, after due preparation, as it may please God to afford opportunities, in benefiting their countrymen; and will be followed, it may be hoped, by numbers progressively increasing, until the Name of the Saviour shall be heard throughout these gloomy regions of ignorance and sin: for in this Negro Town are assembled, by the singular Providence of God, converts to the faith of Christ, even from the banks of the unexplored Niger, and not less than twenty different African Tongues are spoken by men anxious that their countrymen should be brought to the knowledge of the Saviour!

Christianity, in all its blessed effects, has continued its progress in this place. From 1000 to 1200 or 1300 Negroes, from the town and neighbourhoods, generally attend Public Worship, which is held three times on the Sunday; and about 500 are usually present, at morning and evening Family Prayers, every day. The Communicants, when Mr. Johnson left, were 253; and the Scholars, adults and children, about 500. Civilization has advanced with rapidity; and, under the benign influence of the Gospel, a degree of activity and energy in the execution of useful public works has been produced, which has drawn forth the admiration of persons in authority.

The Benevolent Society and Church Missionary Association continue to flourish. Of the sum of 68*l.* 4*s.* 11*d.* which the Sierra Leone Church Missionary Auxiliary, before mentioned, contributed to the Society, the Regent's Town Association collected 35*l.* 7*s.* 1*d.*

At the Annual Meeting of this Association, some of the Negroes spoke in a manner which cannot fail to make a deep impression on every Christian Reader. See pp. 379 and 380 of our last Volume.

In January 1818, Mr. Johnson, with Mr. Cates, and William Tamba, made an excursion round the Colony, in which they walked about 140 miles. The Journal of this excursion is printed in Appendix IV to the Nineteenth Report of the Society. In February, March, and April 1819, Mr. Cates, accompanied by William Tamba and William Davis, travelled into the Bassa Country, nearly 400 miles from the Colony. Tamba and Davis

addressed their countrymen, and frequently with much effect. In the Bassa Country, in particular, their reception was highly favourable; and there is every hope of establishing a Mission there, at some future opportunity.

It was a severe trial, both to Mr. Johnson and his affectionate people, to be separated during his voyage to England; but his visit was attended with much benefit. He greatly animated the friends of the Society, in many places, by detailing what it had pleased God to do by his means among his Negroes, and various points of importance were regulated in his personal intercourse with the Committee and Officers. He had administered the Lord's Supper, on Easter Sunday, about a fortnight before he sailed, to his 253 Black Brethren and Sisters, nearly all of them the fruits of his Ministry in the few years of his labouring among them; and he is gone back to them, we trust, in the fullness of the blessing of the Gospel of Peace, and will find increasing numbers assemble with him to commemorate the dying love of the Saviour, and to renew the vows of their holy profession.

Many interesting details respecting this Station will be found in our last Volume; see pp. 289, 290, 378—381, and 485—492; and particularly, under this last reference, a striking account of the state of Regent's Town, by Mr. Jesty and his lamented wife, Extracts of Mr. Johnson's Journal, and Letters, for the Year 1818, full of details of the same description, are printed in Appendix V to the Nineteenth Report of the Society.

GLOUCESTER.

A Town of Liberated Negroes, in the Parish of St. Andrew—Inhabitants, 366.

CHURCH MISSIONARY SOCIETY.

1816.

Henry Düring, Minister.

Mrs. Düring, Schoolmistress.

• Mr. Düring has been admitted to Ordination, according to the Rites of the Lutheran Church.

The prospects of success are greatly increasing. Evidences of a decided change are multiplying; and even characters the most discouraging have been brought to a sense of their lost condition.

Meetings are held on Saturday and Sunday Evenings for religious edification. A considerable number of the Negroes attend. Great simplicity and humility prevail among them. "Every day," said one, "my heart tell me I be bad man pass every body." Another said, "I think, every day, that the dirt be better than me;" yet this is a most exemplary man.

A Missionary Association has been formed.

The new Church, which is 76 feet by 42, is proceeding.

There are 202 Adults and Children receiving education.

Not three years since, this place was a wilderness. Nearly the whole of its present African Inhabitants have, since that period, been rescued from the holds of Slave Ships.

LEICESTER MOUNTAIN.

About three miles South of Freetown.

CHURCH MISSIONARY SOCIETY.

1814.

John Godfrey Wilhelm, *Minister*.

George S. Bull, *Schoolmaster*.

John Maxwell, *Native Usher*.

The Village of Leicester, containing 59 Liberated Negroes, is on this Mountain.

Here also has been established the "Christian Institution" of the Society. It has been found expedient, on the suggestion of his Excellency ~~General~~ *Carthy* to adopt the plan of rendering this Institution a Seminary for giving a superior education to a limited number of promising Youths. The greater part of the Children, of both sexes, named by Benefactors, who were under education at this place, have, in consequence, been distributed among the other Schools of the Society; and the plan of naming Children by particular Benefactors, and supporting them by their annual contributions, has been unavoidably relinquished.

Nearly thirty Youths are now in a course of education; and the Committee are very anxious to obtain the services of some able Clergymen, who would devote themselves to the preparation of these Youths, under the blessing of God, to become benefactors and teachers of their countrymen. On this point, and on the objects to be chiefly pursued at the Institution, we refer to pp. 376—378 of our last Volume.

It is in contemplation to remove the Institution to Regent's Town.

WILBERFORCE.

A Town of Liberated Negroes, in the Parish of St. Paul—Inhabitants, 203.

CHURCH MISSIONARY SOCIETY.

1817.

Henry Charles Decker, *Minister*.

Mr. Decker succeeded the late Mr. Cates, at this Station, about Midsummer,

The recent discovery of the great numbers and the state of civilization of the Ashantees, not many miles in the Interior, will lead, we trust, to the increase of Missionary Exertions on this coast.

1818. The number of his hearers has gradually increased. He has a School for Children, in the morning; and for Adults in the evening: the number of Scholars is 55. On Saturday Evenings a meeting for religious edification is held; when about 50 Congo and 70 Cosso people attend.

KENT.

A Town of Liberated Negroes, in the Parish of St. Edward, at Cape Shilling.

Inhabitants, at the Return of January last, 167, but since increased to 200.

CHURCH MISSIONARY SOCIETY.

1819.

William Randle, *Superintendent*.

Mr. Randle was brought to a serious concern for his own salvation, under the ministry of Mr. Johnson at Regent's Town; and was provisionally admitted into the service of the Society, at a meeting of the Missionaries; which appointment has been confirmed at home.

He has an Evening School of nearly 70 Boys and Adults, and is not without ~~some~~ *some* good among them; but the people are in a state of great ignorance and superstition.

After leaving the Colony of Sierra Leone, the only remaining Station which comes within our objects, in this First Division of the Survey, is that at

CAPE COAST.

A British Settlement, on the Gold Coast, under the African Company.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

1751—renewed, in 1766.

Missionary, Catechist, and Schoolmaster to the Negroes.

James Collins.

A Missionary was first sent, by the Society, to Cape Coast, in 1751. It was intended that he should itinerate among the Negroes: after a few years, this Mission was relinquished; but the attempt to benefit the Negroes was resumed in 1766, by the appointment of the Rev. Philip Quaque, a Native, educated in England, at the expense of the Society, as a Missionary, Catechist, and Schoolmaster to the Negroes on this coast. In these offices he continued till his death, a period of about fifty years; when he was succeeded by the Rev. W. Philip, Chaplain to the African Company, who also, as our Readers were informed in the last "Survey," is since dead. Mr. Collins has, in consequence, been appointed.

The late Mr. Cates, of the Church Missionary Society, penetrated, in the beginning of last year, as we have stated above, as far as the Bassa Country, more than a third of the distance between Sierra Leone and Cape Coast. William Davis, who accompanied him, is a Native of the Bassa Country. They met with a most friendly reception: every encouragement was given to William Davis's settling among them as a Teacher of his countrymen; and the invitation will be accepted, as soon as he shall be duly prepared and circumstances will allow. The establishment of a Mission in this quarter will open the way, it may be hoped, for others; and may ultimately bring the British Settlements on this coast into more frequent intercourse and closer union with one another.

In the preceding Survey of this Division, the Settlement of the Church Missionary Society, named *Gambier*, is not mentioned. The Isles de Loss, about 70 miles north-west of Sierra Leone, having come under the authority of the British Government as a Dependency on that Colony, Mr. Klein, the Society's Missionary, has been appointed Minister of those Islands. The Settlement of Gambier, formed among the Bagoes, near Kapparoo, on the main land opposite the Islands, is withdrawn. It may probably be resumed, with advantage, in the Islands.

South Africa.

This Second Division of the Survey has attracted much of the public attention, during the last year. The incursions of the Caffres into the eastern parts of the Colony of the Cape, and the plans in progress for settling within its boundaries some of the redundant population of the Mother Country, have awakened great interest in its concerns.

Both these events have an intimate connection with the state and progress of Christianity throughout the southern part of Africa.

The Caffre War has been the occasion, as will be seen in the subsequent statements respecting the Settlements at Theopolis and Witte Revier, of trying the faith and patience of Christians: whose only object was the promotion of the real and everlasting good of all the tribes around them; while it appears to have been, on the part of the enemy, an unprovoked war of offence and plunder. It will lead, therefore, in all probability, under the overruling Providence of God, to the opening of a more easy and secure access for the Gospel among the Heathens bordering on the Colony.

The increase of European Settlers in the Colony, and the establishment among them of Christian Ordinances, will, by the blessing of God, subserve this great end; not only as increased numbers will add to the security of the whole; but as the piety, which we trust will ever mingle itself with these emigrations of Britons, will become a blessing to all around. And that our Emigrants to the Cape will not be sent away unheeded from our shores, we have the best assurance in the promptitude with which the Society for the Propagation of the Gospel has taken up this important subject: it has been referred to a Committee of that Society to consider and report the best means which can be adopted for extending the operations of the Society to that quarter; and measures are, we believe, in progress, for securing, under the direction of the Society, the administration of Christian Ordinances to the various bodies of emigrants who may colonize, under the sanction of Government, in that part of Africa—while the different Denominations of Christians will still engage in voluntary exertions for the extension of the Common Faith.

In surveying the Missionary Stations within this Division, it may be the best course, after visiting those which are in the more immediate neighbourhood of Cape Town, to proceed eastward to the other Stations which lie within the Colony; and to return by those which lie northward and westward; beyond its boundary.

Stations within the Colony.

STELLENBOSCH.

Twenty-six miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

J. Bakker.

Great indifference is to be lamented in some, but the fruits of the Gospel are

seen in others. Some restrictions on Mr. Bakker's labours were to be removed.

GROENEKLOOF.

About 40 miles north of Cape Town.

UNITED BRETHREN.

1808.

Married Missionaries:

Bonatz, Fritsch, Leitner, and Stein.

The Report of the Settlement for 1818 was as follows:

During the year, 57 persons obtained leave to live here on trial—12 children were born: 11 of these were baptised, and 22 adults—3, baptised in infancy, were received into the Congregation—12 were admitted to the Lord's Supper—8 departed this life—and 12 were dismissed on account of disorderly conduct.

In this year we have thus been affected both by joy and sorrow; nor can we expect it to be otherwise, while we are here below. Yet it pleased the Lord to own us, by many proofs of His grace in the hearts of young and old in our Hottentot Congregation, many of whom walk worthy of the Christian Name; though some, alas! are too easily seduced to go astray.

The Caffre War withdrew from the Settlement 23 of the ablest men, for the Public Service.

From the most recent accounts, it appears that the work of God prospers, and the ministry and labours of the Brethren receive his blessing.

GNADENTHAL.

About 130 miles East of Cape Town.

UNITED-BRETHREN.

1786—renewed 1792.

Married Missionaries.

Beinbrech, Clemens, Hallbeck, Lemmertz, Marsveld, and Thomsen.

The state of the Settlement for the year 1817 is the last which has been published in detail. It was as follows:

In the course of the year, 102 persons, chiefly such as were dismissed from military service, came to live at Gnadenthal—31 male and 21 female Children were born—60 Adults and 59 Children received Holy Baptism—40 persons were admitted to the Lord's Supper,—and 32 baptised and 5 unbaptised inhabitants departed this life. At the close of the year, the number of inhabitants, exclusive of the Missionaries and their Children, was 1377, young and old—dwelling in 261 houses—and of whom 465 were Communicants.

In 1818 the Hottentots had to struggle with great difficulties, in consequence of the scarcity and high price of the necessaries of life. Distress roused most of them to greater exertion than usual in cultivation.

In conformity with the advice of Mr. Latrobe, oaks, poplars, and other trees, were planted, both here and at Groenekloof, in considerable numbers. The unusual drought which followed in 1818, proved injurious to these young plantations; but the work was resumed, with renewed spirit, last year.

In writing to Mr. Latrobe, under date of Oct. 12, 1818, Mr. Hallbeck draws a fine picture of Gnadenthal, in the season of Spring:—

You have lost a great deal, by not seeing Gnadenthal in the blooming season. It is truly an enchanting sight, to overlook the Kraal, from the hill behind our garden. The numberless blooming

peach, pear, apple, and other trees, with the fresh green of the hedges and the dark colour of the newly-tilled gardens, form a most delightful play of colours; in the midst of which, the houses are so well sheltered, that one can with difficulty here and there discover small parts of the grey roofs.

The effects of the Caffre War were painfully felt in Gnadenthal, as well as Groenekloof. Mr. Halbeck writes, March 25, 1819—

Here, at Gnadenthal, we have also had our share of the public calamity. Of our ablest men, 99 are taken for the Public Service; and many a woman and child are left here without a supporter. In Gnadenthal are 1033 women and children, and at least 100 men, unfit for heavy work; and, after the loss of 99 young men for the Public Service, scarcely 250 working hands are left to support the whole population of the place.

It having been intimated, in a Review of Mr. Latrobe's "Journal of his Visit to South Africa," that the people at Gnadenthal are not taught to regard the Lord's Day as more sacred than any other day, this statement has been declared, in the Eighty-fourth Number of the Periodical Accounts, to be altogether unfounded.

We extract a passage on this subject, from an official and most satisfactory refutation of the statement:—

The manner of spending the Sundays at Gnadenthal and Groenekloof is the following, unless circumstances should occasion an unavoidable change. At Nine in the forenoon, the Litany is prayed. At Ten, is the Public Sermon; after which the Baptism of Children takes place. At Three, there is another Service, which varies: on one of the four Sundays of the Lunar Month, the Lord's Supper is administered; on another, the Baptism of Adults, accompanied with suitable Services. In the evening, the Missionaries meet for reading and prayer.

Everywhere is the obligation of the Sabbath enforced by the Brethren, and its violation reproved: works of necessity are, of course, allowed; but no opportunity is permitted of opening any shop or exercising any trade.

The spiritual interests of the Settlement prosper. Among the Missionaries themselves, brotherly love prevails; and, in the Congregation, the grace of God abounds. The Passion Week and Easter of last year were seasons of great blessing; and strangers of all classes, high and low, flocked to this "Valley of Grace," as its name signifies, to celebrate these great memorial seasons of the Christian Church. The Brethren had to suffer, indeed, an abatement of their joy, in the fall of some men, who had been seduced into sin at the farms where they laboured.

The venerable Father of the Mission, Henry Marsveld, writes to Mr. Latrobe in a manner truly affecting:—

My strength is daily decaying; but I am happy in my present state of sabbatic rest. I enjoy the presence and peace of my Saviour. Often do I reflect on former years, and on the

days of old times: and thank my God and Redeemer, that he drew me, a sinner, unto Himself; and granted me to know His power, love, and grace. He has even honoured me, who am so unprofitable, to be His servant; and has blessed my weak testimony of His sufferings and death for us. I have had the favour to baptise 415 Hottentots. Oh that they all might be true followers of the Lamb!

It is now twenty-five years since we began, in weakness and poverty of spirit, to preach to the people here: and we immediately experienced that the Lord most graciously owned and blessed our labours; opening the hearts of the Hottentots, so that His saving Gospel found entrance. Many of them have departed this life with joy, in full reliance on his merits: 477 lie buried in our burying-ground. How shall I rejoice, when I behold this large number assembled around His throne!

CALEDON.

About 180 miles east of Cape Town.

LONDON MISSIONARY SOCIETY.

1811.

John Seidenfaden.

A very improving Settlement. Members, 82. Industry is incalculated, and exercised to great advantage in the improvement of the land.

FACALTSDORP.

Near the town of George; and about 300 miles east of Cape Town—formerly called Hoegts Kraal.

LONDON MISSIONARY SOCIETY.

1819.

J. G. Messer.

The name of this Station has been changed, out of respect to the memory of Mr. Facalt; who died, in November 1818, universally lamented. He left all his property, amounting to about 3000 rix-dollars, to the Society.

Mr. Campbell and Mr. Philip visited this Station in June last. There were then belonging to the Settlement 24 men, 22 women, 41 boys, and 54 girls; but, on Sundays, many Hottentots attend Divine Worship from the vicinity. Seventy children attend School. Sixty-four persons, old and young, can read.

The people support themselves by wood-cutting, needle-work, cultivating gardens, driving waggons to Cape Town, &c. They possess 5 waggons, 150 oxen, 100 cows, and 53 calves. Land is in cultivation for receiving about 100 sacks of wheat-seed.

Mr. Campbell's further report of the rapid progress of civilization at this Settlement, affords another proof of the power of Christianity in elevating men from sloth and misery to activity and comfort:—

Six years ago, when our late brother Facalt arrived at the Kraal of Hottentots residing there, not a field or garden was to be seen—nothing but a few miserable huts, and the inhabitants clothed in tattered sheep-skins: every thing wore the aspect

of extreme wretchedness. Now, it is surrounded by a strong wall, six feet high, five feet thick at bottom, and two at top, and measuring 6764 feet round. Their enclosures, for holding horses, oxen, sheep, &c. measure 938 feet; and those enclosing the gardens, 3396 feet. They have two large artificial pools of water, formed on a declivity with great labour, for affording drink to their cattle—a Church capable of containing 200 persons, which is used as a School during the week—with excellent gardens for every family in the Settlement—and extensive fields beyond the outer wall, which they propose enclosing with a wall, after the ploughing season is over. These are, literally, Public Works: for they are made by the people in a body; men, women, and children assemble, and work together: the Missionary judging of the most convenient time for calling them out. All ages working together, makes it, not a toil, but a pleasure. We saw them build 330 feet in one day; which was one of the most cheering sights that we ever beheld.

When the Mission commenced, there was not a yard of cotton cloth to be seen in the Kraal—now, on the Lord's Day, almost every female in the Place of Worship is as neatly attired as those of any country congregation in England. They behave with uncommon decorum during the whole time of Worship: and retire, with stillness and in an orderly manner; the women first, then the men and the boys.

BETHELSDORP.

About 500 miles east of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

G. Barker, F. G. Hooper, Evan Evans, Erasmus Smit.

Jan Goeyman, *Native*.

Mr. Messer is removed to Facaltsdorp. Mrs. Barker removed hither from Theopolis.

From 40 to 50 Boys, and from 80 to 90 Girls, are under instruction.

The people are less lively in religion, and less frank than formerly; though the Gospel is not without success.

Civilization advances. The local Government approves and protects the Settlement, and employs some of the people. Young Hottentots are apprenticed, in various quarters, to useful trades. The Landdrost of Uitenhagen renders many kind services to the Settlement.

THEOPOLIS.

About 60 miles northeast of Bethelsdorp.

LONDON MISSIONARY SOCIETY.

1814.

J. G. Ulbricht.

Scholars, in attendance, were 124; and the Settlement was gradually improving. But the depredations of the Caffres brought great distress on the people. Mr. Philip, under date of March 10, 1819, from Cape Town, sends the following extract of a Letter received from Mr. Ulbricht:—

Nearly 100 head of cattle have been taken from Theopolis; which we were obliged to see driven

away, without being able to prevent it. We are surrounded with Caffres, who are only waiting an opportunity to rush in upon us. The whole country between this and Uitenhagen is deserted by its inhabitants. The women and children sleep in the Place of Worship; and the Church and Village are defended by 60 of our people in possession of fire-arms. All is confusion and distress.

Our friends at Graham's Town have invited us to come to them; but I cannot prevail on myself to quit my station. Were we to leave the place, the houses would all be burnt—our corn would be all destroyed—and the Hottentots would be discouraged. I am, therefore, resolved to abide where I am, trusting in the Lord. Our eyes are unto Him. He only can help!

WITTE REVIER.

Upward of 500 miles east of Cape Town.

UNITED BRETHREN,
1818.

Married Missionary;
Schmitt.

Single Missionaries,
Hofman, Hornig, and Schults.

The formation of this Settlement, in April 1818, was stated in the last "Survey;" and the dangers and distress which befell it in the February following were detailed at pp. 267—270 of the Volume for 1819.

We regret to have to add further melancholy statements on this subject.

Soon after the arrival of the Missionaries, with the help of some Hottentots who settled on their land, and whose numbers soon increased to one hundred and fifty-five, the preparation of a temporary Church and Dwellings, Corn-mill, Smithy, Gardens, and Corn-fields, was effected; and the Settlement was making rapid advances: but the flattering prospect was soon blighted. The Caffre War broke out: a horde of savages lodged themselves in the glen, near the Infant Settlement: and, in the beginning of the present year, the Missionaries sustained three distinct attacks, in which 600 head of cattle were driven off, which reduced them to the extremity of distress; and, on the 14th of April, NINE CHRISTIAN HOTTENTOTS WERE MURDERED AND CRUELLY MUTILATED.

The Missionaries, thus feelingly describe their situation:—

All the nine men who were murdered had families of small children, and four of their wives were pregnant. The lamentations of the poor women and children pierced our very hearts. All our endeavours to soothe their grief, and administer comfort to them, were vain. They were quite disconsolate. The fathers were dead; their cattle, which had hitherto supplied them with meat and milk, were all stolen; and they were reduced to the greatest extremity, and we were not sure but that every moment an attack would be made upon us, to murder us also. Our Hottentots had lost all courage. Countess, indeed, were the sighs, tears, and prayers, which we offered up to our God and Saviour, during these days of horror and anguish, there being no oxen left, we could not quit the

place, on account of the aged and infirm and the children: yet to stay any longer was equally impossible, as our whole stock of provisions was either destroyed or consumed, and to go out in quest of more was risking the further loss of life.

They contrived, at length, to apprise the Laundress of their dreadful situation. By his kind exertions, the Congregation was withdrawn, on the 17th of April, to Uitenhagen, and partial relief afforded them. They heard, soon afterwards, that all they had left behind, together with the corn-fields and gardens, was laid in ashes and utterly destroyed; first by the Caffres, and then by the elephants. The fugitives were still in a state of the greatest distress, attacked by fever, and in the utmost want of the necessaries of life, all provisions being excessively dear.

In the midst of these accumulated sufferings, the faith and patience of the Missionaries remained unshaken. They write—

We have more reason to thank the Lord for His protection, than to complain. He alone knows what still awaits us; but we trust in Him to support us under all afflictions; and we feel it our duty, with a willing heart to remain with our Congregation, which, with us, hope to return to the Witte Revier when peace is restored.

This calamitous event has excited much sympathy and benevolence, among Christians of various denominations in this country; and prompt and liberal aid has been rendered to these exemplary sufferers in the cause of their Saviour.

Stations beyond the Boundaries of the Colony.

GRIQUA TOWN.

North of the Great Orange River—about 700 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY
1802.

William Anderson, Henry Helm.

Natives:

B. Berend, P. David, Piet Shaba.

The external state is improving:

At two contiguous Stations, named Campbell and Hardcastle, the attendance of the Griquas, on Divine Worship increases.

An acceptable supply of Bibles and Testaments had been received from the Bible Society.

NEW LATTAKOO.

About 200 miles north-west of Cape Town.

LONDON MISSIONARY SOCIETY.
1817.

Robert Hamilton:

J. Hendrick, Native.

Mr. Hamilton writes—

God has done for us two great things—He has taken away from us all fear of man; and He has taken away all anxious care about future supplies, having given us not only all the necessaries of life, but many of its comforts.

In various quarters, the Bootsuannas are anxious for Teachers. Four Chiefs from Old Lattakoo, two from the Lower Krooman, and men from the Marootzes, ten days' journey distant, had earnestly solicited Missionaries; the Chiefs of Old Lattakoo urging their anxiety to escape the future punishment due to sin.

Mr. Hamilton states—

Here are large fields for cultivation. There are many towns north-west of us, which are as fields white for the harvest. Tell the Young Men who may be disposed to come out—that seeming difficulties, when approached, disappear.

A Meeting for religious conference is held every Wednesday. The Natives often describe their feelings in a very sensible and natural manner.

One old man said—

The world is like a cover on my heart, and I wish God would take it off; but it is so heavy when I pray, that I cannot tell God all that is in my heart.

Another old man, named Classe, said— I do not know what sort of hearty other people have, but I know that I have a very bad one. As one goes into a dirty house with a broom and sweeps out all the dirt, so I pray that God will make His Word a broom to sweep out all the filth that is in my heart.

Classe has now his desire; as he has since been called to that place, into which *there shall in no wise enter any thing that defileth*. In the near prospect of death he said—“Jesus Christ will have me to be with him. Jésus is going to make me dead, and take me to heaven.” His last words were—“God is good! God is good!”

Mr. Hamilton's mechanical labours occupying his time, Mr. Helm would probably remove hither, from Griqua Town, to provide the Bootsuannas with the Scriptures, he being acquainted with their language.

Mr. Moffat writes, on a visit which he made to Lattakoo, in September 1818—

The Brethren have laboured hard. They have built a decent Church, of wood and reed, covered with clay. They are building houses for themselves, have formed good gardens, and have led out the Krooman River nearly three miles to the Settlement. Mateebe professes great love to the Missionaries. The attendance at Public Worship is tolerable; but no fruit, as yet, appears.

MALAPEETZE.

Near the source of the Malarcan.

LONDON MISSIONARY SOCIETY.

Cupido Kakkalah, *Native*.

The labours of this Christian Hottentot are not without success among the Corannas.

BETHESDA.

On the Great Orange River—formerly called Orlam's Kraal—about 700 miles from Cape Town—half way between Griqua Town and Pella.

LONDON MISSIONARY SOCIETY.

1808.

Christopher Sass.

Mr. Sass has had considerable success among the Corannas; but has latterly been much tried by their indifference.

KHAMIES BERG.

In Little Namaqualand.

WESLEYAN MISSIONARY SOCIETY.

1817.

Missionaries,

Barnabas Shaw, Edward Edwards.

Assistant Missionary,
Jacob Links, *Native*.

After the arrival of Mr. Edwards, in January 1818, Mr. Shaw was enabled, as he proposed, to enlarge his plans for the civilization and conversion of the Natives:

A House, Chapel, Smith's Shop, and other buildings have been erected, almost entirely by the labours of the Missionaries. The Natives are improving in Christian Knowledge, and in acquaintance with agriculture and the useful Arts.

Mr. Shaw has had hopeful communications with the Bosjemans, and some tribes of Bastard Hottentots.

REDE FONTIEN.

A Station among the Bastard Hottentots—about two days' journey from Khamies Berg.

WESLEYAN MISSIONARY SOCIETY.

1819.

James Archbell.

Mr. and Mrs. Archbell arrived lately at Khamies Berg; when it was agreed that they should be settled at this new Station, founded, with the Governor's approbation, among the Bastard Hottentots.

Mr. Archbell had collected around him about 100 Hottentots.

STEINKOPFF.

In Little Namaqualand—formerly called Bysondermeid.

LONDON MISSIONARY SOCIETY.

1817.

James Kitchingman.

Scholars, from 60 to 70; occasionally many more.

Attendance on Public Worship is much improved, and good done.

Local difficulties are injurious to the interests of the Mission.

BETHANY.

In Great Namaqualand—formerly called Klip Fountain—56 miles north of the Great River—about 550 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

H. Schmelen.

Mr. Schmelen occasionally visited Steinkopff, and induced Mr. Kitchingman to settle there. During his absence, some disorders arose among his people, which he was endeavouring to remedy.

He had sent John Engelbrecht, a Native, to preach among the people at the mouth of the Great Orange River.

JERUSALEM.

In Great Namaqualand—called also Africaner's Kraal, and Peace Mountain.

LONDON MISSIONARY SOCIETY.

1815.

Robert Moffat.

Mr. Moffat reached this Station in January 1818. On his way hither, Magerman, a Native Teacher at Warm Bath, met him, with oxen, earnestly desiring to take him to that place: on coming to a spot where a Kraal of Magerman's Congregation lay, the people took him by the hand, and said that he must not speak a word of going to Africaner's Kraal, but must stay among them. So anxious were they for his services, that they told him, that, as soon as he put his oxen to his waggon to leave them, they would stand like a wall before him; and that the women were determined to lie down before his waggon wheels, rather than suffer him to leave them as sheep without a shepherd. Three of Africaner's sons, however, arriving, Mr. Moffat proceeded with them according to his appointment.

The Congregation and School soon began to improve, and civilization to advance, while Africaner and his family were friendly and promising; but a situation better adapted for the support of the inhabitants being found necessary, Mr. Moffat accompanied the Chief in a long journey to the northward in search of such a spot, but without success.

This journey added, however, new proofs of the deplorable condition of the Heathen.

In the middle of a wild country, they met with an old woman, who had been left to perish, by her companions, among whom were her own children, on account of the infirmities attendant on old age! It was proposed to remove her to another kraal; but she refused, because the people

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there would do the same to her as their own friends had done.

In one part of the Namaqua Country the lions are numerous and troublesome. The people impute the depredations of these wild beasts to their sorcerers, whom they are taught to believe to be the lion. They set up, therefore, hideous shoutings, on the approach of a lion, and address him with remonstrances—"What evil have we done, that you should come and take our cattle?" They are afraid, in consequence, of offending their sorcerers, lest they should take revenge by paying them a visit in the lion's garb. Mr. Moffat desired to see one of these men; but they take care to keep out of the way of those who would detect and expose them, and thus hold the people in miserable bondage.

On Mr. Moffat's return from this journey, he found a Chief of the Bootsuannas, with a number of his people, belonging to a tribe to the westward of Lattakoo. They expressed their joy that he had met with no place to settle in, and their determination that he should be the Teacher of ~~the nation~~ ~~and his people~~, who are in strict friendship with these Bootsuannas, were willing to go, but left the matter with Mr. Moffat. The Bootsuannas urged that Mateebe had got a Teacher at Lattakoo, and that they would have one, and none other than Mr. Moffat. They kept him very busy on this discussion for three days. He promised, in the end, to visit them.

Mr. Moffat proceeded to Lattakoo at the end of September, with a view to gain some knowledge of this tribe; and found that one of the Brethren there had visited them, and had received from them a long account of their interview with Mr. Moffat: they were making it known through the whole nation that they had got a Teacher. These things filled the Missionaries with joy, at the prospect of another door being opened to preach the Gospel to that numerous people.

On Mr. Moffat's return to his Station, in the middle of October, he found it in a deplorable condition—not a blade of grass to be seen—the cattle dying—and milk, the chief article of support, extremely scarce. It pleased God to relieve them in their necessities, who had called earnestly to Him. Mr. Moffat writes—

Abundance of rain fell. This manifestation of God's goodness was clearly seen, by almost all the people, with eyes of gratitude. I went out among them, before the rain ceased; and saw many weeping. I sat down with them, and we wept together; every one telling his tale—"How good was God! How poor was man!"

E.

In January last, an aged Christian Woman died, who had walked many years in the ways of God. She called her unbelieving children round her bed, that they might see a Christian die. Her death-bed was a blessed and encouraging scene.

In April Mr. Moffat visited Cape Town, accompanied by Africaner and some other Natives. Mr. Campbell and Mr. Philip have sent home most pleasing accounts of their interviews with Africaner. His replies to questions proposed to him, on the most important subjects in religion, were truly judicious and excellent. He, who had been the terror of South Africa, was now seen conversing, with intelligence and feeling, on the Love of Christ, while floods of tears rolled down his cheeks!

It is probable that Mr. Moffat and Africaner will settle among the Bootsuanners who have so earnestly invited them.

MAURITIUS,

Or. Isle of France—an Island, east of Madagascar, inhabited by French Colonists, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.

1814.

John Le Brun.

External circumstances have much improved. There is no open opposition. Mr. Le Brun labours with success.

In a Sunday School there are from 30 to 40 young persons; and in the Free School, 92 boys.

An Auxiliary Society has been formed, in behalf of the Madagascar Mission, which produces about 90*l.* per annum.

Many of the inhabitants seem disposed to cast aside the superstitions to which they have been long attached.

MADAGASCAR.

An immense Island, off the eastern coast of Africa, in the Indian Ocean, in a partial state of civilisation, and said to contain 4,000,000 inhabitants.

LONDON MISSIONARY SOCIETY.

David Jones.

Mr. Thomas Bevan and Mr. David Jones visited this Island, from Mauritius, in August 1818, and continued there till October. They were kindly received at Tamatave, where they landed; and at such other places as they visited.

Near Tamatave, at the residence of Mr. Bragg, an English Gentleman, they opened a School, by way of experiment,

and much to their satisfaction. The Natives manifested great anxiety for the education of their children.

The Missionaries having returned to Mauritius in October, Mr. and Mrs. Jones proceeded from that Island to Tamatave in the month following, and were heartily welcomed. A School-House was begun on a piece of ground given by the Chief, Jean René. Mr. and Mrs. Bevan left Mauritius, at the end of December, for Foulepointe; which place, with its adjacent villages, gave promise of being an eligible Station.

But the hand of Death has arrested the progress of these Christian Labourers! A series of afflictions has befallen this Infant Mission, scarcely to be surpassed by the trials of the Church Missionary Society from the climate of Western Africa.

Mr. Jones wrote on Christmas Day, 1818, little more than a month after their arrival at Tamatave, that their Infant Daughter had died on the 14th—that he had himself been ill of an inflammatory fever—and that Mrs. Jones was then ill. In a subsequent Letter he states that she died on the 29th, of a milk-fever as was supposed; having kept her bed only two days, and then departing gently, as one falling asleep.

Mr. Bevan, who had been prevented by the indisposition of Mrs. Bevan from accompanying Mr. Jones in November, anxious to enter on his labours, determined to proceed, in December, to Madagascar, though strongly dissuaded from doing so, as the unhealthy season was begun; but he thought himself useless at Mauritius, and felt that he was incurring much expense there, and therefore resolved to proceed. On his arrival in Madagascar, on the 6th of January, he was deeply affected by the intelligence of the death of Mrs. Jones and her child—was shortly after taken ill—and died on the 31st of January; his child having died on the 20th. His Widow, who had been taken ill a few days after her husband, survived his loss but a very short time, dying on the 3d of February.

Under these complicated trials, Mr. Jones found the truth of that promise—*As thy days, so shall thy strength be.* He writes—

The Providence of God appears very dark and mysterious. He was pleased to visit me with the Malagash Fever, and brought me to the very verge of the grave. He hath again raised me up, while He removed five who had not the Malagash Fever. Why, then, should Missionaries be more afraid of that, than of the fevers of India? I am determined to continue the Mission; and to wait till other Missionaries come hither to assist me: for the Ma-

English are very desirous of being instructed—here is a noble field for labour!

It appears, from the latest advices, that Mr. Jones had returned to Mauritius, for the re-establishment of his health; and

intended to resume his post at Tamatave in March next.

The Directors have it in contemplation to reinforce the Mission.

Several Stations, mentioned in the last "Survey" as occupied, in this Division, by the London Missionary Society, are at present vacant. Mr. Thom, who resided at *Cape Town*, is appointed Dutch Minister at Caledon. The Station at *Kas Rivier*, in Caffraria, was relinquished on the death of Mr. Williams; Mrs. Williams retiring, on that occasion, with her children, to Theopolis: the Caffre War, which followed soon after, has prevented the resumption of the Mission. At *Hephsidak*, in the Bosjeman's Country, three days' journey north of Graaf Reynet, there have been lately no Missionaries; Government having thought their continuance inexpedient. *Warm Bath*, in Great Namaqualand, is not at present occupied; Mr. Eboer having resigned his connection with the Society.

The Rev. Messrs. Campbell and Philip arrived at the Cape on the 20th of February, on their visit of investigation from the London Missionary Society. Mr. Philip was to fix his residence at Cape Town, as Superintendent of the Mission.

Mediterranean.

This Division of Christian Labours attracts, more and more, the attention and interest of thinking and benevolent men.

The Bible Societies of Malta and Smyrna have received, in their operations and influence, an accession of strength in the formation of two other Societies—one, at Zante, for the Ionian Isles; and the other, in the city of Athens itself, for the classical soil of Attica, Bœotia, and the neighbouring Islands. These are some of the fruits of Dr. Pinkerton's return to Russia, by way of the Mediterranean. The Report of the Malta Bible Society, which was given at pp. 69—76 of our last Volume, will have shewn the Reader the nature and extent of the field which was occupied by that Society, toward the close of 1818: a visit of Mr. Jowett to Egypt and up the Nile, detailed at pp. 402—407 of the same Volume, has enlarged the sphere of the Society's operations; and has proved, in its results, highly advantageous to the plans in progress for preparing the Scriptures for the people of Abyssinia. An extensive journey, in which Mr. Connor, from Constantinople, is probably at the present time occupied, will lead, we trust, to advantages of a like nature. In this manner are the Representatives of Missionary Societies subserving that circulation of the Holy Scriptures, which will tend most powerfully, in connection with the enlightened sentiments and holy examples of Living Teachers, both to renovate the vigour of Ancient Churches, and to make the glad tidings effectually known to Infidels and Heathens.

Religious Tracts are also beginning to operate beneficially in this wide sphere of labour. Not only have numbers, printed in this country, been distributed in different places; but the Patriarchal Press itself, at Constantinople, has been employed in furthering this good work.

The Press is, indeed, likely to become, ultimately, an engine of great effect in the Mediterranean. The visit of the Syrian Archbishop of Jerusalem to Rome and Paris, and at length to this country, to solicit assistance in establishing, at his Monastery on Mount Lebanon, the means of printing the Scriptures and other Books for the benefit of a million of persons under his influence, is a singular and most encouraging occurrence in the history of the past year.

A general spirit of inquiry seems, indeed, to have been awakened, and to be preparing the way of the Lord. The late Mr. Burckhardt, in speaking, a little while before his death, of one of the Mahomedan Countries on these shores, gave the following striking result of his observation:—

"The Power of Darkness, hostile to the progress which is now making toward the greatest possible happiness of mankind, maintains still a very elevated throne in this country. But Discord begins to make herself heard. There are already Sadducees among the Mahomedans; and, as I am assured, Voltaire is translated into Arabic.

"But Christ—whose Word has been lately sent into this country in greater abundance than has happened, perhaps, for these thousand years—has found,

thanks be to God! many friends; and, at the same time, some enemies. Let it be remarked, however, in what class these enemies have been found. They are the Chiefs, either of different Fanatical Sects, or of the Infidel Party—a fact this, which may serve as a proof of the utility of the Bible, in the dispersion of which, nothing of an extravagant nature finds any advantage. The common people, of all Sects, have received the Word of God with a laudable eagerness; and would be very well pleased, were a far larger quantity sent to them.”

MALTA.

A celebrated Island in the Mediterranean, under British Authority—Inhabitants, with those of the neighbouring Island of Gozo, 110,000 — religion, Roman Catholic.

CHURCH MISSIONARY SOCIETY.

1815.

William Jowett.
Dr. Cleardo Naudi.

On the 10th of December, 1818, Mr. Jowett left Malta, on the visit to Egypt spoken of in the last “Survey,” and not on the 1st, as was there erroneously stated. After residence, for some time, both at Alexandria and Cairo, and a voyage up the Nile, he returned to Malta, from Alexandria, by way of Smyrna, on the 4th of October, 1819; considerably exhausted by the fatigues and anxieties of Ten Months’ assiduous labour.

Mr. Jowett found himself obliged to give up the hope which he had cherished, of reaching Jerusalem by the time of the Passover; but, proceeding to Cairo, unexpected opportunities opened for prosecuting the Society’s plans in behalf of the almost expiring Church of Abyssinia. He met, at Cairo, with Mr. Pearce, from that country; and proceeded with him up the Nile, till he found Mr. Salt, in whose service Mr. Pearce was engaged, who entered with great readiness into Mr. Jowett’s views for the good of Abyssinia.

The advantages of this voyage, in ascertaining the state of the people and the want of the Scriptures, with their disposition to receive them, were greatly secured by Letters of Recommendation, which the Coptic Patriarch gave him to the Churches and Convents in Upper Egypt. Mr. Jowett availed himself of the opportunities thus afforded him, in distributing a considerable number of copies of the Scripture; and could have circulated, with good prospect and to eager recipients, a large quantity, had they been at hand.

Mr. Jowett’s proceedings in Egypt, to the time of his return to Cairo from this voyage, are detailed at pp. 365—370, and 402—407 of our last Volume.

At Cairo he resumed his intention of visiting Jerusalem; and set forward on the journey, on the 1st of June, in company of another English Gentleman and Mr.

Pearce—animated by the intelligence which he had just received of the visit of the Syrian Archbishop to this country, and promising himself much pleasure from inspecting his and the other Monasteries of Mount Lebanon. On the second night of the journey, while at rest under their tents in the Desert, some pegs of one of the tents were forced out of the ground, and the trunk of his companion silently withdrawn by the hand of some depredator who probably knew its value, as, beside clothes, it contained money to the amount of nearly 1000 dollars.

Their return to Cairo, and the necessary measures for detecting the thief and recovering the property, occupied so much time, that Mr. Jowett was again obliged to defer his visit to the Holy City; but embraced the opportunity of some further stay in Cairo, to enter into a negotiation, which is likely to prove successful, for the purchase of a translation of the Scriptures into Amharic, one of the two Vernacular Languages of Abyssinia; having found that such a Translation was in existence, and had been prepared at great cost of time and labour. Mr. Pearce had begun the Translation of the New Testament into Tigre, the other Vernacular Tongue of Abyssinia, and had continued to prosecute the work with Mr. Jowett.

After some weeks, Mr. Jowett proceeded to Alexandria; and left that city on the 22d of July, by sea, for Smyrna. Reaching that place on the 17th of August, he waited there five weeks, in the hope of Dr. Pinkerton’s arrival. Dr. Pinkerton did not, however, take Smyrna in his way, but reached Constantinople direct on the 23d of September, the day before Mr. Jowett set sail on his return to Malta—both regretting that they had not had an opportunity of concerting together plans and measures, in furtherance of that Great Cause, in the promoting of which both of them are devotedly and ably occupied.

Dr. Pinkerton, when at Malta, strongly urged the execution of the intended plans of the Society, in the forming of an effective Printing Establishment, and the publication of a Periodical Work for the diffusion of information round the Mediterranean. These measures will be exe-

cuted with all practicable despatch: but it will be requisite to secure for Mr. Jowett adequate co-operation and assistance.

Dr. Naudi continues to prepare Tracts, adapted for circulation in the Levant: 1500 Copies of one on the True Church of Christ have been printed in London, and forwarded to Malta. Others are in progress.

LONDON MISSIONARY SOCIETY.

1816.

Samuel Wilson.

Mr. Wilson reached Malta in January, of last year. His ultimate destination is the Ionian Islands.

There is a promising field of investigation between Smyrna and Constantinople, along the Asiatic Coast, by the Dardanelles, and the Sea of Marmora; and then returning back, by the European Shores, had through the Islands. Mr. Williamson, the Chaplain at Smyrna, will assist in pursuing this investigation, at the expense of the Church Missionary Society.

The American Board of Missions are about to establish a Mission at Jerusalem. The Rev. Levi Parsons and the Rev. Pliny Flak, who have travelled, on behalf of the Society, in different parts of the United States, are assigned to this service. After applying to those studies and pursuits, which were most likely to prepare them for their new field of labour, they were to proceed to some part of Western Asia, with a view to the ultimate establishment of a Mission in or near the Holy City.

ZANTE.

The most southern of the Ionian Islands.
LONDON MISSIONARY SOCIETY.

1818.

Isaac Lowndes.

Mr. Lowndes, after residing for a considerable time in Malta with an ulterior view to establish a Mission either in Corfu or Zante, proceeded, on the settlement of Mr. Wilson at Malta, to this destination, where he arrived on the 1st of April. He has since visited Cephalonia and Ithaca.

Mr. Lowndes has been appointed one of the Secretaries to the Bible Society, formed at Zante, on occasion of Dr. Pinkerton visiting the Ionian Islands.

Black Sea.

Dr. Pinkerton, in the visit to Constantinople of which we have just spoken, succeeded in awakening great interest among the Christians of that city in behalf of the diffusion of the Scriptures; and made some important arrangements, in the name of the British and Foreign Bible Society, for preparing and printing several editions of the Bible. He urged on the Society, with so much earnestness, the necessity and advantage of establishing accredited agents at this most promising scene of action, that the destination of the Rev. Dr. Henderson has been changed from Astrachan to Constantinople, and an English Clergyman has been appointed to co-operate with him there. While one of them will be usually stationary, in the superintendence of the works in progress, the other will employ himself in prosecuting some of those inviting fields of Christian Research which open all around him.

CONSTANTINOPLE.

The chief City of the Turkish Empire — Inhabitants, 400,000: being 200,000 Turks; 100,000 Greeks; and 100,000 Jews, Armenians, and Franks.

1819.

James Connor.

Mr. Connor arrived at Constantinople on the 25th of Jan. 1819.

Of this city as a Station, he writes—

Constantinople presents, in its immense and varied population, an ample sphere for investigation and labour; and, from its peculiar position, affords a ready communication with the neighbouring Countries.

Mr. Connor went to Smyrna, in May, in the hope of there meeting Mr. Jowett from Egypt. On his return, he took up his residence, on account of its salubrity, at Therapia, on the Bosphorus, about 12 miles from Constantinople. Here he pursued the study of Arabic and Persian, as a necessary introduction to Turkish.

He has acquired a readiness in the Romainic, and is gradually becoming acquainted with the Clergy and other Members of the Greek and Armenian Churches.

Of his situation at Therapia he writes—

Here, indeed, I am in a barren land. I stand much in need of a watchful spirit and a stronger faith. Often do I exclaim, "Oh that I had a brother Missionary for a companion!" Here I know not one individual, who is at all interested in my work, or with whom I could enter into religious converse.

Mr. Connor has since been greatly refreshed and encouraged by the arrival of Dr. Pinkerton. After much consultation together, it was determined that he should undertake a journey of investigation. His intention was to proceed, by the first vessel, to Smyrna, thence to Candia, Rhodes, and Cyprus—along the Southern Shores of Carmania, by Satalish and Anemur, to Tarsus—thence to Antioch, Aleppo, Damascus, Mount Lebanon, and Jerusalem. His

ulterior steps would depend on circumstances. He was to take Introductory Letters from the highest Ecclesiastical Authorities at Constantinople. His object would be, To disperse the Scriptures—to open channels for their wider circulation—to distribute Tracts—and to investigate the state of those countries. He hoped that his visit to the Syrian Archbishop would tend to further his plans for the good of his people. His aim was to spend the Passover at Jerusalem.

In pursuance of this plan, Mr. Connor left Constantinople at the same time as Dr. Pinkerton. After a few miles they parted—Dr. Pinkerton making his way toward Odessa, and Mr. Connor setting forward for Smyrna.

Further particulars of Mr. Connor's proceedings were given in the last Volume, pp. 370, 371, 407—409.

CRIMEA.

SCOTTISH MISSIONARY SOCIETY.

In the summer of 1816, Mr. Paterson, from Karass, visited the Crimea. The statement of his journey was given at

pp. 494—497 of our Volume for 1817. The Directors of the Society have ever since had in view the establishment of a Mission in this highly-promising field.

In the establishment of this Mission, the Society will have the benefit of the knowledge and matured experience of the Rev. Dr. Wm. Brown, author of the "History of Missions," who has devoted himself to this service, and will be accompanied by two other Missionaries, Mr. Carruthers and Mr. White. They will be joined by Mr. Galloway, from Karass, in case it should be found practicable to establish in the Crimea a Seminary for the instruction of Native Teachers and Missionaries, projected by the Sultan Katergy, the plan of which has been laid before the Emperor.

In the event of this Seminary being formed, it is intended, that, of the four Missionaries and Teachers at the Station, two shall superintend the Seminary, and two make excursions through the country for the diffusion of Christian Knowledge; these services being exchanged occasionally, as may be mutually agreed.

Northern Asia.

KARASS.

In Russian Tartary—in the Government of Caucasus—between the Black and Caspian Seas.

SCOTTISH MISSIONARY SOCIETY.

1802.

Rev. John Jack.

Alexander Paterson, James Galloway.

Mr. Jack was, last year, appointed to this Mission.

The Society has agreed to surrender two-thirds of the land originally granted to the Mission, finding such a measure expedient; but will retain the other third, for the benefit of important civil privileges connected with the tenure of a Grant of this nature.

Mr. Galloway and Mr. Paterson visited the Tartars in the neighbouring steppes: and would rejoice in the additional labours of Mr. Jack; as they urged for more assistance, in order that their visits might be more frequently made, and opportunities embraced of more permanent residence among these tribes.

The Missionaries have continued their usual labours, in the education of the ransomed who live with them, and in the instruction of the Natives in the vicinity; and they embrace every opportunity of making the Gospel known to the surrounding Mahomedans and Heathens.

The New Testament and Tracts are making their way throughout the country;

and are carried to a distance, by pilgrims and travellers. The boldness of Mahomedan Opposers has been checked; and some of them express regret that the New Testament is circulated in a language understood by the people—under a manifest fear of the influence of the Scriptures.

ASTRACHAN.

A City in Russian Tartary, at the mouth of the Wolga, near the north-west shores of the Caspian Sea.

SCOTTISH MISSIONARY SOCIETY.

1814.

Rev. Wm. Glen.

John Mitchell, John Dickson,

— M'Pherson.

Mr. M'Pherson left Scotland in May, 1818; and arrived at Astrachan in the beginning of October.

Premises for a Missionary Establishment have been advantageously purchased for the sum of 2500*l.*; being 45,000 rubles for the estate, and 5000 rubles for Government duty and other charges.

The Missionaries converse freely with Tartars and other Natives, whenever opportunities offer. The fear of man brings a snare on some, who are evidently convinced of the truth of Christianity.

Mr. M'Pherson was studying Russ and Persian. The School was prospering under his care.

The Press is, at present, the chief instrument of doing good at this Station. Its labours, during the year, had been diminished by the absence of Andrew Hunter, who had been for the greater part of it at Karass.

During the year 1818, there were issued from the Missionary Press—5000 copies of the Tartar New Testament, from the Fifth Chapter of Galatians, to complete the second edition of the Work—230 copies of a Tract, containing the First Ten Chapters of Genesis—3000 of a second edition of the Book of Psalms, in Tartar—2000 of the Gospel according to St. Matthew, in Orenburg-Tartar—and 5000 of the first sheet of an edition of the New Testament in that dialect; making a total of 15,230 copies of portions of the Sacred Volume.

Books and Tracts, 4210 in number, had been bound for distribution.

There had been issued gratuitously, 5777 Tartar Testaments, Gospels, and Tracts: and 158 copies of the Scriptures or parts of them had been distributed, and 427 Bibles or New Testaments sold in a great variety of languages, for the Russian Bible Society.

To that Society, the Mission is under deep obligation, for its liberal aid in the printing of the Scriptures in different Tartar Dialects.

A supply of Hebrew and Arabic Bibles and Testaments has been particularly requested; as these languages are deemed sacred, by the Jewish Rabbis or the Mahomedan Effendis and Mollahs, with whom the Missionaries are in frequent intercourse.

SAREPTA.

In Russian Tartary, near Csaritzen on the Wolga.

UNITED BRETHREN.
1765.

Among the Calmucks, in the Torgutak Horde—renewed 1815.

Single Brethren:
Schill, Loos, Dehm.

The Rev. Martin Schneider, in returning to the London Missionary Society the thanks of the United Brethren for the Grants of 300*l.* and 100*l.* to the Congregation at Sarepta, gives the following summary view of their endeavours with the Heathen:—

Ever since the establishment of our Congregation at Sarepta, on the borders of Asia, it was their sad our wish, that it might be a light in the Lord, for their Christian Neighbours on the Wolga, and a salt of the earth for the Heathen Tribes in those parts. Many years they sought among them an opening for the Gospel, but scanty was the fruit of their labour. The hour of visitation for them seems not yet to have struck. Some Kirgizol.

Girls have been converted and baptised, and adhere faithfully to the Christian Doctrines. The Calmucks, of several hordes, have shewn a friendly disposition; but, to this hour, the chains of superstition have not yet been broken, which keep them in the night of the shadow of death, and hinder them from perceiving what pertains to their peace. manifold hardships and difficulties, scorn and derision, have however not deterred the Brethren from making new attempts toward collecting for our Lord, among those nations, a reward for His sufferings. To this end, two of our Sarepta Brethren are now attending the Torgutak Horde.

A Member of our Congregation at Sarepta, our Brother Jacob Isaac Schmidt, merchant of St. Petersburg, has had under his care two Buriat Nobles, Nomtu and Badma, who have resolved to embrace Christianity. He has also, encouraged by the same Congregation, translated the Gospel of St. Matthew into the Calmuck, or Mongolian Language; and is willing to continue his labours for the welfare of the Mongol Tribes, whenever an opportunity offers.

ORENBURG.

In Russian Tartary—the Capital of the Government of Orenburg—to the north-east of the Caspian—the great thoroughfare from Siberia to European Russia.

SCOTTISH MISSIONARY SOCIETY.
1814.

Rev. Dr. Ross
Messrs. Fraser, Gray, and Selby.
Walter Buchanan, a Carbardian.

Dr. Ross and Messrs. Gray and Selby left Scotland, with Mr. M'Pherson, and reached their destination at the end of September 1818.

Mr. M'Alpine, who had been obliged to return to Scotland, from this Station, for the restoration of his health, was not sufficiently recovered to enable him to return last year.

The difficulty of procuring suitable accommodation for the Mission, has rendered the erection of a Missionary Establishment necessary, and it is accordingly begun.

Mr. Fraser had been occupied in finishing the Version of the New Testament in the Orenburg-Tartar.

The visits to the tents of the Kirghisians, which Mr. M'Alpine and Walter Buchanan had begun with good promise of success, were continued, after Mr. M'Alpine's departure, with steadiness and zeal, by Walter Buchanan. Messrs. Gray and Selby immediately joined him in this work, by his assistance as interpreter. The Kirghisians listen with eager attention; and follow them from tent to tent, that they may learn more of the "good news." Mr. Gray represents the prospect of usefulness as most promising, and thinks that a great work among them is at hand.

Mollonazar, the young Kirghisian mentioned in the last "Survey," manifests a

steady zeal for the conversion of his countrymen, and walks honourably as a Christian.

The importance of Orenburg as a Missionary Station becomes increasingly apparent. It is safe, as being the seat of the Provincial Government: and it not only affords, in itself, opportunities of usefulness, among the resident Mahomedans and those who visit it for purposes of commerce; but it is well situated for access to a multitude of Tartar-Tribes, surrounding it on all sides—affording a hope, as the Missionaries state, that, in a few years, Missionaries may be sent from Orenburg, as from a centre, whose labours may come in contact with Missionaries, from Astrachan on the one hand, and from Siberia on the other.

SELINGINSK.

A City in Siberia, about 200 miles south-east of the Baikal, in the midst of 10 or 12,000 Buriats.

LONDON MISSIONARY SOCIETY.

Edward Stallybrass, William Swan, Robert Yuille.

Mr. Stallybrass removed from Irkutsk, where the Mission to Siberia began in 1817, to Selinginsk; that place affording superior facilities for acquiring the Mongolian Language. He left Irkutsk on the 5th of July, and reached Selinginsk on the 17th. His associate, Mr. Rahmn, has removed to Sarepta, on account of Mrs. Rahmn's health.

Mr. Swan, who had been some time at St. Petersburg, and Mr. Yuille who joined him in the Autumn, were to leave that city, for Siberia, on the 27th of November; furnished, by order of the Emperor, with Passports to the several Governors through whose districts they would have to travel.

Thibet.

TITALYA.

In the northern part of Rungpore,—on the border, toward Nepal.

1816.

Fred. Christian Gotthelf Schroeter.

Mr. Schroeter perseveres steadily in the difficult task of acquiring the Thibet Language. He speaks, in strong terms, of the degradation of the surrounding Heathen. Though there is not the prejudice of the Hindoo Caste, they have all the Idols common to the Hindoos; and go from Lessa, over many high mountains, to the

plains of Bengal, to perform their adorations and ablutions in the river Ganges.

Major Latta, the Commanding Officer on this Station, continues to render the most important aid to the objects of the Society.

Mr. Thomason states that Mr. Schroeter is diligently employed, in a slow and arduous, but important work, suited to his turn and talents. He thinks the opening in this quarter good, and that they shall see great things.

For further particulars, see our last Volume, pp. 222, 223, 419, and 420.

China.

CANTON.

LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison, D. D.

Dr. Morrison's labours are still restricted by the Government.

He has proceeded in the translation of the Scriptures, the compilation of the Dictionary, and the preparation of other works; and has impaired his health by too close application.

Dr. Morrison has long had an earnest desire to visit England, but sacrifices this wish to his sense of duty.

He is greatly encouraged by the prospects opening around. Under date of Jan. 24, 1819, he expresses the high degree of satisfaction and delight with which he had received, from Malacca, a specimen of a Commentary on the New Testament, by Mr. Milne, in Chinese

elegantly printed; and a Sermon, in Chinese, by Mr. Medhurst. He adds—

Gospel Light is rising in the East—glorious and exhilarating as the sun, when shedding his beams in the morning to illumine the earth! The Chinese are a reading people; and God is providing for them books full of Christian Truth! Oh that He may hasten the work, still more! Oh that this nation may, in a short time, be turned from Idols, and rescued from the slavery of Satan!

At the beginning of March, Dr. Morrison had completed the Book of the Prophet Isaiah in Chinese; and was about to send it to Malacca, with other parts of the Old Testament, to be printed. He writes—

I have been much quickened and comforted by translating the Evangelical Prophet. The fitness of that Book, humanly speaking, for the Heathen in China, is amazingly striking. Every sentence seems to be addressed to them in particular, and immediately from Heaven. May God accompany it by the powerful operations of His Holy Spirit!

I have suggested to Mr. Milne, to bind up the Prophecy of Isaiah with one of the Evangelists and one of the Apostolical Epistles, for distribution.

India beyond the Ganges.

MALACCA.

The Chief Town in the Peninsula of Malacca.

LONDON MISSIONARY SOCIETY.

1815.

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

Messrs. Beighton, Ince, and Milton arrived Sept. 14, 1818. Mr. Beighton and Mr. Ince, after some time, were settled at Pulo Penang.

Mr. G. H. Huttman is about to proceed to Malacca, to take charge of the Printing Establishment.

This Mission rises rapidly in importance.

Further assistance is urged, for Japan, Cochinchina, Siam, and other places.

For details respecting the Object, Plan, Students, and Resources of an Anglo-Chinese College, suggested by Dr. Morrison, and proposed to the Directors by him and Mr. Milne, we refer to pp. 338 and 339 of our last Volume. Every Christian must unite in the prayer of the zealous founder—

God grant that this College may prosper—that it may be an honour to my country, and a blessing to China; and thus unite, in its name and in its benefits, the West and the East; and finally blend, in peaceful intercourse, the extremities of the world—the Islands of Britain and Japan!

The foundation-stone of this Institution was laid, on the 11th of November, 1818, by Major W. Farquhar, late British Resident, in the presence of the Dutch Governor of the Colony and many other Gentlemen. It stands on the Missionary Premises, in an open and airy situation, close to the western gate of the town of Malacca, and commands a fine view of the Roads and of the sea. Mr. Milne has been appointed Tutor, and Chairman of the Committee to which the management is entrusted.

For further particulars respecting the College, with a large extract from the able Introductory Speech of Mr. Milne, we refer to the Quarterly Chronicle of the Society, No. 13, p. 397—408.

Mr. Thomsen has charge of a Malay and English School, and Mr. Medhurst adopts methods with the Chinese Youth, which have changed the former drudgery of attending School into a pleasure. In order to gain the confidence of the Chinese, he has visited almost every house in Malacca, conversing with the people, and distributing Tracts.

Jan. 1820.

Mr. Milne proceeds, in conjunction with Dr. Morrison, in the translation of the Old Testament into Chinese. Tracts, both in Malay and Chinese, with two Periodical Works, are published. The Printing-office affords regular employment to sixteen men and boys.

Mr. Milne preaches in Chinese, on Sundays and Thursdays.

Mr. Slater visited Canton, in the Autumn of 1818, for the restoration of his health. In speaking of the suspension of active exertions, he adopts a sentiment well worthy of being repeated—

I was called to the more trying part of a Missionary's work—TO SUFFER THE WILL OF GOD, AND TO ALLOW OTHERS TO PERFORM IT."

Mr. Milne and the Mission have sustained a severe loss in the death of Mrs. Milne; who departed, in peace, in March of last year, leaving four little children.

PULO PENANG.

An Island in the Straits of Malacca, often called Prince of Wales Island—Inhabitants, 40,000; of whom 12,000 are Chinese, and 25,000 Malays, with many Malabars.

LONDON MISSIONARY SOCIETY.

1819.

Thomas Beighton, John Ince.

Mr. Milne expressed his hopes of being able to commence a Mission in this Island, in the Spring of last year. Mr. Beighton accordingly proceeded thither in April last, and was to be followed by Mr. Ince.

Mr. Medhurst had prepared the way for Messrs. Beighton and Ince, by a visit to Pulo Penang, in the beginning of the year. He distributed Tracts; and established two Schools—one for Fokien, and the other for Canton Children: upward of 40 Boys had been admitted. The Chinese readily granted the use of a Temple for a School-Room. The Teachers are to be paid by Government, who give every encouragement in the instruction of the Malays and Chinese resident here. The number of Chinese is probably double that at Malacca, beside those who live in the populous districts of Quida and Acheen.

Mrs. Beighton makes a forcible appeal to Christian Women, on what she witnesses:—

The Chinese (she writes) have little affection for their female children, and think them unworthy of any instruction; and when females grow up, they are treated like brutes. If a man speaks of his wife, he will say—"My dog," or "My worthless woman within." Let Christian Females remember to visit

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they owe their advantages, and they will not think any sacrifices too great, so that they may promote the cause of Christ.

abuses as would make us deem ourselves happy to escape with our lives.

RANGOON.

The chief Sea-port of the Burman Empire—about 670 miles south-east of Calcutta.

AMERICAN BAPTISTS.

Adoniram Judson, Geo. H. Hough,
James Colman, Edw. W. Wheelock.

Messrs. Colman and Wheelock joined their associates September 19, 1818.

Their arrival was very seasonable for the encouragement of their brethren. Mr. Judson had just returned, after an absence of about seven months, on a voyage to Chittagong; in which he had suffered greatly, both by sea and land. Mr. Hough, during Mr. Judson's absence, had been subjected to an examination by the officers of the Government, which, connected as it seemed to be with an order for the expulsion of the Roman-Catholic Priests out of the kingdom, had induced him to make preparations for withdrawing the Mission, and retiring to Bengal.

On the arrival of **MR. COLMAN** and **MR. WHEELOCK**, they were introduced to the Viceroy. On his inquiry whether they meant to remain in the country, Mr. Judson answered, in as near an approximation to the Oriental style of compliment as his better taste and feeling would allow him, that they "wished to take shelter beneath his glory!"—"Let them stay," he replied—"Let them stay!"

Mr. Hough, who has the charge of the printing department, expresses his doubts, in the uncertainty of their situation, of the propriety of attempting to print in that country to any considerable extent. Mr. Judson says—

One malicious intimation to the King would occasion our banishment; and banishment, as the Burmans tell us, is no small thing—being attended with confiscation of all property, and such various

Of the people and their religion, Mr. Hough writes—

The state of the Heathen here is truly deplorable. They are not a people who care but little about their religion, but in it they are zealous and enthusiastic; and their priests believe that all the disciples of Gondama are furnished with true wisdom, while others are fools. In Burmah, we have to encounter, or rather meet as an obstacle, a regularly systematized religion, and that species of human pride, which, in matters of religion, disdains every innovation.

An extract of a Letter from Mrs. Judson to a friend, will shew how the Missionaries feel in the midst of such a people. Her earnest plea for Prayer will not be heard, we are persuaded, in vain:—

Oh, my Dear Madam, you can never know how dark and depraved is that mind, which is accustomed to think sin of a trivial nature—God a King, like man—and hell of short duration; a mind that is familiar with idolatry, and that is actuated only by a principle of selfishness in its most religious duties. Neither can you conceive of the difficulty of breaking through this thick darkness, by the introduction of the rays of Divine Truth.

But let us rejoice in the freeness and richness of that grace, which can overcome all these impediments; which can commence, carry on, and perfect that work, which is a cause of admiration to men—of joy and wonder to angels.

Pray for these poor Burmans. When you feel your soul bowed down under a sense of sin, melted with the love of Christ, and filled with holy consolations produced by the discovery of the perfections of Jehovah, think, my Dear Madam, of these Burmans, who are almost bowed down to hell with the weight of sin. They know it not. They have no Saviour to love, and no higher happiness than what this world produces. Think of this; and weep and pray for the poor perishing Burmans. The prayer of a righteous man availeth much. God has styled himself a God that heareth prayer. The Heathens are perishing, and the hands of Missionaries need holding up.

Mrs. Judson had been in the habit of meeting between twenty and thirty females every Sunday, to read and converse with them about the "New Religion;" and she had some hopes concerning a few.

India within the Ganges.

In surveying this immense and populous field of Missionary Labours, our course takes us, from India without the Ganges, into the south-eastern extremity of Bengal. From *Chittagong*, in that quarter, we may pass on, after visiting *Dacca*, to the north, by *Saheljung*, in Jessore, to **CALCUTTA**. Thence, ascending northward, by *Dum-Dum*, *Serampore*, *Chinsurah*, *Burdwan*, *Cutwa*, *Sioree*, *Moorshedabad*, and *Malda*, to *Dinapore*, we there turn westward, up the Ganges, by *Monghyr* and *Digah*, visiting *Guyah* on the south, to *Buzar* and *Benares*. From Benares, still ascending the Ganges, our course brings us, by *Chunar*, to *Allahabad*, at the junction of the Jumna with that river. Proceeding north-west, up the Ganges, to *Lucknow*, we there leave the river, and travel north to *Bareilly*; from which place proceeding westward, by *Meerut*, we reach *Delhi*, one of the most distant Missionary Stations toward this quarter. Descending the Jumna, on which Delhi is situated, we proceed south to

Agra, on the same river; from *Agra*, a little southward of west, to *Agimere*, a new Station, in the territories lately acquired; and thence, nearly due south, to *Surat*, on the west coast of the Peninsula. From *BOMBAY*, further south on the same coast, we come, diverging inland, to *Behary* and *Bangalore*, in the Mysore; and thence, down again on the western coast, by *Cannanore* and *Tellicherry*, to *Cotym* and *Allepie*, in North Travancore, and to *Nagracoil* and its associated Stations in South Travancore. Crossing the Peninsula near its extremity, we reach *Palamcotta*: and thence proceed, northward, to *Trichinopoly* and *Tanjore*; and turn, eastward, to *Negapatam* and *Tranquebar*, on the coast. From *Tranquebar*, passing somewhat inland, by *Vellore*, *Chittoor*, and *Vepery*, we reach *MADRAS*; and thence, by *Vadadelli*, proceed to *Masulipatam*, *Vizagapatam*, and *Midhapore*, on the eastern coast; and thus complete the circuit of the Missionary Stations, at present occupied in this great Division of our Survey.

CHITTAGONG.

In the south-east corner of Bengal—about 230 miles east of Calcutta—highly romantic in situation and appearance.

BAPTIST MISSIONARY SOCIETY.

1812.

H. Peacock,

J. Reveiro, *Portuguese*; Khepoo, *Native*.

Mr. Reveiro, who had been among the first persons baptized by the late Mr. De Bruyn, exerted himself to supply the loss of his Teacher. Mr. Peacock arrived in May, 1818.

On Mr. Ward's visit to this station, at the beginning of 1818, he baptized seven converts, which raised the number of Members to 100.

There is a School of 30 Children.

Mr. Peacock says of the Converts—"I am greatly pleased with their apparent honesty and manliness, so far superior to Bengalees." They reside at Chittagong, Harbhonga, and Cox's Bazar; each place two days' journey from either of the other, so that a proper intercourse is difficult. Should suitable instruments be raised up, there seems every reason to expect that the Word of the Lord would have free course. Caste has no influence here.

The proportion of Mahomedans is large, and their Mosques numerous; while the Hindoo Temples are few. Two divisions of the town are occupied by Portuguese Catholics, and they have two Chapels; but they are very ignorant.

When Mr. Ward left this place, he addressed a Letter of advice and encouragement to several Native Brethren, who are employed in teaching their countrymen.

DACCA.

Once the Capital of Bengal—170 miles north-east of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1816.

Leonard,

Ramprusad, *Native*.

In Seven Schools there are 507 children. Mr. Leonard watches over these Schools with much assiduity. Several Gentlemen, in official stations in the city, countenance and direct them.

Three Saadhs, with others, have been baptized.

The prospects are highly encouraging.

SAHEBJUNG.

The principal Town of the District of Jessore, in the Province of Bengal—the inhabitants of the District are 1,900,000, in the proportion of nine Mahomedans to seven Hindoos.

BAPTIST MISSIONARY SOCIETY.

1807.

William Thomas, *Portuguese*.

Native Assistants:

Didhera, Ramsoundura, and Hureedas.

The Divine Blessing has rested on Mr. Thomas's assiduous labours.

Four Natives make monthly excursions, under his direction, through the District. The Journal of a single month enumerates nearly 100 villages visited in this manner. Much inquiry is thereby excited.

The Christian Converts have suffered great vexation. The very Barbers and Midwives refused, on any becoming Christians, to discharge toward them their respective offices; but the Judge of the District repressed this inhuman zeal.

CALCUTTA.

The Chief of the Three British Presidencies in India, and the grand Emporium of the East—about 100 miles from the sea—extending more than six miles on the east bank of the Hoogly, or western branch of the Ganges; but varying much in breadth—the seat of the first Protestant Bishop's See in India, and of an Archdeaconry; the Diocese extending over all the territories of the Company—population variously estimated, but generally supposed to be 500,000: estimated, in 1802, to contain, with its populous vicinity of 20 miles round, 2,225,000 souls—habitations of individuals, in 1788, not including the New and Old Forts and many houses belonging to the Company, were 78,760; of which those of British Subjects were 430, Armenians

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

SOCIETY FOR PROPAGATING THE GOSPEL.

Our Readers have seen how prominently this Venerable Body has come forward, the last year, in assertion of the solemn obligation under which this country lies of Propagating the Gospel throughout our Eastern Empire. It has been the means of obtaining the Royal Sanction to this great object; and, while it has enlisted the rank and wealth and talents of the country in its support, it has been hailed, in these its enlarging designs, by the sincere exultations of all the devout Members of the Church—it has been enriched by their liberality, and it will be strengthened by their prayers.

We have already stated the appropriation, by the Bishop of Calcutta, of the sum of 5000*l.* placed by the Society at his Lordship's disposal, toward the establishment of a Mission College near Calcutta; and have brought before our Readers the very able Plan of such an Institution, transmitted to this Country by his Lordship.

In the addition to this sum, of a second 5000*l.* by the Christian Knowledge Society, and of a third 5000*l.* by the Church Missionary Society, will enable his Lordship to establish the College on an enlarged scale; and the liberal aid of upward of 42,000*l.* rendered to the Society in pursuance of the Royal Letter, is an ample pledge that the Members of the Church will most readily sustain all the exertions of the Society in this noble cause.

CHRISTIAN KNOWLEDGE SOCIETY.

The Diocesan Committee are entering zealously, under the sanction of the Lord Bishop of Calcutta, into the subject of Native Education.

At Meetings of the Committee, held in August 1818, this subject was brought forward; when his Lordship appropriated, with the happiest effects, 2000 Sicca Rupees, or 250*l.* out of the sum of 1000*l.* placed at his disposal by the Society. The Benefactions soon amounted to 12,705 Sicca Rupees, and the Annual Subscriptions to 4127. The Governor-General ordered the payment of 1000 Sicca Rupees, out of a Charity Fund in his Lordship's disposal.

The Proceedings of these Meetings were printed at pp. 83 & 84 of our last Volume.

A School-Room was soon erected, on a spot of ground granted by a Native, in a populous situation, and 80 Scholars received: a second School-Room was begun,

in another populous neighbourhood, on land granted by Government: and a School having been recently established by the Church Missionary Society within the district which the Diocesan Committee had proposed as the scene of their first labours, they thankfully accepted, from the Corresponding Committee of that Society, the offer of a transfer of that School at the expense incurred in its erection: the number of children, under daily instruction in this School, was about 130.

With a view to the further extension of this system, a select class of the Bengalee Scholars at the Calcutta Free School have, on the recommendation of the Bishop, been put in training as Teachers. It has also been determined to establish a School for the children of poor Native Christians, of whom many are brought up in a state of utter ignorance.

The Committee are also taking measures for the circulation of the Scriptures, Common-Prayer Books, and Religious Tracts, throughout the Presidency. For this purpose, Depôts are established, under the superintendance of the resident Chaplains, at *Cawnpore, Meerut, Ghazepore,* and *Dinapore,* being principal Stations in the Upper Provinces.

These exertions of the Society, in behalf of the Native and European Population, may be considered as a renewal of its early endeavours; for it must be remembered, that the first Protestant Mission was established here, many years since, by the Society, though it was afterward, from various causes, discontinued.

BAPTIST MISSIONARY SOCIETY.

1801.

Missionaries:

John Lawson, Eustace Carey, Wm. Yates, James Penney, W. H. Pearce, and Wm. Adam.

Armenian,
John Peters.

Native Assistants:

Sebukram, Kishura, Petrusse, Panchoo, and Gorachund.

The particular department of labour occupied by each Missionary was stated in the last "Survey." Mr. Eustace Carey has since resigned his share of the charge of the Christians in Calcutta, and intends to devote himself exclusively to the Heathen Population.

In these exertions all the Brethren take a share, as soon as they acquire a sufficient acquaintance with the language: in order to extend and facilitate them, large sheds, covered with mats, have been erected in different parts of the city, in which the

Missionaries preach. A piece of ground has been lately taken, in the heart of the Native Population, on which the Missionaries propose to erect a dwelling-house, built after the fashion of the country. It is intended that they shall reside here, in succession, for six months at a time; and, by thus coming immediately into contact with the Natives, it is expected that much greater facilities will be attained of addressing them with effect.

In the "Benevolent Institution" there are 220 children; and, in two other Schools, 50.

The preaching of the Gospel has not been wholly in vain. A few individuals appear to have received the grace of God in truth. At Dum-dum also, in the vicinity, some instances of hopeful conversion have occurred; though it is owned, with deep regret, that these have not been so numerous, either in Calcutta or its neighbourhood, as in some former years. But the Missionaries "strengthen themselves in God." They write on this subject—

We wish, however, to persevere in the use of those means, which God has appointed for the accomplishment of His purposes; and, should obstacles may be many, and of a very discouraging nature; yet we are assured He will, in time, grant success to the feeble efforts of all those who are conscientiously engaged in promoting His glory.

CHURCH MISSIONARY SOCIETY.

1816.

Missionary,
Deocar Schmid.

Superintendent of Schools,
Mr. Sandys.

The Calcutta Corresponding Committee of the Society have entered, within that Presidency, on an enlarged scale of Missionary Operations. The result of their plans has, in some instances, far exceeded their expectations; and, generally speaking, it has been of a nature to stimulate and encourage them to greater exertions.

Local support to these plans is increasing with the extent of the exertions.

Mr. Corrie having left Benares to reside, as Senior Chaplain, at the Presidency, writes, with his accustomed regard to the great cause which lies near to his heart—

I shall hope to be more useful in Calcutta, by devoting all my leisure time to correspondence with our different agents; and, by a united effort, to render the whole of our exertions more efficient.

For a large supply of CHRISTIAN LABOURERS, which is the first great department of Missionary Work, the Corresponding Committee have been very urgent; and, with their requests, the Committee at home are complying to the utmost of their power.

The Rev. John Andrew Jetter and the Rev. Wm. James Deerr, two Lutheran Clergymen, embarked, on the 16th of April, at Gravesend, on board the "Thomas Grenville," Capt. Wm. Manning, for Calcutta. The Rev. Thomas Morris and the Rev. John Perowne, English Clergymen, with Mrs. Morris and Mrs. Perowne, the Rev. Benedict La Roche, a Lutheran Clergyman, and Mr. Thomas Brown, a Printer, are about to embark, at Portsmouth, on board the "Ajax," Capt. Clark.

These Labourers will probably be distributed among Burdwan, Benares, and Delhi, unless, on their arrival at Calcutta, the Corresponding Committee, to whom this matter has been referred, should deem it expedient to adopt any other arrangement. Most of them have well studied the National System at the Central School, and will be able to render efficient aid to the School Operations of the Society.

The Rev. Deocar Schmid and Mrs. Schmid have removed, at the request of the Calcutta Committee, from Madras to this Station; to which, indeed, they were originally destined. ~~Mr. Schmid has been placed in charge of the Female Orphan School; and there they both reside.~~

To the second chief department of Missionary Operations—that of NATIVE EDUCATION—particular attention is directed; and the increase of the number and the efficiency of Schools, is a constant object of solicitude with the Corresponding Committee. The number of Scholars under their direction was, at the date of the last return, 1800; but they have been since greatly augmented.

In all their School Undertakings, the Committee pay especial regard to local circumstances—varying and adapting the means used, to the varying condition of the people. Our readers will have appreciated the wisdom of this procedure from the details given at pp. 112 and 113 of our last Volume.

Mr. Sandys continues in charge of the Kidderpore Schools. Various applications have been made, by Natives in that vicinity, for New Schools; but they could not be complied with till additional help arrived. One of the Schools in that district, as has been already stated, has been transferred to the Diocesan Committee of the Christian Knowledge Society.

In the employment of the PRESS—the third principal department of labour—the Corresponding Committee have done much, and have been earnest in requesting the means of doing more.

It was chiefly with reference to this Department of usefulness, that Mr. Deocar

Schmid was removed to Calcutta; as the turn of his mind and his acquisitions seem to fit him more especially for this kind of labour. The Reader may judge of this from a Letter addressed by him to Ram-mohun Roy, in which he forcibly urges on him the duty and advantages of embracing Christianity: it is printed in Appendix XXI to the Nineteenth Report of the Society.

The preparation and publication of suitable Tracts have occupied the attention of the Society's Representatives.

Tracts, by Captain Stewart of Burdwan and Mr. Bowley of Chunar, have been printed; with an admirable illustration of the Parables, in Hindoostanee, by the late Mr. Martyn.

Mr. Ellerton, of Goamalty, has, with great kindness, rendered able service to the Society in this department: and has applied his familiarity with Bengalee, and his intimate knowledge of the Native Mind and Manners, to the composition of Scripture Dialogues; the object of which is to convey a knowledge of Scripture Facts, with appropriate Christian Instruction, in idiomatical language, and in the form most captivating to the Natives. Six of these Dialogues have been printed, and carry the History down to the destruction of the Cities of the Plain. Of the Third Dialogue, which treats on the "Increase of Adam's Offspring," Mr. Corrie speaks as inexpressibly well-suited to do good among the Hindoos, as it undermines their false notions without shocking their prejudices: it does, indeed, admirably display, from the History of Cain and Abel, the characters of false and true Worship, and the guilt of Sin. These Dialogues are well printed, with the English and Bengalee on opposite pages. The demand for them has been so great, that it has been quite beyond the power of the Corresponding Committee to supply it.

To the extent, indeed, to which this department of labour may be carried, the Committee state that there are no limits but those of the funds. They have, in consequence, been furnished, from home, with the means of carrying on these exertions with additional vigour. A Printing Press, Founts of Types, and Printing Paper have been forwarded to Calcutta.

LONDON MISSIONARY SOCIETY.

1816.

Missionaries:

Henry Townley, James Keith,
John Hampson, Samuel Trawin.

Printer and Catechist,
George Gogerley.

Messrs. Hampson and Trawin arrived on the 8th of February, of last year.

Mr. Gogerley has been sent to Calcutta, to take charge of the Printing Department, for which he is well qualified; and to assist in the Sunday School, to which employment he has been accustomed.

The Missionaries proceed diligently, in preaching, conversations, the preparation and distribution of Tracts, and other labours. Mr. Townley was carrying through the press a translation of the New Testament into Bengalee, by Mr. Ellerton, of Malda.

The Bengal Auxiliary Society held its first Anniversary on the 6th of January, 1819. A Branch Society has been formed at Chinsurah, and a Ladies' Branch in Calcutta. The Contributions to the end of 1818 had been about 392l. Tracts in the Native Languages have been circulated to the number of 16,000: the number printed has amounted to 33,000. To this Society, Twenty-three Natives subscribe, who are not Christians, nor even Candidates for Baptism. Whatever may be the influence which acts on their minds, it is gratifying to see them cooperate in the destruction of the Native Superstition and the diffusion of Divine Truth. When one of them was asked by a Christian Native if he would subscribe two annas (amounting to fourpence) a month, toward defraying the expence of the Tracts, some of which he had received gratis—"Ho!" said he, "why should I be put down but two annas? Do you think I don't love God? It is a good work—put me down four annas a month."

A new Station has been occupied at Tally Gunge, about four miles south of Calcutta. A School-Room has been built, and between thirty and forty children attend. A house has been lent to the Missionaries, rent free, for three years. The Missionaries will reside at this Station alternate weeks. The following account is given of Tally Gunge:—

Kalee Ghaut is the seat of Kalee Ma, or Black Mother—the Diana of the Hindoos in this district. It is situated about three miles from the southern boundary of Calcutta. Tally Gunge is about one mile to the south of Kalee Ghaut; and in the neighbourhood, not merely of the multitudes resorting for religious purpose to Kalee Ghaut, but of a great resident population. Going forth three miles from Tally Gunge in all directions, probably not fewer than 100,000 souls—all ignorant of themselves, of God, and of the way of salvation—would be found.

DUM-DUM.

A Military Station, a few miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1816.

Rammohun, Native.

The Missionaries from Calcutta regularly visit this Station. Rammohun, who is supported by a pious Officer in India, resides here; preaching to his countrymen, and conversing with inquirers, not without an evident blessing.

SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief Station of the Baptist Mission.

BAPTIST MISSIONARY SOCIETY.

1799.

Missionaries :

W. Carey, D. D.—J. Marshman, D. D.—
W. Ward—J. Randall.

Assistants :

John Flatman, *Country-born,*
Solomon, *converted Cochin Jew,*
Holodhar, *Brahmin Convert.*

The labours of the Senior Missionaries—Carey, Marshman, and Ward—are of a primary and fundamental character; and of great value in directing and supplying the means of active labours in all quarters around.

Mr. Randall continues to superintend the manufactory of printing-paper.

The labours of twenty years having made serious inroads on the health and strength of Mr. Ward; he has returned, for a time, to this country.

The ten presses in the Printing-Office are increased to thirteen.

In 92 Schools, at Serampore and in its vicinity, 7188 children are receiving instruction, as in the other Schools of the Society, in reading and writing, arithmetic, and other useful knowledge, at an average annual expense of SEVEN SHILLINGS AND SIXPENCE for each child.

The establishment of a Native College at this place has long occupied the attention of the Missionaries, and a commencement has been made toward carrying the plan into effect. Its objects will be—to train up pious youth for the Christian Ministry; to augment the Biblical knowledge of such as are already employed in preaching; and to enable those who, by the loss of caste have been reduced to indigence, to maintain themselves. Heathen Youth are to enjoy the benefits of this Seminary, if they support themselves. Suitable premises have been purchased, for 10,000 rupees, or 1250*l.*

At Serampore there are living 116 persons, drawn from Idolatry or the Delusions of Mahomedanism. Some of them are the joy, and will be the crown of the Missionaries. The evil conduct of others

grieves those who watch for their souls; but even concerning these, there are some considerations to cheer the mind: they have not returned, nor have they any wish to return to Idolatry. Not a single case has occurred, say the Missionaries, of a man, after his baptism, ever returning heartily to Idolatry; and these Nominal Christians may still become Real Christians; and their children may rise up, a seed to serve the Lord, when their fathers shall sleep in the dust.

CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta.

LONDON MISSIONARY SOCIETY.

1813.

J. D. Pearson, John Harle,
George Mundy.

The late Mr. May, who here brought, in a few years, Native Schools, on an extensive scale, into active and systematic operation, will long be remembered with respect and attention. His heart had been much bent on the formation of a Society for Native Education. In a few weeks after his death, the "Calcutta

School Society" was formed, for the diffusion of useful knowledge among the Inhabitants of India. He had rendered every aid in his power to the preparation of this Society; and died, full of ardent desire, that all the children in India may become able to read and write portions of the Bible. His dying words were worthy of a devoted Missionary—"Live closer to Christ!"—"Christ is precious!"

Mr. Pearson and Mr. Harle had been prepared, under Mr. May, to enter into his labours.

Mr. Mundy embarked, in October, on board the "Henry Porcher," to assist in the School Establishments at this Station.

Mr. Pearson was translating into Bengalee, an account of the British System; and had established, with advantage, public examinations.

Mr. Pearson and Mr. Harle devote the cool of the mornings and evenings to preaching in Bengalee to the Natives and the distribution of Tracts.

A Printing-press is superintended by them.

BURDWAN.

A large Town, about 50 miles northward of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.

1817.

Superintendent of Schools.

Mr. Dubourdieu.

The system of Native Education appears to have been carried, with much labour and ability, to a state of very efficient action; by Capt. Stewart, at Burdwan. Receiving an impulse and borrowing light from the plans and operations of the late active and excellent Mr. May at Chinsurah, he still further improved the System; and has availed himself of its power, in applying it to the instruction of a greater number of Scholars by a given number of Teachers, than seems to be the case in most other Schools in India; and is thus enabled to educate the Children, allowance being made for the cost of larger and more durable buildings than usual, at nearly half the price of other Establishments, with the advantage of more competent Instructors. We refer, on this subject, to p. 120 of our last Volume.

Mr. Thomason visited this Station in the Spring of last year. He writes thus, to Mr. Corrie, respecting the Schools:—

With great pleasure and thankfulness I can say that all the expectations which I had formed of these Schools, from the full account given by Mr. Robertson and published in our Report, were more than realized. ~~There is a state of efficiency~~ which promises all that we can desire. The progress of the Children since Mr. Robertson visited Burdwan, is such as might have been expected from the judicious discipline so happily established by Captain Stewart.

The Report of Mr. Robertson, to which Mr. Thomason here refers, is printed in Appendix IX. to the Nineteenth Report of the Society.

Two Missionaries have been earnestly requested by Capt. Stewart; and the Corresponding Committee second his request. In a Letter to the Secretary printed in Appendix X to the Nineteenth Report, he pleads for them with the importunity of one who solicits a personal favour essential to his peace; and adds the following account of the Establishments which have grown to such a state of promise under his fostering care:—

We have now, in the vicinity of this place, 13 Schools, containing as many hundreds of Children: and I am now engaged in building a large School-room, for the education of 100 Boys, in English and in Christian Knowledge. Eight or ten Boys are to be selected from each Village School. The immediate object is, to qualify a certain number to become Authors and Translators of Tracts for the Society; and perhaps some may, through the goodness of our God, become instruments of conveying the glad tidings of a Ransom for lost and guilty sinners to their brethren.

On this subject, Mr. Thomason writes to Mr. Corrie:—

Burdwan is ripe for a Missionary. Capt. Stewart has purchased a piece of ground; and laid the foundation of a house, in which the Missionary

Family will be comfortably accommodated. Here the Central School has been built, into which the Head Classes of all the surrounding Schools are to be brought together, and there to receive English Instruction. I can scarcely imagine a more favourable opening. The Missionary will have a large School of Boys prepared for him, already well taught, capable of receiving any instruction that he may judge it expedient to impart. He will thus have escaped the drudgery of elementary instruction; and will sit down, at once, to the full and mature labours of a Missionary-Schoolmaster!

Mr. Thomason adds—

Captain Stewart has withheld the Scriptures as a reading book, in my opinion very wisely; but he has given all to understand that they will be introduced into the Central School by the Missionary; so that they are prepared for them, and will indeed submit to any thing which may facilitate their acquirement of the English language, after which they are inquiring most earnestly.

Mr. Jetter and Mr. Deerr have been destined to this Station, if, on their arrival at Calcutta, the Corresponding Committee shall judge it expedient for them to proceed thither. In the mean time, Mr. Dubourdieu has been engaged to take charge of the Schools, under the direction of Captain Stewart.

CUTWA.

A town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1804.

Missionary.

William Carey, Jun.

Native Assistants;

Bulurama, Shiva, Kanta, Jugumeha, Mut'hoora, and Shreenivasa.

This Station continues to be the centre of a large circle of itinerant labour, carried on by Native Preachers, under Mr. Carey's direction.

The field of exertion is promising, as well as extensive.

In Eleven Schools, within the sphere of this Mission, there are 854 children.

SIOOREE.

A town in the District of Birbhoom, in Bengal—50 miles south-west of Moorsshedab, and 56 miles from Cutwa—in Birbhoom, there are thirty Hindoos to one Mahomedan.

BAPTIST MISSIONARY SOCIETY.

J. Hart, Country-born;

Native Assistants;

Kangalee, Vishnuva, and Pudma.

Mr. Hart, from Calcutta, was sent to the assistance of Mr. W. Carey at Cutwa; but now resides at Siooree, where several Natives labour with him.

It was in contemplation to form the Converts into a Christian Community, under his care. They maintain a character honorable to their holy profession.

MOORSHEDEBAD.

Formerly the Capital of Bengal—130 miles north-west of Calcutta—the population of the Province is said to be in the proportion of one Mahomedan to three Hindoos.

BAPTIST MISSIONARY SOCIETY.
1816.

Missionary,
Stephen Sutton.

Native Assistants:
Prankrishna, and Kashee.

This field is very extensive; as the city is not only large, but the vicinity populous. In Three Schools there are 300 Children. Mr. Ricketts removed to Serampore, on account of health.

Mr. Sutton, having studied Bengalee under Mr. W. Carey at Cutwa, has settled here.

MALDA.

A large Town in Bengal, about 170 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.
1818.

Krishna, Native.

Krishna, the first Native Convert, who has long been an earnest Preacher, continues to reside at English Bazar, near Malda, and to labour with success. Two of his countrymen have openly confessed the Saviour in the course of the past year; and afford him some degree of help in his labours.

This "earliest of Hindoo Evangelists," as the last Report styles him, begins to feel the infirmities of age, being near sixty. It is intended, for his relief, to send him further assistance.

DINAGEPORE.

A City in Bengal, 240 miles north of Calcutta—40,000 inhabitants.

BAPTIST MISSIONARY SOCIETY.
1804.

Ignatius Fernandez, Portuguese.
Nidhiram, Native.

A considerable revival has taken place since Nidhiram joined this Station.

Twenty-seven have been baptized since the last accounts; forty-three, in all, since the beginning of the Mission. There are thirty-two Communicants.

There is one School, containing 50 Children.

MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

BAPTIST MISSIONARY SOCIETY.

1816.

Missionary,
John Chamberlain.

Native Assistants:
Brindabund, and Ingham Misser.

Mr. Chamberlain's health requiring some suspension of labour, he repaired to the coast; and has returned, much recruited, and not a little refreshed by finding additional evidences that the Divine Blessing had followed his Ministry.

DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta, (not 230, as printed, by mistake, in the last "Survey.")

BAPTIST MISSIONARY SOCIETY.
1809.

Missionaries:
William Moore, Joshua Rowe.

Assistant,
Kureem, *Mahomedan Convert.*

In Digah and its vicinity there are three Schools, which contain 100 Children.

Preaching is well attended. An Auxiliary Missionary Society, chiefly among the Military, contributed 433 rupees in the first three months.

GUYAH.

A large City, 265 miles west-north-west of Calcutta; and a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.
1815.

Rughoo, Brahmin Convert.

Mr. Fowles, born in India, who resided here on his own estate, and was a volunteer Labourer among the Natives, has lately removed. Rughoo goes out daily, to read the Scriptures to any one who may be disposed to hear them.

BUXAR.

A Town on the Ganges—about 70 miles below Benares.

CHURCH MISSIONARY SOCIETY.

On Mr. Corrie's way down to Calcutta from Benares, he opened here a Subscription for the erection of a Place of Worship, in connection with the Society; when 69 Christian Natives and Europeans became monthly contributors.

The Rev. W. Greenwood staid some days at Buxar, on his way to Chunar; and found the Soldiers stationed here very eager in their inquiries after Divine Truth. He preached or expounded publicly seven or eight times, during his short stay among them.

BENARES.

The antient seat of Brahminical Learning; and denominated the "Holy City"—460 miles north-west of Calcutta, by way of Birkhoom; but, by that of Moorsshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and above 16,000 mud houses—Inhabitants, in 1803, were 882,000: during the Festivals, the concourse is beyond all calculation.

BAPTIST MISSIONARY SOCIETY.

1816.

William Smith, *Country-born.**Native Assistants:*

Shivachundra, Lukshmunna, and Gungaram.

Mr. Smith has not laboured in vain in this city, and proceeds with steadiness and vigour. Many attend the preaching of the Word. Some who seemed for a while to embrace the Truth, have been intimidated by threats and insults; but the general aspect of the Mission is encouraging.

CHURCH MISSIONARY SOCIETY.

1817.

*Superintendent of Jay Narain's Charity School,*John Adlington,
with Seven Assistant and Native Teachers.*Schoolmaster at Secrole,*

Joseph Dutton.

Native Schoolmaster at Secrole,
Mamit Messeeh.

This Station has very soon lost the advantage of the personal superintendence of the Rev. Daniel Corrie, by his removal to Calcutta, as before stated; but not until he had effected, very much by means of the acceptance which it had pleased God to give him with the Natives, a very important object, the results of which may be of incalculable benefit to them.

The Native, mentioned in the last "Survey" as likely to be the means of obtaining for the Society a fair opening into this vast city, has fully realized this expectation. The appropriation by the Native in question, Jay Narain, of a House and Premises in Benares, which cost him 48,000 rupees, or 6000*l.*, for the purpose of a School Establishment, under the Society, and the endowment of this Establishment with the sum of 40,000 rupees, were stated at pp. 415—418 of our last Volume.

The School was opened on the 17th of July 1818; and, in November, 116 Scholars had been admitted. In March, of last year, the number was 121; of whom 63 were studying English, 32 Persian, 11 Hindee and Sanscrit, and 15 Bengalee—Teachers of the Native Languages

having been appointed. The New Testament is read by the upper classes of those who are studying English. A small daily allowance is made to most of the Scholars, out of the Funds; but others, of good family, attend for the acquisition of English.

Beside this School, there is another at Secrole, a station of the Military close to Benares. It had been supported, during the year, by the residents in the neighbourhood, at an expense of about 75*l.*

In a Letter addressed to the Committee of the Society, Jay Narain earnestly requests that two Missionaries may be sent to Benares, and a Printing Press established. The Committee, anxious that the benevolent intentions of this Benefactor of his countrymen should be fulfilled without delay, have appointed to this Station the Rev. Benedict La Roche and the Rev. John Perowne; whose acquisitions may fit them, under the blessing of God, to enter, with advantage, into the peculiar duties of this great sphere. They will be accompanied by Mr. Brown, who has diligently prepared himself, under the particular instruction of our Printer, Mr. Watts, in whose office he has been for several years, to conduct all the departments of a Printing and Stereotyping Establishment. He carries out with him a Printing Press; and Founts of English, Arabic, and Persian Types.

We are happy to add, that the most economical arrangements for Jay Narain's School leaving on the Society an annual charge, on its present scale, of nearly 400*l.* per annum, beyond the proceeds of the Founder's endowment, the Governor-General has, on the representation of the case by Jay Narain, liberally agreed to relieve the Society of its expenditure on account of this School.

Before Mr. Corrie left Benares, he formed a plan of concert and co-operation, for such of the Labourers of the Society as might live in these parts within reach of one another; with the view of giving regularity and efficiency to their exertions. In pursuance of this well-conceived plan, they meet monthly, alternately for the present at Benares and at Chunar, for social converse and prayer; and quarterly, on the general affairs of the Mission in this district.

Mr. Corrie felt great regret at leaving Benares; as he found it, to use his own expressive words, "a scene of delightful labour;" and the regret was mutual, on the part of many of its inhabitants; who sent after him to Calcutta an Address, written in English, Persian, Hindee, and

Bengalee, and signed by 267 persons, expressive of their high value for his character and conduct while among them, whereby he had succeeded in conciliating them one to another, and had opened the way for their cordial acquiescence in the School Establishment of Jay Narain.

Of the inhabitants whom he had thus left, Mr. Corrie states—

The disposition to hear and receive the Word is increasing daily among them. Many of the rich and learned Hindoos seem ready to welcome the Gospel.

CHUNAR.

A Town on the Ganges, a few miles above Benares—a Station of Invalids of the British Army.

CHURCH MISSIONARY SOCIETY.

Missionary,
William Greenwood.

Catechist,
William Bowley,

Native Assistant Catechist,
Nicholas Joachim.

Clerk and Schoolmaster,
William Cross.

Mr. Bowley has continued to labour here, with unwearied diligence, and with the blessing of God upon him. Of this, his Journal, from January to September 1818, printed in Appendix XI to the Nineteenth Report of the Society, bears ample testimony. Our Readers may refer, on this subject, to pp. 220—222, 272, and 415 of our last Volume; and to the Death-beds of two Native Christians of his Congregation, Mrs. Cross and Mrs. Eliza Bryar, at pp. 329—331, and 493—496 of the same Volume.

There are upward of 200 European Invalids at this Station; with the families of non-commissioned Officers who may be in the field.

In December 1818, Mr. Corrie administered the Lord's Supper to 60 Communicants, of whom half were Natives.

At the close of that month, there were, in Four Schools, 146 Scholars, of whom 19 were Women.

Mr. Greenwood arrived on the 13th of January of last year, after a long voyage from Calcutta, in which both he and Mrs. Greenwood had suffered much from fever. At Monghyr, they had lost their infant child.

Mr. Greenwood was received with great joy by Mr. Bowley, and immediately entered on his work. Of this new sphere of labour, he writes—

I am much gratified with the state of things here, and delighted with my situation; and have, I think, a prospect of much usefulness.

The Native Christians appear very exemplary in their lives, and very devout when attending Divine Service. It is really edifying to see them; and

shews, very forcibly, what Divine Grace can accomplish.

Of his visits to the Hospital, he says—

It is very affecting to see with what anxiety the sick Soldiers daily send for me, when they think that they shall not recover; and how they open to me the most secret workings of their hearts, and acknowledge the folly of their former ways.

The building of the Church has been retarded for want of materials, but was again proceeding. Mr. Greenwood was anxious for its completion, as all their present accommodations for Public Worship were far too small for those who were anxious to attend.

When Mr. Greenwood's familiarity with the language shall enable him to take charge of this Station, Mr. Bowley will probably be fixed at Buxar.

LUCKNOW.

A large City to the west of Agra—population, including the vicinity, 500,000.

CHURCH MISSIONARY SOCIETY.

1818.

Superintendent of Schools,
Mr. Hare.

The Corresponding Committee express a hope, that the commencement which has been made in this immensely populous neighbourhood, will grow up into an enlarged system of teaching, and will open an effectual door for the introduction of the Gospel.

ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 490 miles west-north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1814.

L. Mackintosh, *Country-born.*

Native Assistants;
Seetaram, and Nriputa.

The labours of these Natives have excited attention, and have awakened the opposition of the Brahmins.

Mr. Mackintosh continues to witness here affecting proofs of the cruelties of Heathenism; and labours to convince the deluded Natives of their folly and sin.

At Cawnpore, an important military station on the Ganges, about 120 miles north-west of Allahabad, the Word of Salvation has been signally blessed among various regiments which have been quartered there. Nriputa was despatched thither from Allahabad; and employed himself, as usual, on the road, in dispersing copies of the Gospels and Tracts.

An instance of the familiar and appropriate manner in which these Christian Natives introduce Divine Truth, occurs in Nriputa's Journal:—

I saw a Pandit at worship, with a number of small stone images before him. I asked him what he sold there. "What do you want?" replied he. "Nothing in particular," answered I, "except a small stone to make a weight for my scales; and one of these stones you have here will just answer." "Do you call these stones?" said he: "they are my Gods. What country-man are you?" "Of this country," said I: "nor can I believe what you say concerning these stones: for I can tell you better things out of this Book, and shew you where to find the True God, who is a Spirit, and who will have all men to worship Him in spirit and in truth. This discourse drew a great crowd together, who paid much attention for about an hour.

BAREILLY.

A large and populous City—north-west of Calcutta, 805 miles by way of Birbhoom, and 910 by way of Moorshedabad.

CHURCH MISSIONARY SOCIETY.

1818.

Fuez Messeeh,

Native Reader and Catechist.

This Native refused a larger salary of-fered him at Benares, that he might not disappoint the hopes of those who wished for him at Bareilly.

MEERUT.

A large Town, about 32 miles north-east of Delhi.

CHURCH MISSIONARY SOCIETY.

1815.

Natives:

Anund Messeeh, Buhadur, Præme, and David.

The hopes which were entertained respecting the people called Saadhs, near Delhi, are likely to be, in a good degree, realized. Our Readers have already seen an authentic account of this sect, at pp. 86—91 of the last Volume. Jysingh, the old Saadh, there mentioned, has been since baptized by the name of David, and acts as a Schoolmaster among his countrymen.

The Rev. Henry Fisher, Chaplain at Meerut, who takes a warm interest in this people, sent Anund Messeeh to ascertain their actual state. He presses, in consequence, for the settling of a Missionary among them. "He may sit down among them," he writes, "as their regular Parish Priest, with zealous Anund for his Curate and Assistant."

Buhadur and Præme are Natives, who were baptized at Meerut, by Mr. Fisher. They have continued stedfast under much persecution, and are employed in the instruction of their countrymen.

Anund and Buhadur were to proceed to Calcutta, to learn the New System of Education.

The Rev. Thomas Morris, who has just sailed for Calcutta, will probably be placed among the Saadhs.

DELHI.

The Capital of the Province of Delhi, and formerly of the Patan and Mogul Empires—976 miles north-west of Calcutta, by way of Birbhoom. In its splendour, it covered a space of twenty miles; and its present buildings and ruins occupy nearly as much. It is greatly improving, under the protection of the British Government: to which it is in reality subject; although, nominally, it is an Imperial City, under its own Emperor.

BAPTIST MISSIONARY SOCIETY.

1817.

J. T. Thompson, *Country-born.*

Mr. Thompson removed hither from Patna, where he had laboured for several years.

Soon after his arrival in the Imperial City, the Cholera Morbus, which has swept away such multitudes in India, began its ravages. He speaks very feelingly on this matter:—

The Emperor, affected to the last degree for his subjects, repaired, yesterday morning, to the chief musjid, or place of prayer, in order to avert the wrath gone forth among all descriptions of people. My soul hourly weeps for the miseries of this people: but, alas! of what avail is it! I mourn, alike, for their unbelief and hardness of heart; that they will not make Jehovah, who is my God, their refuge. The dead alone seem to feel the stroke—the living lay it not to heart: therefore it is, that such dreadful judgments cannot be improved by the servants of God to the spiritual advantage of this sinful, this unhappy people. Though I have a few who attend the preaching of the Word, I feel myself to be among a people spiritually dead; and this is a constant grief to me: it sinks my spirits every time I begin to prepare for my public ministrations.

Mr. Thompson has distributed, in this city, a number of Gospels among the Afghans; some of whom, on returning home, begged him to accompany them, assuring him, that their countrymen would be anxious to possess and search the writings of Inspiration.

AGRA.

A large City, 800 miles north-west of Calcutta.

CHURCH MISSIONARY SOCIETY.

1813.

Abdool Messeeh, *Native Reader.*

John Lyons, *Superintendent of Schools.*

John Crowley, *Schoolmaster.*

Abdool Messeeh arrived at Agra, with the Rev. Daniel Corrie, in March 1813. The Journals of his early proceedings have awakened, very widely, a zealous concern for the success of Missions in India. Under much debility of body, God has preserved him in stedfastness of spirit.

Mr. Daniel, the former Schoolmaster, having accepted another situation, Mr. John Crowley, a young European Invalid, has been engaged in his place.

AGIMEER.

The Capital of the Province of this name, in the north-western part of the Peninsula—lately added to the British Territory.

BAPTIST MISSIONARY SOCIETY.
1819.

Jabez Carey, *Missionary.*

Various impediments obstructing the exercise of his functions as a Missionary in Amboyna, Mr. J. Carey left that island, and arrived in Bengal. Soon after his arrival, an extensive sphere of usefulness presented itself in these provinces, which, under the name of Rajpoothana, have lately been added to the British Territory. He accordingly proceeded thither, with the intention of establishing Schools, as a means of introducing the Gospel.

SURAT.

A large City, on the western coast of the Peninsula—inhabitants said to be 500,000; of whom a considerable part are *Moors*, that is, Arabs, Persians, Monguls, and Turks; professing Mahomedanism, but retaining some Pagan Rites—celebrated as the Port, whence the Mahomedans of India have been accustomed to embark on their pilgrimage to Mecca.

BAPTIST MISSIONARY SOCIETY.
1812.

Carapet Chater Aratoon, *Armenian.*

This worthy man proceeds in his course of distributing the Scriptures and Tracts. In his journey from Serampore, mentioned in the last "Survey," he visited Benares, Allahabad, Cawnpore, Ferrukubad, and Agra; distributing copies of the Scriptures and Tracts in every direction. He was received with much kindness in every place; and was particularly assisted by many British Officers.

LONDON MISSIONARY SOCIETY.
1815.

Missionaries:

James Skinner, William Fyvie.

The prospects of usefulness are gradually enlarging. Hope of final success animates the Missionaries under many difficulties.

Prejudice has hitherto prevented the establishment of Native Schools. An English School prospers.

The Printing Establishment was not formed at the date of the last advices. The Scriptures, Elementary Books, and Tracts, were proceeding in Guzerattee; and were earnestly desired.

Preaching was well attended.

Martyn's Persian New Testament attracts the high admiration of the Mahomedans. "It is all true!" they exclaim: "it is all true! Every word is most excellent!"

Many, since reading this work, appear desirous of instruction.

Copies of useful works, such as Baxter's Call, Alleine's Alarm, Doddridge's Rise and Progress, and Watts's Psalms and Hymns, had been sent from England to the Missionaries, and had been distributed by them with great advantage. On this subject, Mr. Fyvie gives a useful hint to benevolent persons:—

Missionaries, stationed where Europeans reside, ought never to be without such books: and I flatter myself, that, were the call which exists for them in India made generally known among good people in England, they would soon put it in our power to be extremely useful in this way.

BOMBAY.

The Third of the British Presidencies in India, and the principal Settlement on the west coast of the Peninsula—about 1300 miles, travelling distance, to the west of Calcutta—the seat of an Archdeaconry—ten miles in length by three in breadth—population above 200,000: of whom about 8000 are Parsees, nearly as many Mahomedans, and about half that number Jews; the remainder being Portuguese and Hindoos, and the Hindoos composing more than three-fourths of the whole population.

CHRISTIAN KNOWLEDGE SOCIETY.

The District Committee are engaging with zeal, in the supply of Books and in the advancement of Education.

The Archdeacon recommends the adoption of the plan pursued by the School-Book Society of Calcutta, in the translation of Elementary Books and Tracts into the languages prevalent among the Natives. Common-Prayer Books, and School Books, are daily in more request.

The progress of the Schools is great. The Natives learn English with much more rapidity than was expected. The Parsees, who are an active and intelligent race of people, are better disposed to European Instruction than either the Musulmans or Hindoos.

AMERICAN BOARD OF MISSIONS.
1813.

Missionaries:

Gordon Hall, Samuel Newell,
Horatio Bardwell.

The Missionaries have removed to premises which afford accommodation for three families and one Native School, together with the printing and book-binding establishments.

Mr. Newell and Mr. Hall made excursions, in the close of 1818, to various populous places, from ten to sixty miles distant from Bombay, preaching, conversing, and distributing books. Books are eagerly sought, and the demand for them is greatly increasing.

Editions of St. Mathew, the Acts of the Apostles, and of several Tracts and Books have been issued.

Numbers of Jews have solicited and received copies of St. Mathew's Gospel.

The Schools had increased, in Bombay and the Stations connected with it, to twenty-five, containing about 100 Jewish and 1200 Heathen Children; besides a nearly equal number, in the course of a year, whose attendance was inconstant. To the establishment of Schools, to any extent for which funds may be supplied, no obstacle is likely to be found.

MAHIM.
1818.

Allen Graves; *Missionary.*

Mr. and Mrs. Graves arrived at Bombay in the Spring of 1818, and almost immediately settled at Mahim; which is a Town, of 19,000 inhabitants, six miles north of Bombay, and opens access to a large population in the vicinity.

TANNA.
1818.

John Nichols, *Missionary.*

Mr. and Mrs. Nichols arrived at Bombay with Mr. and Mrs. Graves. Having made some advances in the language at Bombay, they removed to Tanna in the autumn of 1818.

This is the chief town of the Island of Salsette, and is twenty-five miles north of Bombay. The Island has 60,000 inhabitants, who are chiefly Hindoos.

WESLEYAN MISSIONARY SOCIETY.
1816.

Missionaries:

John Horner, Joseph Fletcher.

In four Mahratta Schools, there were, in March last, 180 Boys. The instruction is Christian. The American Missionaries having composed and printed School-books well adapted to convey useful and religious instruction to Heathen Children, these books are used by Mr. Horner. The Schools would be extended on the arrival of Mr. Fletcher.

Mr. Horner was able to address the people, with pleasure, both in Mahratta and Hindoostanee—

But until we can get a house or room (he says) to preach in, I shall not be able to say any thing of my Sermons. The people consider the streets and Bazaars, &c. their own; and though they listen to what we tell them, yet *they will talk*, and some times *contradict*, with all their might. But these are good signs: they shew that the Gospel appears to them of importance enough to call forth their opposition, and is not to be treated with silent contempt.

CHURCH MISSIONARY SOCIETY.

A Corresponding Committee of the Society has been formed at Bombay, with similar views to those which are in such beneficial operation at the other Presidencies. It is hoped that the Parent Committee will soon be able to meet the wishes of their friends, in sending Missionaries to this part also of India. One of the Chaplains on the Establishment writes—

Were a Missionary settled in every town in India, he would not find himself out of place.

BELLARY.

A Town in the Mysore, 187 miles north of Seringapatam.

LONDON MISSIONARY SOCIETY.
1810.

Missionaries:

John Hands, W. Reeve, Joseph Taylor.

This Station is increased in importance, by a late extension of the British Territory in its vicinity.

The Schools have multiplied to Eleven, and contain 553 Scholars.

The beneficial influence of the Mission is manifest, in a great improvement in the manners and habits of the people. Many members have been added to the Mission Church.

In the Army, in particular, both at this place and at Stations in its vicinity, religion is making much progress. "The Bible," says Mr. Reeve, "is become the inmate of the knapsack, and is to be found under the Soldier's pillow." Many Soldiers contribute liberally of their pay for the promotion of Christianity.

The death of Mrs. Hands is much felt in the Mission. In her dying moments, "I cannot think much," she said, "but I hope soon to be reposing in the bosom of Jesus!"

Mr. Hands has finished his Translation of the New Testament into Canaara, and is superintending the printing of it in Madras.

More Missionaries are earnestly requested, particularly for Missions to Bangalore and Seringapatam. It will be seen, under the next head, that Bangalore will be supplied.

BANGALORE.

A Town in the Mysore, 74 miles from Seringapatam, and 215 from Madras—said to be very healthy—its elevation above Madras, 2901 feet.

LONDON MISSIONARY SOCIETY.
1819.

Missionaries:

Stephen Laidler, Andrew Forbes.

These Missionaries, with their Wives,

embarked Oct. 24, 1819, on board the "Henry Porcher," to form a new Mission at this Station.

A Christian Society, consisting chiefly of Soldiers, has been zealously engaged in promoting the knowledge of the Scriptures; and has prepared the way for a Mission.

WESLEYAN MISSIONARY SOCIETY.

The Committee having received invitations from Bangalore to send out Missionaries, it is intended to make an appointment as soon as practicable.

CANNANORE.

A Town on the Malabar Coast, a few miles north of Tellicherry.

CHURCH MISSIONARY SOCIETY.

1817.

Jacob Joseph, *Native Catechist.*

The Rev. Francis Spring, Chaplain at Tellicherry, under whose direction this Christian Native labours, expresses himself as delighted with the admirable manner in which Jacob Joseph conducts the Service in his little congregation, and with the spirit of the people—

So much real devotion (he writes), so much warmth of heart, seemed to reign among them—I had not seen the like in India before.

In a Tamul School, there are 20 Children; and in an English and Telogoo School, 61.

TELLICHERRY.

A Town on the Malabar Coast, north-west of Cochin.

CHURCH MISSIONARY SOCIETY.

1817.

Baptiste, *Native Schoolmaster.*

The Rev. Francis Spring, the Chaplain, superintends this Mission. He has prepared, in Malayalim, the Church Catechism, and parts of the Scriptures and Liturgy. Inquirers often come to Baptiste. There are 90 Boys in the School, which rises in reputation daily, and entirely supports itself. A Poor-Man's Fund has been established, which relieves 400 weekly. This measure has conciliated the Natives, and given them favourable views of Christianity.

COTYM.

A Village on the Malabar Coast, about 18 miles from Allepie, and near the New Syrian College.

CHURCH MISSIONARY SOCIETY.

1817.

Missionaries:

Benjamin Bailey. Joseph Fenn,
Henry Baker.

Mr. Bailey having been fixed at the Syrian College, in the beginning of 1817, was joined by Mr. Fenn, in the close of 1818; and, in the earlier part of last year, by Mr. Baker.

Mr. Baker had assisted the Rev. Mr. Kolhoff; at Tanjore, during the first quarter of last year, at the request of the Madras District Committee of the Christian Knowledge Society; but the arrival of the Rev. Mr. Sperschneider having left Mr. Baker at liberty to proceed to his original destination, he reached Travancore with the view of establishing himself at Cochin; but his brethren at Cotym assigned such reasons for his joining them, that this arrangement was, for the present, acceded to by the Corresponding Committee.

The Syrian College increases in importance. The Native Government regards it, not only as a Seminary for Priests, but as an Institution for general education. The Rannee, in addition to her former benefactions of 21,000 rupees, has lately annexed to the College a tract of land, at least seven miles in circumference. It will be a means of still further improving the condition of the Syrians; who are now favourably regarded by the Government, and employed in various offices.

The confidence and esteem of both Clergy and People have been, to a considerable degree, secured by the Missionaries: all, of course, cannot be pleased with the prospect of inquiry and reform; but the better state of feeling is by far the most prevalent.

A general Assembly of the Catanars and Elders of the Churches, South of Cotym, was held on Thursday Dec. 3, 1818, in the Church of Mauvillicarre. The Metropolitan took his seat in front of the Assembly, with Mr. Bailey on one side, and Mr. Fenn on the other. Upwards of 40 Catanars and 700 other Syrians were present. Mr. Bailey read the Litany in Malayalim. Two of the Catanars then read the First Epistle to Timothy; and the whole closed with an Address, delivered by Mr. Fenn, through an Interpreter, suggesting the most important measures for the restoration of this ancient Church to its primitive purity.

The Syrian Churches extend, from North to South, more than 150 miles; and, from East to West, at least 30.

One or more of the Syrian New Testaments, printed by the British and Foreign Bible Society, have been distributed to each of these Churches.

The translation of the Scriptures into Malayalim, the vernacular language of Malabar, has been completed at the Col-

lege, for the Calcutta Bible Society, by Catanars of the Syrian Church, under the superintendence of Mr. Bailey. It appears, however, from the Eighth Report of that Society which has just reached this country, that the Malayalim spoken by the Syrians differs much, both in words and idioms, from that which is considered in the northern part of Malabar as the pure dialect of the language; and that though the Version as now executed may be acceptable in Travancore, it would not be understood in Malabar properly so called, that is, from Cochin northward to Canara. The result will probably be, that two distinct Versions must be prepared.

The chief part of the Liturgy has also been translated into Malayalim. The Syrians are much pleased with the English Form of Worship, and consider it as greatly resembling their own.

The interests of Christianity in Travancore, and the general improvement of the Syrians, have lost the benefit of Colonel Munro's persevering and able assistance; that Gentleman having returned to this country. The present Resident, Major Mac Douall, enters into these objects with great kindness.

Before Colonel Munro left the country, Mr. Fenn accompanied him on a tour among the Syrian Christians. Mr. Fenn was listened to with deep attention, while he preached through an Interpreter; and they were, in general, received with great cordiality and joy. In most of the Churches, Schools have been established since this visit; and the people have been much roused to industry. Mr. Fenn says of them, in allusion to their conduct and temper under some late trials—

They possess what seems to me to be the glory of the Church Militant—fortitude, and patience for suffering. They give way to no reviling; but seem to commit themselves to Him who judgeth righteously.

Many particulars respecting this Mission were given in our last Volume, pp. 427—430; and others are printed in the Appendix to the Nineteenth Report of the Society, pp. 315—327.

ALLEPIE.

A Town on the Malabar Coast—40 miles from Cochin, and 120 north of Cape Comorin—Inhabitants, 13,000.

CHURCH MISSIONARY SOCIETY. 1816.

Thomas Norton, *Missionary.*

The Scholars under Mr. Norton's care, including 26 Orphan Children, amount to 70.

A Congregation, consisting of the School Children, of Syrians, Roman Catholics, and Heathens, assembled at Mr. Norton's house till the Church should be finished. In August 1818, Mr. Norton began to read the Service in Malayalim; since which the Congregation has considerably increased, having amounted, on one occasion, to above 200. The Service is now regularly closed with a Sermon in Malayalim.

Contemplating the perishing condition of the Heathen around, Mr. Norton says—

Methinks I could do any thing as a means for their salvation; and, seeing Satan and his emissaries are active in destroying souls, we must be active in using all Scriptural means for rescuing them. As now, through Divine mercy, I can write a Malabar Sermon, and, when written, can deliver it as readily as in English, I desire to lay myself out in the delightful work of making known a Saviour's love.

South Travancore.

LONDON MISSIONARY SOCIETY. 1805.

Missionaries;

Charles Mead, Charles Mault,
John Smith.

Mr. Mault, who left England in December 1818, reached Bombay, on his passage hither, on the 18th of May last.

Mr. Smith embarked on the "Henry Porcher," on the 24th of October, 1819, to join Mr. Mead and Mr. Mault.

The scene of this Mission, which lies near Cape Comorin, is seldom visited, and of course but little known to the Europeans resident in India. The Mission comprehends Ten Villages, to each of which are attached a Place of Worship and a School.

The Central Station is NAGRACOIL.

This place is close to the southern extremity of the Ghauts; and has been occasionally the residence of former Rajahs. The surrounding scenery is truly picturesque. Its lofty hills give it a grandeur, which no language can fully describe.

The name of this place (the Missionaries write) will not fail to strike the pious mind—it means, literally, The Serpent Church, from there being a Church dedicated to the express worship of that "old serpent the Devil." We hope to build a Christian Temple here, on a spot, on one side of which will be seen a large Heathen Pagoda, and on the other a Mahomedan Mosque. Our edifice will be raised above them both. May this be the case soon in every part of the Globe!

The head-quarters of the Mission are established in a House given by the Rannee.

The Missionaries had been joined by 290 Natives.

The foundation-stone of a New Place of Worship was laid by Mr. Knill, on New-Year's Day, 1819. The Rannee gave the land, timber, and stone, for this building; which is to be 120 feet by 70.

MALAUDY.

This is a regular Heathen Village, about four miles from Nagracoil: it is sunk in gross darkness. Here a Church has been built, in which a congregation of more than 200 regularly assemble. Some of the children in the School have made good proficiency in learning.

TAMARACOOLOUM.

This Village is situated in the middle of a Palmyra Forest. Some paddy-fields, given by the Rannee to the Mission, lie near this place. A heavy quit-rent, formerly attached to this grant, has been lately removed.

Upward of 1000 people here entered their names as renouncing Heathenism. The Church being too small, the Christians offer to enlarge it at their own expense. A congregation soon assembles, at the sound of a tom-tom, or Indian drum. The Missionaries wish to substitute a bell for this appendage of Heathen Worship.

The Boys in the School repeated to Mr. Knill more than 1100 verses of the Bible.

A Congregation is collecting in the Village of Agatesurum, in this neighbourhood, where a large Place of Worship will be required.

PITTALUM.

This is a Village of Shanars, the caste who extract the juice from the palmyra. The congregation is very good and promising. The Schools at this place, and at Tamaracoolum, have greatly increased. Some of the children are intelligent. Mr. Knill heard them repeat 878 verses from the Bible.

AUTICANDA

Lies close to the sea, a few miles from Pittalum. The Place of Worship must be enlarged: half the people who attend cannot be accommodated. The time of assembling is generally in the heat of the day, and the importance of a shelter from the burning rays of the sun is obvious. There is a good School in this Village.

COVILVILLY

Has fluctuated much, in point of numbers, at different periods, but lately a con-

siderable increase has been observed. The place is populous, and full of idols.

ETAMBULLY

Is a central, populous, and extensive Village on the sea-coast. Numbers have been added to the congregation, and are under a course of instruction. The School has no children in it.

AMANDAVILLY

Is at present without a Place of Worship, but has a congregation, which, like the others, has been increasing within these few months. The Church was demolished by the Idolaters of that place, who have been obliged to promise to rebuild it; and have of their own accord renounced Idolatry, and stated their wish to become Christians.

PICHAKURRUPU

Has an increasing Congregation and a small School.

ODAGERRY

Is a sphere of promising usefulness. A large Place of Worship was built here by a zealous Roman Catholic; but, as it was abandoned by the people of that persuasion, it has been made over in perpetuity to the Mission. It is situated within the fort of Odagerry, in the midst of an extensive neighbourhood.

At each of these places the Scriptures are read, every Sunday, by a Native Catechist, who explains them as well as he is able. The Missionaries state it to be their aim, first to instruct the Catechists, and give them one idea of Christian Truth at a time; and then to send them forth to communicate it to those who have not even one: and they hope thus, by degrees, to diffuse the rays of Divine Truth over this benighted region.

Mr. Knill reached this Mission, from Madras, at the end of September 1818. He had the prospect of full restoration to health, and was entering with zeal into the work, which was increasing on all sides. A regular system of visitation of the different villages of the Mission had been adopted, and a Seminary for Thirty Native Youths projected. Many encouraging conversations with the people took place, some of which we recorded at pp. 344 and 345 of our last Volume. But, in the midst of these prospects, Mr. Knill's state of health obliged him to return to England, and to leave to others the cultivation of these promising fields. He reached London on the 1st of December.

Mr. Knill, under date of Oct. 27, 1818, gives the following view of the state of the people who have united themselves to the Missionaries:—

You are not to imagine, that, out of these Ten Congregations, amounting to 2000 people, there are many real Christians. The best idea of them that I can give you is this.—Depict to your imagination a large Parish, on the Forest of Dartmoor, who are called Christians, but had never heard the Gospel. A Minister goes to reside among them: he finds a very few, who appear to be hopeful characters—many, who have a little knowledge of the Bible—some, who can talk pretty fluently about religion—hundreds, who can read; but yet the greater part are involved in gross darkness. He begins his work by increasing Schools—opens places for prayer and reading the Scriptures—preaches every day—and is continually going about, attempting to do some good among his people.

Just such is the state of the people where we dwell, and just such are our labours among them.

What is very remarkable, they all voluntarily give a note-of-hand, declarative of their renunciation of Idolatry, and their determination to serve the True God. Does not this illustrate that promise (Isaiah xiv. 5)—*Another shall subscribe with his hand unto the Lord?*

The late Resident, Lieut. Colonel Munro, befriended the Mission in the most attentive and liberal manner.

On the subject of erecting Places of Worship, the Missionaries observe—

We wish to direct the attention of our counsellors and friends at home to this, as it has been customary to consider the expense of building Places of Worship as not properly belonging to the Society. We venture to recommend it, as a subject of importance. Every Christian Temple is a witness for the True God in a Heathen Land. It tends to keep the people together; and gives them some token, that we wish to render them permanent and lasting blessings. Nothing has kept the Catholics from being crushed under the weight of their superstitions and profane system, but their Churches, which overshadowed the land. Many of them are crumbling into ruins, while immense sums are expended in decorating others.

PALAMCOTTA.

A Town in the south-west part of the Peninsula, about 400 miles south-by-west from Madras.

CHURCH MISSIONARY SOCIETY.

1817.

Robert Graham, *English Schoolmaster*.
Gahagan, *Malabar Schoolmaster*,
Arulanum, *Catechist*.

The Rev. James Hough, the Chaplain, has continued to render important service to this Mission, and in different parts of the district of Tinnevely.

An English School has been opened in Tinnevely, the chief town. At Tutecoryn, Tachinoor, and Mylappalyum, Schools have also been established.

The number of Scholars was 353.

The Scriptures have been largely distributed.

TRICHINOPOLY.

A Town in the Southern Carnatic—268 miles from Madras, travelling distance.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

Country Priests:

Pakiyanaden, Wisuwasanaden, and Nullalambi.

These three Natives, being the elder Catechists of the Mission, were admitted to Lutheran Ordination, at Tanjore, a little before the death of Mr. Pohlè. Wisuwasanaden is stationed at Cumbagonam. The other two labour among the Christians at Shevagonga, Madura, and Ramanad.

Mr. Kolhoff undertook to visit the Mission, every two or three months, from Tanjore, till a new Missionary should arrive from Europe; and the temporal concerns of the different Charitable Institutions were committed to the care of the pious and sensible Widow of the late Mr. Pohlè. The Chaplain at the Station, the Rev. H. C. Banks, rendered very kind services to the Mission.

There is something remarkable in the situation of Trichinopoly. A stupendous rock rises here out of the plain, like a pyramid. It is the seat of Idols, and is thronged by Devotees. Mr. Carver, one of the Wesleyan Missionaries from Ceylon, has given an interesting account of this place. See "Missionary Notices" for March, 1819.

TANJORE.

A City in the Southern Carnatic, and Capital of a District of the same name—formerly the great seat of learning in the South of India—from Madras, travelling distance, 205 miles.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

John Caspar Kolhoff, *Missionary*.

Country Priests:

Adeykalam, Nanaparagason, and Abraham.

Of these Country Priests, Adeykalam and Nanaparagason assist Mr. Kolhoff in Tanjore; and Abraham ministers to the congregations in the Tinnevely District.

The Rev. Henry Baker, as has been stated, assisted in this Mission, at the beginning of last year.

NEGAPATAM.

A Sea-port Town, in the Province of Tanjore, 48 miles east of Tanjore.

WESLEYAN MISSIONARY SOCIETY.

An invitation having been received by the Committee to send Missionaries hither,

this Station will be provided as soon as it may be in their power,

The Missionaries to be stationed at Negapatam, will be directed to visit the Island of Ramisseram; which is deemed an important sphere of labour, from the immense annual resort of Devotees, from all parts of India, to its celebrated Temple.

TRANQUEBAR.

▲ Danish Settlement, on the East Coast of the Peninsula—145 miles south-by-west from Madras.

DANISH MISSION COLLEGE.

1705.

Missionaries:

Caemmerer and Schreivogel.

The King of Denmark, besides relieving the Mission from its embarrassments, has taken upon himself the charge of its support; the Funds of the Mission College having suffered severely by the late war.

As the utmost economy has been urged, the Missionaries have proposed to transfer to the Tanjore Mission, Eleven Catechists, who are in charge of 1300 Christians in the Tanjore Country; and have requested the grant to these congregations of a monthly pension of 10*l.*, for their preservation. This proposal has been referred by the Christian Knowledge Society to the decision of the Bishop of Calcutta.

That Society continues its accustomed aid of stores to the Mission; and the Missionaries ascribe the preservation of the Mission from ruin to the assistance furnished by the Bishop of Calcutta, in the years 1816, 1817, and 1818, to the amount of 808 Star Pagodas.

The last returns of the Mission were as follows, within the year:—

Baptisms, 89 Children—21 Adults received from Popery—Communicants, 881—Marriages, 29—Funerals, 97—Portuguese Scholars, 55—Tamil Scholars, 48.

CHURCH MISSIONARY SOCIETY.

1816.

Missionary and Inspector of Schools,

John Christian Schnarré.

Superintendent of Schools,

John Devasagayam.

Catechist, David.

The numerous Schools under Mr. Schnarré's care continue to prosper; and new Schools, in promising situations, have been established.

The Seminary for the instruction of Native Christian Youths for the future service of the Mission affords much satisfaction.

The following is the Return of the Schools at the end of the year 1818:—

ENGLISH AND TAMIL SCHOOLS:

5 Stations, supplied by 9 Teachers.

TAMIL SCHOOLS:

14 Stations, supplied by 20 Teachers.

COUNTRY SCHOOLS:

8 Stations, under 9 Teachers.

The total number of Children admitted on the Establishment had been 3383; of whom 1996 having left, at different times, up to the end of 1818, there then remained 1387; being an increase, in the course of that year, of 429; as the total at the end of 1817 was 958.

In reference to a hope which Mr. Schnarré had expressed of a future blessing on their labours, Mr. Thompson writes—

It will be so, we may, we must believe; and future generations of Missionary Societies will see it, and bless the memory of their forefathers, who persevered, in faith and hope—still gave freely of their substance—strengthened the hands of their labourers abroad—and ceased not to commend their righteous cause to God.

In Appendix XV to the Nineteenth Report of the Society, an account is given of the establishment and progress of some New Schools, with a statement of Mr. Schnarré's plan in training his Young Seminarists for future service as Schoolmasters and Catechists.

VELLORE.

A Town 88 miles west by south of Madras.

CHURCH MISSIONARY SOCIETY,

1817.

The Chaplain at this Station, the Rev. Mr. Jackson, continues his superintendance of the School opened here. The Native Christians are greatly in need of an instructor.

CHITTOOR.

A Town 80 miles East of Madras.

CHURCH MISSIONARY SOCIETY.

1817.

There was much prospect of usefulness at this Station, under the active superintendance of the Rev. Henry Harper, the Chaplain. A Native Catechist and Schoolmaster had been placed under his direction—25 Children had been received into the School—the congregation was increasing—a Church was about to be erected—and many were applying for Baptism. Mr. Harper has been, however, removed to Hyderabad, as Chaplain at that Station; but there is a prospect of his superintendance being in some measure supplied.

The Congregation consists of 83 Natives and 21 Country-born.

VEPERY.

A Village near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.
1727.

The Rev. Dr. Rottler, *Missionary*.

The death of Mr. Pæzold left this Mission wholly destitute of any one, either to perform its Ministerial Duties, or to take charge of the Society's buildings and stores. The Madras District Committee, the institution of which at this juncture was providential, obviated, by their prompt and effective interposition, the evils which otherwise must have ensued.

MADRAS.

The Second of the Three British Presidencies in India—the seat of an Archdeaconry—on the east coast of the Peninsula—population 300,000—from Calcutta, 1030 miles, and from Bombay 770 miles, travelling distance.

The Black Town, to the northward of the Fort, is the residence of the Natives; and of Armenian and Portuguese Merchants, and of many Europeans unconnected with Government.

CHRISTIAN KNOWLEDGE SOCIETY.

The District Committee have, with great assiduity, superintended the Society's interests, and prosecuted its objects. By the agency of the Company's Chaplains, at the different Stations in the Presidency, most of whom are incorporated with the Committee either as Subscribing or Corresponding Members, they have disposed of nearly the whole of a large consignment of books, sent agreeably to their order from home; and have remitted 1000 pagodas, 400*l.* sterling, to be returned to them in fresh supplies. The Committee have stepped forward also, under circumstances of peculiar emergency, as the guardians of the Society's property, and the superintendants of its Missionary Establishments.

On the representation of the Bishop of Calcutta, the Salaries of the Society's Missionaries have been raised from 100*l.* to 150*l.* per annum.

LONDON MISSIONARY SOCIETY.
1805.

Missionaries;

W. C. Loveless, Robert Fleming,
Cornelius Traveller, Thomas Nicholson.

Mr. and Mrs. Traveller arrived on the 19th of January, 1819. Their arrival was seasonable, as Mr. Pritchett was about to return to Vizagapatam.

Mr. Nicholson, with his Wife, embarked, May 25, 1819, in the *Amorah*, for this Mission.

Ten Tamul and Three English Schools,

with a Free School in Black Town, contain between 600 and 700 Boys; besides whom there are about 60 Girls, in a Girls' School—a rare thing in India—which promises great usefulness. The Natives are gradually losing their fears respecting Christian Education.

The Missionaries preach to one Native and three English Congregations, which are all prospering.

The Auxiliary Missionary Society has contributed, in the whole, 300*l.*

The foundation-stone of a New Chapel, at Vepery, was laid by Mr. Knill, on the 12th of June, the day on which he took leave of India. It is called "The Persewaukum Missionary Chapel," and is built by voluntary contributions.

On Sunday, Feb. 14th, of last year, the first baptism of a Heathen took place in the Missionary Chapel, before a crowded Congregation, chiefly of Christian Natives, but intermingled with a few dissatisfied Heathen. The convert was a young man, named Apavoo, on whom the early instructions and care of Dr. John seem not to have been lost. He had been a devotee of Siva; but now publicly renounced Caste, and embraced the Gospel, receiving, in his baptism, the name of John. He is studying under Mr. Traveller, and had walked humbly and consistently.

It is remarked on this event—

This is the first example, in Madras, of so decided a renunciation of Heathenism, and entire obedience to the precepts of Christianity. Instances of baptism have been numerous at Madras; but the persons baptized, both into the Roman-Catholic and Protestant Communions, have always been indulged in retaining the distinction of Caste, as a civil regulation, or sort of rank in Society: nor is this indefensible; though, undoubtedly, such a profession as that of Apavoo is more noble.

Mr. Fleming, in a recent Letter, writes—

Prayer Meetings and Societies for the diffusion of useful knowledge multiply, and begin to meet with cordial support.

The late visit of the Bishop of Calcutta to Madras has infused new life into the religious community.

Mr. Traveller, under date of May 12, 1819, writes—

A number of Young Men are coming forward, having devoted themselves to the cause of Christ. No congregation in Britain is more happy or more flourishing, than ours is at Madras. The Sun of Righteousness is arising upon us; and I think that God has much people here. The Heathen are inquiring, becoming serious, and some are converted.

Mr. Traveller had held two public disputations with Brahmins, who requested an investigation into Christianity. Numbers of Natives attended at his house, on these occasions.

CHURCH MISSIONARY SOCIETY.

1815.

*Missionaries :*C. T. E. Rhenius, Bernhard Schmid,
G. T. Bärenbrück.*Native Catechist,*
Rayappen.*Appointed to this Mission,*

Richard Kenney and James Ridsdale.

The Rev. Messrs. Kenney and Ridsdale were appointed to the Madras and South-India Mission, at a Special General Meeting held on the 19th of November. Mr. Ridsdale is on the point of sailing, on board the Ajax, with his friends destined for Calcutta, and mentioned at p. 37. It is not yet determined whether Mr. Kenney's destination will not be changed for Bombay; as some domestic circumstances will, for the present, prevent another Clergyman, who had devoted his services as a Missionary to that part of India, from proceeding to his destination.

The Rev. Deocar Schmid, who was mentioned in the last "Survey" as stationed at Pulicut, was prevented from proceeding to that place; having removed, as was before stated, to Calcutta, at the request of that Committee.

Much attention has been paid to the Schools. Since their establishment, 1099 Children have been registered: the average monthly attendance of those remaining in them had been about 400: these are collected in three Schools in Madras, and nine in the Country. The National System has been introduced.

The Cholera Morbus, the ravages of which have been so general in India, has been severely felt in Madras: this fatal disease, together with a violent hurricane which destroyed many of the School Houses, interrupted, in some measure, the progress of the Schools.

At weekly visitations of the Schools in Madras, the Missionaries have opportunities of proclaiming, to large audiences of the Heathen, the Name of the Saviour; and similar advantages are afforded by the Country Schools. Public Readings of the Scriptures are carried on by the Native Assistants of the Mission.

Christianity is now, in consequence of these and other endeavours, both understood and approved to a degree that is very encouraging; though but little success has yet appeared, in the actual conversion of the Heathen.

Of thirteen Schoolmasters, nine are Heathen; the Heathen, if chosen with prudence, fulfilling well the duties of Schoolmasters, though not suited to the office of Readers of the Scripture.

For some sensible remarks on these sub-

jects, and for a general view of the Mission, the Reader may refer to pp. 421—426 of our last Volume; and, for various important details, to Numbers XII, XIII, and XIV of the Appendix to the Nineteenth Report of the Society.

The foundation-stone of the New Church, after various interruptions and delays, was happily laid on the 30th of June. It was a solemn and affecting scene. The Native Christians surrounded the spot, and the tops of the adjoining houses were covered with Heathen Spectators. The Church is building at the expense of Government, on the premises lately purchased for the Society.

These premises are most desirably situated in the principal street of Black Town, and were purchased at a cost of 312*l*. To these premises the Missionaries have removed; and here, with all convenient despatch, a complete Missionary Establishment will be formed. A Stanhope Printing Press, lately sent out by the Society, is here set to work on the Tamul Bible, as revised by Dr. Rottler and Mr. Rhenius.

Excursions among the Natives are continued with advantage. A very promising access seems to have been opened among the Jains.

Beside the Sunday Services, an English Lecture, on Thursday Evenings, has been established, at the request of many of the Country-born inhabitants, and is well attended.

Of the general state and prospects of the Society's Mission in the South of India, Mr. Thompson writes, with his accustomed animation—

You will be satisfied, I am persuaded, from all the documents which we are sending to you, from time to time, that your Missionaries are fulfilling their parts faithfully, in their studies, labours, and prayers; and the Lord, we are sure, is not unmindful of them, nor of the benevolence and prayers of the friends who have sent them hither and provide for them. *In your patience, possess ye your souls. Only believe. Look unto Jesus. Let the eye of your minds be steadily toward Him, with submission; and you shall yet see that all things are possible.*

WESLEYAN MISSIONARY SOCIETY.

1817.

Missionaries :

James Lynch, Titus Close.

A small Chapel has been opened; and the prospect of usefulness being enlarged, by the purchase of premises for a Chapel and School, at Royapettah, three miles south of Madras, Mr. Close has been sent to assist Mr. Lynch.

Members, 74.

An English and Malabar School, at the Mission House, is attended by about 150 Children. Mr. Lynch has also a Native

School at the "Mount," about five miles distant.

A Missionary Society has been formed, which produces nearly 100*l.* per annum.

VADADELLI.

Between 20 and 30 miles north of Madras.
CHURCH MISSIONARY SOCIETY.

1817.

Sandappen, *Native Catechist.*

Sandappen continues his labours here; and superintends Schools at Trivaloore, Panabakum, and Rannipootoore. He examines the Scholars in the lessons which they have learnt; and catechizes them in passages of Scripture or from Catechisms—observing whether the Schoolmasters conduct the Schools according to the regulations—and using every means to excite them to fresh diligence. He has been watchful in availing himself of the attendance of Adult Auditors at the Schools, for preaching the Gospel and removing prejudices.

VIZAGAPATAM.

A Town on the sea-coast of the Northern Circars—483 miles north-east of Madras, and 557 south-west of Calcutta.

LONDON MISSIONARY SOCIETY.

1805.

Missionaries:

John Gordon, Edward Pritchett,
James Dawson.

Mr. Pritchett has been carrying on, at Madras, for the Calcutta Bible Society, the printing of his translation of the New Testament into Teelogo; and was making progress in the translation of the Old Testament. He was about to return to his Station.

The prospects of the Mission brighten. There is an increasing desire to hear; and much discussion takes place among the Natives, on the subject of Christianity.

In one English and four Native Schools, there is an average attendance of 160 Boys, some of whom make great progress, and evidently grow in acquaintance with Christianity.

MIDNAPORE.

A Town in the province of Orissa, and Capital of the District of Midnapore—70 miles west-by-south from Calcutta.

1817.

BAPTIST MISSIONARY SOCIETY.

Domingo D' Cruz, *Portuguese.*

Midnapore is a town of considerable population, through which multitudes of pilgrims pass on their way to the Temple of Juggernaut. Mr. D' Cruz, from Calcutta, has been stationed here, with a good prospect of usefulness.

Of the Stations enumerated in the last "Survey," within this Division, several have been here omitted, for reasons which we shall state.

Of those which were occupied by the Church Missionary Society, Cochin, Pulicut, and Masulipatam are omitted. On the return of Mr. Dawson from *Cochin*, on the Malabar Coast, the Rev. Henry Baker was to occupy that Station; but, at the date of the last Despatches, he was assisting, as has been mentioned, at Cotym: it is probable, however, that he will finally settle at Cochin. The design of fixing the Rev. Deocar Schmid at *Pulicut*, near Madras, was superseded, as has been stated, by his proceeding to Calcutta. Respecting *Masulipatam*, on the East Coast of the Peninsula, no intelligence has been received.

Various Stations have been relinquished by the Baptist Missionaries. *Silhet*, near the borders of Bengal and the Burman Empire, has been given up. *Berkampore*, 20 miles north-north-west of Calcutta, has been discontinued, as the individuals who formed the Christian Community there had, with one or two exceptions, removed from the place. At *Patna*, a large city, 320 miles north-west of Calcutta, Mr. Thompson resided for the last few years, but is now removed to Delhi. *Cannopore*, a Military Station on the Ganges, is now visited from Allahabad. *Nagpore*, the capital of the Eastern Mahrattas, 615 miles west of Calcutta, had been in an unsettled condition, in consequence of the hostile operations carried on in that quarter. At *Cuttack*, the capital of Orissa, Mr. Sutton was to be stationed; but the political state of the Province rendered it inadvisable that he should proceed thither: since that time, however, a new Station has been formed, as has been before stated, at Midnapore, in the same Province.

Asiatic Islands.

Ceylon.

Various Denominations of Christians are labouring in Ceylon. The Baptist Missionary Society entered on this field in 1812; the Wesleyan, in 1814; and the American Board, in 1816. A District Committee of the Christian Knowledge Society was formed in 1816; and, in 1818,

the first Missionaries of the Church Missionary Society arrived.

In surveying the Stations occupied by the Missionaries of these Societies, beginning with *Colombo*, the capital of the British Possessions surrounding the whole coast of the Island, and proceeding to *Kandy*, the Capital of the Interior Provinces now all annexed to the British Crown, we shall

follow the direction of the coast to the southward from Colombo, by *Caltura*, *Gallé*, and *Matura*, to *Batticaloe* and *Trincomalee* on the eastern shore; and thence, by *Tillipally*, *Batticotta*, and *Jaffna*, in the northern part, shall complete the circuit to Colombo, by *Calpen-tyn* and *Negombo* on the western coast of the Island.

COLOMBO.

The Capital of Ceylon, and the seat of Government—Inhabitants, 50,000, consisting of almost every race of Asiatics—general language, the Portuguese of India—since 1817, Colombo has been the seat of an Archdeaconry, for the whole Island, under the jurisdiction of the Bishop of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1812.

John Chater, *Missionary*.

H. Siers, *Assistant*.

A small addition has been made to the number of avowed Christians; and others, it is hoped, who have not yet openly professed the Saviour, have received the grace of God in truth.

Mr. Chater is urgent for more help; no places in the world seeming to afford greater prospects of usefulness than in this Island.

Mr. Siers itinerates; but this is found to be attended with considerable expense.

A new Station has been formed at Hangwell, a village about twenty miles from Colombo on the road to Kandy. Thither Mr. Siers was gone, to introduce the Gospel among a people who are said, with one or two exceptions, "not to know that there is a Saviour for sinners, nor a Bible in the world."

WESLEYAN MISSIONARY SOCIETY.

Missionaries:

Benjamin Clough, George Erskine.

Cingalese Assistant Missionary:

Don Cornelius de Silva Wijesingha.

We shall here give a general view of the state of the Wesleyan Mission in Ceylon, before we proceed to the details of the Colombo Station.

Messrs. Hume, Stead, Roberts, Bott, and Allen, who sailed some months ago to reinforce the Mission, are arrived; and are to be immediately followed by two others, not yet finally appointed. Mr. W. M. Harvard is, at present, in this country, for the restoration of his health. Several Budhu Priests, who have embraced Christianity, remain steadfast in their profession; and render great service to the Mission, by acting as Schoolmasters and Catechists, by assisting in the translation of the Scrip-

tures, and by preaching to their countrymen.

Mr. Fox writes—

Our Societies increase in number and piety. Of the soundness of the conversion of many, we can have no doubt; for they bring forth the fruits of righteousness.

The whole number of Members was 174.

The total number of Mission Schools belonging to the Society was 75; and of the Scholars under instruction, 4484.

Two of the Missionaries last sent to Ceylon made themselves masters of the British System, in order to introduce its advantages into the Society's Schools.

The Annual Grant to the Mission Schools has been raised from 600*l.* to 1000*l.*

The two divisions of the coast—the Southern, or Cingalese; and the Northern, or Malabar—are formed by the Missionaries into Circuits, in the usual manner of the Methodist Society; the Missionaries regularly itinerating to the various Stations within the Circuit.

In writing of the Cingalese part of the Island, Mr. Fox states—

We occupy the whole of the Cingalese Coast; in which we have, in a well-connected chain, in five Stations, sixty-three places where we preach, and 3703 Children daily instructed. In all these places, the English Liturgy in Cingalese is read, with portions of the New Testament, every Sabbath-day, where we are not present. When we are at any of these places, we conduct the service in Cingalese, in the same manner as at home. So far as I can judge, from my own congregations, and those in the two neighbouring Stations, we have about fourteen or fifteen hundred Adults, who distinguish between the Seventh Day and others, by attending places of Public Worship; and when I came to this part of the Island, there were not ten men, in a line of coast upward of sixty miles in length, who heard amongst them three times ten sermons of any kind in a year.

Of the Northern part, it is stated—

In the north of the Island, where the difficulties in the way of the spread of Christianity appear to be greater than in the south, and where circumstances of a discouraging kind as to some of the Stations had occurred, the Brethren, who had been under considerable depression, now write with renewed feelings of confidence and anticipation.

With reference to the Colombo Station and Circuit, the following particulars have been communicated.

The Circuit extends twelve miles, southward, toward that of *Caltura*; and, northward, toward that of *Negombo*, seven; and, in one place, ten miles into the interior.

A Missionary Establishment, including a Chapel, is formed in Colombo: beside which, the Circuit comprehends twelve other Places of Worship. The congregations have so multiplied, that, the Missionaries having lost for a time the help of Mr. Harvard, it would not have been practicable to supply them, but for the

Native and other assistance which it has pleased God to raise up. Mr. Coopman, of Dutch descent—Don Adrian, a converted Priest, employed as a Catechist—Don David, a converted Cingalese, employed as a Schoolmaster—and Mr. Gogerley, who was sent from England to conduct the Mission Press—render assistance in preaching through the Circuit. Don Cornelius, above mentioned, is of a respectable Cingalese Family, and one of the fruits of the Mission: he was admitted, at the last Annual Conference of the Missionaries, at Galle, as an Assistant Missionary.

Of these Native Assistants, Mr. Clough writes—

I feel a pleasure in stating to you, that, in our Native Congregations, though we go to them as often as we can, and shall do it while God gives us strength, they begin to take the precedence of us; being Natives, and of course perfectly familiar with the languages of the country. It is no small gratification to the Native Congregations, to hear the things of God faithfully and zealously delivered by their own countrymen, and in their own style of speaking: indeed our Native Brethren have access to persons and places that we cannot get at. We have two others coming forward, who appear actuated by the same spirit; but we thought it best to try them another six months, before we entered their names on the plan. The Lord be praised for them, and the Lord bless them! Brethren, pray for them.

The Children under daily instruction amount to 855.

Our Schools (says Mr. Clough) are daily opening our way into every village and hamlet. Every School-House is a Church, and sacredly set apart for Divine Worship on the Sabbath-days.

Twenty-five Heathen Boys and Girls, after due instruction in one of the Schools, offered themselves for baptism; and were admitted into the Christian Church, in the Mission Chapel, in the presence of a great number of Natives, Adults and Children.

On Christmas-day, 1818, all the Schools of the Circuit were assembled at the Chapel. The parents and friends of the children came from all parts of the country, ten and twelve miles round. On New-Year's Day, another assembly of the Schools was held, chiefly for the purpose of Mr. Harvard's taking leave of the Children, whom they had looked upon as their Father and their Friend: his Sermon on the occasion was truly affecting.

In all the Schools the Children are getting on well in their learning, and the principal part of them are learning English.

The Mission Press at Colombo has been entirely employed on the Scriptures, Liturgy, and Elementary Works in Cingalese; and on the Scriptures and Elementary Books in the Country Portuguese; with some other useful publica-

tions. Mr. Clough, Mr. Callaway, and Mr. Fox, are employed on Elementary Works, which will greatly facilitate the acquisition of Cingalese and Country Portuguese.

CHRISTIAN KNOWLEDGE SOCIETY.

The Rev. George Bissett, Senior Chaplain, is Secretary of the District Committee of the Society.

Thirteen Family Bibles have been forwarded by the Society for Thirteen Native Preachers, and a supply of Prayer Books for the Native Christians who understand English. Mr. Bissett states, that the Liturgy is in great demand; and confirms the representation of others, that a wide door is opened in Ceylon for the introduction of Christianity.

CHURCH MISSIONARY SOCIETY.

No Missionary of the Society has yet been fixed, as was originally intended, at Colombo; Mr. Lambrick, who was appointed to this Station, having been settled, for reasons with which our Readers have been acquainted, at Kandy.

In the beginning of April, of last year. Mr. Lambrick from Kandy, Mr. Jaffar from Galle, Mr. Knight from Jaffna, and Mr. Ward from Calpentyne, met at Colombo, in order to confer together on the concerns of their respective Stations. This Meeting was gratifying and highly beneficial to them.

All the Missionary Stations lie on or near the Coast, except that of

KANDY.

The Capital of the former dominions of the King of Kandy—about 80 miles east-north-east of Colombo, and nearly midway between the eastern and western shores of the Island—in the midst of lofty and steep hills, covered with thick jungle—consists of one principal street, about two miles long, with many short branches; and makes but an indifferent appearance.

CHURCH MISSIONARY SOCIETY.

1818.

Samuel Lambrick, *Missionary.*

Appointed to this Station,
Thomas Browning.

Mr. Lambrick having proceeded to Kandy, in conformity with the particular wish of the Governor, Sir Thomas Brownrigg, was appointed, by His Excellency, Assistant Chaplain to the Forces; and has had continual calls of duty among his countrymen.

His opportunities of acquiring the Cingalese Language, in its purity are the best that could be had in the Island; and he is assiduously availing himself of them, as he ardently longs to proclaim to the Natives around him, in their own tongue, the Salvation of God. He finds, however,

more difficulty therein than he expected, as there is no Dictionary, nor any Grammar at present that is of much use; while the language is remarkably artificial in its etymology and idioms.

Great discretion has been found requisite in the establishing of a Christian Minister in Kandy, and every step has been taken under this feeling. Mr. Lambrick has conciliated very greatly the esteem and confidence of the Heathen around him. He has been permitted to open a School for the instruction of Native Children, in reading and writing their own language, as an introduction to their reading the Holy Scriptures.

With the superintendance of this School, studying the language, conversations with the Natives, and the spiritual charge of his countrymen, Mr. Lambrick's hands are quite full. He deeply feels the want of habitual intercourse with Christians like-minded with himself; and earnestly presses that a fellow-labourer may be sent to himself and to each of his friends.

The Rev. Thomas Browning has been appointed to assist Mr. Lambrick; and the Committee will rejoice to be enabled to strengthen the hands of his brethren.

CALTURA.

A Village, about 27 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

W. B. Fox, *Missionary.*

W. A. Lalman, *Assistant.*

This circuit extends, southward, twenty-one miles; leaving a space of seven miles, between it and that of Galle. Northward, it reaches ten miles; leaving five miles unoccupied, between it and the Colombo Circuit. It stretches into the jungle, toward the interior, in one part four, and in another twelve miles.

The Places of Worship are twelve. A Chapel has been built at Caltura.

There are 644 Children instructed daily.

GALLE.

Usually called Point de Galle—a fortified town in the south-west corner of the Island—75 miles south of Colombo, to which it ranks next in respect of trade.

BAPTIST MISSIONARY SOCIETY.

1817.

Mr. Thomas Griffiths, who laboured here, as diligently as the state of his health would allow, has been obliged, at length, to return home; where he lately arrived, with his family.

WESLEYAN MISSIONARY SOCIETY.

Missionaries:

John M'Kenny, Samuel Broadbent.

The Galle Circuit extends four miles eastward, toward Matura—leaving a space between the two Circuits, of about eight or nine miles, unoccupied; but this space is thinly inhabited, and is a mere wilderness. From Galle, the coast turns due north; in which direction the Galle Circuit extends toward that of Caltura, twenty miles.

A Chapel has been erected at Galle; and the Mission has, within the Circuit, fourteen other places where Divine Worship is celebrated.

There are 1033 Children under instruction within this Circuit.

Mr. M'Kenny writes, that the work continues to prosper, and to justify the expectation of a considerable increase.

CHURCH MISSIONARY SOCIETY.

1818.

Robert Mayor, *Missionary.*

Mr. Mayor arrived here on the 5th of July, 1818. He writes of the sphere of his labours—

There is abundant work for at least ten zealous and self-denying Missionaries, and five well-qualified Schoolmasters.

There are 3000 Mahomedans in Galle, who speak Malabar. A considerable number of them attend daily at Mr. Mayor's house.

Mr. Mayor was about to move to a Native Village, about 13 miles distant. He had made an excursion 30 miles from Galle, and had established many Schools. He writes—

My heart is much cheered, with the prospect of usefulness opening before me. May it please God to cause their desire after instruction to continue and increase!

Further particulars may be seen in our last Volume, pp. 461—463, and in Appendix XXII to the Nineteenth Report of the Society.

MATURA.

A Village about 100 miles south-east of Colombo—near Dondra Head, the southernmost extremity of the Island.

WESLEYAN MISSIONARY SOCIETY.

John Callaway, *Missionary.*

John Anthoniez, *Assistant.*

Matura is the most southerly station of the Society.

The Matura Circuit extends eastward, toward Batticaloe, five or six miles; beyond which the coast is thinly peopled, or uninhabited: on the Galle road, to the westward, the Circuit reaches fourteen miles.

This Circuit comprehends fourteen places, to which the Missionaries itinerate

regularly: others are occasionally visited.

In most of these places, Children are instructed daily. The whole number of Scholars within the Circuit is 779.

A Girls' School of 40 Children, and another of upward of 20, are rapidly improving, under the instructions, each of them, of an intelligent little Boy.

Portuguese Preaching, on Sunday Evenings, is well attended; and affords a means of grace, of which most of the families avail themselves. The Cingalese Population, require the largest share of exertion; and good promise is given of success, particularly among some of the School Boys.

A plan of Mr. Callaway's, for the enlargement of the Children's minds, might be adopted with advantage in other Schools.

I have engaged (he writes) an eminent Cinvaese Painter, to copy a Map of the World, on an unusually large scale, to be fixed at the end of the room, so as to give the children an outline of Geography; and I intend to place at its side, a View of the Solar System.

BATTICALOE.

A small Town, about 60 miles from Matura, with which it maintains intercourse chiefly by sea, the intermediate country being wild and dangerous.

WESLEYAN MISSIONARY SOCIETY.

Thomas Osborne, *Missionary*.

The Congregations are rather on the increase. At a Missionary Collection on Christmas Day, 124 rix-dollars were contributed.

Heavy rains have hindered the School. The Scholars are 35.

TRINCOMALEE.

A large Town, with an excellent harbour; but the country is barren, and the air unwholesome.

WESLEYAN MISSIONARY SOCIETY.

Robert Carver, *Missionary*.

A Chapel has been erected. The rains and uncertainty of the weather render attendance difficult. Communicants have been about fifteen.

Mr. Carver writes—

With some discouragements, glimmerings of hope have not been denied; so that regret has not found access, and despair has been a stranger.

Considerable mortality has prevailed.

The Scholars are 40.

In April and May, 1818, Mr. Carver visited the Coromandel Coast for the benefit of his health. His account of the state of the old Protestant Missions at Tranquebar, Tanjore, and Trichinopoly, very forcibly shews the want of that further aid which has since been, in part, happily supplied. Extracts of his Journal are printed in the "Missionary Notices" of

the Society, for January, February, and March, 1819.

TILLIPALLY,

In the District of Jaffna, in the northern part of the Island, and ten miles north of the town of Jaffna, its chief Town.

AMERICAN BOARD OF MISSIONS. 1816.

Daniel Poor, *Missionary*.

In October, 1817, after labouring here twelve months with Mr. Poor, the Rev. Edward Warren proceeded to Colombo, and thence to the Cape of Good Hope, for the restoration of his health. At the Cape he died, Aug 11, 1818, aged 32 years—with words befitting a faithful Missionary—"Come, Lord Jesus! come quickly!"

With this Station are connected the large Parishes of Mallagum, Milette, and Panditeripo.

In all the four Parishes, Schools are established. In Mr. Poor's family there were, at the date of the last advices, 24 Native Boys, named and supported by Benefactors in America, after the manner of those in Sierra Leone, under the Church Missionary Society.

BATTICOTTA.

Six miles north-west of Jaffna.

AMERICAN BOARD OF MISSIONS. 1817.

Missionaries:

Benjamin C. Meigs, James Richards.

In December, 1817, Mr. Richards followed Mr. Warren to Colombo, and accompanied him to the Cape; a passage being granted to them on board a Government Transport. His own health had suffered; and thus it pleased God, in His infinite wisdom, to deprive the Mission and the Natives of the medical aid of those two out of the four Brethren, who were qualified to administer it. After the death of Mr. Warren, Mr. Richards embarked, Nov. 25, 1818, at the Cape, in the Ajax, Captain Clark.

Mr. Spersneider and Mr. Traveller were on board, and affectionately sympathised with their suffering brother. He was not recovered; and had, indeed, no expectation of life, but wished to die in the midst of his friends. By the latest intelligence it appears, that, after having reached Madras, with little change for the better, he had joined his Wife and Friends at Batticotta.

With this Station are connected the Parishes of Changane, Oodooville, and Manepy; which are large, like those associated with the Tillipally Mission.

In September 1818, there were four Schools in Batticotta, and one at Changane: others were to be opened at Manepy and Oodooville. The number of Native Boys, in the family of Mr. Meigs, named and maintained by Benefactors, is not mentioned; but appears to have been considerable, and fast increasing.

In all the Parishes under the care of the American Missionaries, there are ancient Churches with glebes, which they are allowed to occupy. In seven out of the eight, the Churches are in so good a state of preservation, as to be easily rendered fit for Public Worship; but will rapidly decay, if not occupied.

Within these Parishes chiefly, the Missionaries have laboured—making circuits, from week to week, for preaching, visiting the Schools, and the other purposes of the Mission. Both Mr. Poor and Mr. Meigs have, for a considerable time, been able to preach to the Natives in their own tongue.

In October 1818, there were, in Twelve Schools, 470 Boys; but, at the close of that year, the Board estimate the number of Scholars connected with both Stations at 700. There was a visible improvement in many of these Children, in their knowledge of Divine Truth.

Tamul Types had arrived from Calcutta, and English from America: a Press and other materials were also prepared; but, though Books were greatly needed, the Missionaries were obliged to wait for hands, to enable them to enter on their operations.

The Rev. Miron Winslow, Levi Spaulding, and Henry Woodward, with Dr. John Scudder, a young Physician, embarked at Boston, with their wives, on board the Indus, Captain Wills, on the 8th of June of last year, to strengthen this Mission. Under the peculiar circumstances of the Mission, the offer of Dr. Scudder to join it was gratefully accepted. He proceeds in the spirit of a Missionary; and may probably be ultimately admitted to the Ministry.

Various other particulars respecting this Mission were given at pp. 299—304 of our last Volume.

JAFFNA.

The Capital of the District of Jaffna or Jaffnapattam, both of which names are used also for the town—the inhabitants are chiefly of Mahomedan extraction.

WESLEYAN MISSIONARY SOCIETY.

T. H. Squance, *Missionary*.

Commodious Missionary Premises have been purchased, very reasonably. A Printing-Press was to be established. A Chapel has been built. The Congregations are on the increase. Both the Malabar and the Portuguese Congregations fill the Chapel.

Many more Missionaries are wanted.

The Schools begin to assume a more encouraging appearance than ever. The Scholars amount, in this Circuit, to 575.

CHURCH MISSIONARY SOCIETY.

1818.

Joseph Knight, *Missionary*.

Mr. Knight reached Jaffna, from Colombo, July 26, 1818; and was kindly received into the family of J. N. Mooyaart, Esq. Chief Magistrate of the District. Here he resided till the first week in November, when he removed to Nellore, a Parish very near to Jaffna: which affords him the advantage, so important to a Missionary, of sitting down in the midst of the Natives; and yet enables Mr. Knight to discharge the duties of Chaplain, which he has hitherto done, at the request of the European Gentlemen at Jaffna, at the Fort Church.

The population around Mr. Knight at Nellore is very numerous; and the place is one of the strong-holds of Idolatry, and has one of the largest Heathen Temples in the District, in which it is said that there are not less than a thousand!

The only house in the Parish, all the other habitations being native huts, was vacant. This house, with a garden adjoining, he rents at 340 rix-dollars, or 34l. per annum.

After meeting his Brethren, in the early part of last year, at Colombo, he returned home about the middle of April. The Cholera Morbus had raged in the District, but was greatly abated; and he reopened, with success, a School which had been thereby suspended: but he delayed entering on active employ, until he should have adequately attained the Tamul Language.

His health and spirits have been as good as in England.

CALPENTYN.

About 90 or 100 miles from Jaffna, and the same distance from Colombo.

CHURCH MISSIONARY SOCIETY.

1818.

Benjamin Ward, *Missionary*.

Manar, or Calpenty, having been recommended as a suitable place for a Mission, Mr. Ward visited this part of the

coast, and fixed on Calpentyng; and hither he and Mrs. Ward proceeded, from Colombo, and arrived Sep. 26, 1818.

An extensive field is here opened, there being no other resident Minister for 70 miles along the coast, while access is afforded to 40,000 persons destitute of proper instruction.

The people are chiefly Roman-Catholics, Mahomedans, and Gentoos: but there are many Native Protestants in the District, and toward them Mr. Ward has directed his first efforts, under many discouragements from their indifference, but not without success among some of European descent.

There is a good prospect of establishing Schools. A Malabar School is under Mr. Ward's direction; and an English School has been opened in his own house. There were more than 100 Scholars, and a School at Manar was going on well: but the Cholera Morbus checked their progress, and carried off numbers of the Natives. Mr. Ward had an opportunity of manifesting to them the spirit of Christians; as he frequently visited those who had been forsaken by all their friends.

The meeting at Colombo, whither he had proceeded with Mr. Knight, had proved very refreshing and profitable to them all. Knowing the judgment of his Brethren on various points, he should act with greater confidence, and with more assurance that his measures would approve themselves to the Society. They are all satisfied of the supreme importance of an early and thorough acquaintance with the native tongues, and of labouring as much as possible in the midst of the Natives.

NEGOMBO.

A large and populous Village—20 miles north of Colombo.

WESLEYAN MISSIONARY SOCIETY.

Robert Newstead, *Missionary*.

This Circuit extends about seven miles north and about seven south, reaching to within about six miles of that of Colombo.

A Chapel has been built at Negombo. The Circuit includes nine Places of Worship.

Daily instruction is given to 412 Children.

Mr. Newstead describes this Station as both pleasant and healthy. He reckons the population of Negombo at 15,000—Malabars, Cingalese, and Portuguese. These are chiefly Mahomedans or Roman-Catholics, with a few Protestants. Idolatry, superstition, or indifference, characterizes the great mass of the people.

Mr. Newstead expresses much pleasure in the steadfastness of those who have embraced the Gospel, and in the improvement of the Children. His Station being near the Kandian Provinces, he had been the first of the Society's Missionaries to pass the Borders; and hoped to be able to establish a line of Schools from Negombo to Kandy.

SUMATRA.

The most westerly of the Sunda Isles—1050 miles long, by 165 miles average breadth—luxuriant in its productions—interior little known.

BAPTIST MISSIONARY SOCIETY.

1818.

Nathaniel Ward, *Missionary*.

Circumstances appearing to favour the introduction of a Missionary into this Island, Mr. N. Ward, nephew of the Rev. W. Ward, proceeded thither; and took with him a Printing-Press.

Mr. C. Evans and Mr. R. Burton are about to join Mr. Ward.

Java.

Between the sixth and ninth degrees of South Latitude—600 miles long, by 95 miles average breadth—population said to exceed 3,000,000.

BATAVIA.

A large City; the Capital of the Island, and of the Dutch Settlements in the East.

BAPTIST MISSIONARY SOCIETY.

1818.

W. Robinson, *Missionary*.

Diering, *Assistant*.

Many circumstances have impeded this Mission. Mr. Robinson has now a valuable assistant in Mr. Diering.

SAMARANG.

A fortified Town on the north-east coast of the Island, and ranking next to Batavia.

BAPTIST MISSIONARY SOCIETY.

1816.

Missionaries:

Gottlob Bruckner, and Joseph Phillips.

The Missionaries had made considerable progress in conquering the peculiar difficulties of the Javanese Language, when Mr. Phillips was obliged to quit his Station, and return to England for the restoration of his health.

The Javanese and English Dictionary of the late Mr. Trowt was valuable, but unavoidably defective. Mr. Phillips had been employed on one which embraced English, Malay, and Javanese.

AMBOYNA.

An Island lying off the south-west coast of Ceram—32 miles by 10—in 1796 the inhabitants were 45,252; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

LONDON MISSIONARY SOCIETY.
1814.

Joseph Kam, *Missionary*.

In the beginning of 1818, a New Church was building; and a Seminary was about to be erected, for the preparation of Malay Schoolmasters, who are greatly wanted.

Mr. Kam has five young Natives in his house, who are preparing as Teachers of their Countrymen. One, who had been three years under his instruction, has been fixed by him, as a Schoolmaster, at Ackoon, in Ceram; and another at Serf, in Amboyna. Ministers are earnestly asked for in many populous districts.

So great was the desire of the people, in

his visits to the Moluccas, to possess even but a part of the Scriptures, that he was obliged to divide copies of the New Testament—giving, to one, a single Gospel; to another, an Epistle; and, at last, to distribute single leaves! Of these visits we gave some particulars at pp. 41, 42, 539, and 340 of our last Volume.

By a Letter of Nov. 20, 1818, not received till very recently, it appears that Mr. Kam has again visited the Molucca Islands; particularly Haurauca, Sapaurna, Nusalout, and Ceram; the inhabitants of which Islands amount to more than 15,000, and form about a third part of the field of labour presented by the Moluccas. The Communicants are about 2800; and the Children in the Schools, 2000. In the various Negeries, or Villages, more than 40 of which he visited, he was in general gladly received.

Australasia.

PARRAMATTA.

A Town in New South Wales, about 25 miles west of Sydney.

CHURCH MISSIONARY SOCIETY.
1815.

The plans for the instruction of New Zealanders, under the direction of the Rev. Samuel Marsden, have been enlarged by him. The Seminary is now established in a building, on an estate of about 100 acres in the vicinity of Parramatta, which affords the best opportunities to the Young Men of practically learning the various labours of the garden and the field.

Twenty-four Young New-Zealanders have been under Mr. Marsden's care, for different periods of time, from August 1817 to March 1819. He bears the following honourable testimony to them:—

They have all conducted themselves with the greatest propriety. There is not an individual in the Colony, who can make, with justice, the smallest complaint against them. Some of them made considerable progress in English, and improved themselves greatly in the knowledge of Agriculture, of which they are very fond. These men will be ready, in their own country, to forward the views of the Society, in promoting the civilization of their country.

NEW ZEALAND.

Two large Islands in the great Pacific Ocean, lying East of New South Wales; the Northern Island being about 600 miles long by an average breadth of 150, and the Southern not much inferior in size.

CHURCH MISSIONARY SOCIETY.
1816.

Missionary,
John Butler.

Schoolmasters:

Thomas Kendall, William Carlisle,
Francis Hall, Samuel Butler.

Lay Settlers:

William Hall, John King,
Charles Gordon, James Kemp.

Mr. Butler, with the Young New-Zealand Chiefs, Tooï and Teeterree, and his other companions enumerated in our last "Survey," left the Downs, in the Baring, on the 27th of January, and reached Port Jackson on the 26th of June. They were all cordially welcomed by Mr. Marsden; who was about to sail with them, at the date of the last advices, to their destination in New Zealand.

Mr. Butler and his friends had reason to hope, that, in the midst of various unpleasant circumstances, their efforts to benefit the Convicts on board had not been in vain. Many attended regularly to hear the Word of God, and some died apparently in a broken and contrite spirit.

Mr. Marsden and his companions would be received with joy by the Settlers at Ranghee Hoo. Mr. Marsden has continually kept his eye on its improvement, and that of the Natives. He has sent over, from time to time, horned cattle and fruit-trees; and directed a person to proceed thither to instruct the Natives in the salting and curing of the fish with which their shores abound.

The Settlers have raised sufficient crops for their own consumption.

Mr. Kendall has laboured assiduously,

in fixing the language, and in the preparation of Elementary Books.

The Schools, which were opened in August 1816, contained, at the last returns, about 70 Children, half Boys and half Girls. Sons of Chiefs are among the Boys, and some of them from a distance. Supplies of food, however, are necessary to keep the Children together.

While the fine temper and natural disposition of the Natives serve as a great encouragement to labour for their benefit, the awful and cruel superstitions which enslave their minds plead earnestly with Christians for endeavours to rescue them from the tyranny of the Great Enemy of mankind.

And there is every encouragement to persevere. "The Great Enemy," writes

one of the Settlers, "has lost his ground very much among the poor dark-minded Heathen around us." A gradual influence, of the most beneficial kind, is extending itself. Many Natives attend Public Worship; and the Schools are working with effect on the minds of the Natives.

Mr. Marsden writes—

Every thing has succeeded better than the most sanguine hopes would have warranted us to expect, in such a new and important undertaking. The improvement of the Natives is not doubtful, but certain. The Society is not labouring in vain.

Various particulars were given at pp. 463—467 of our last Volume; and in Appendix XXIII to the Nineteenth Report of the Society, a very interesting Account is given of the Chiefs Tooi and Teeterree, with Extracts of Letters from them.

Polynesia.

Of the multitude of Islands in the Pacific Ocean which are classed by geographers under this name, the group called the Society Islands—or more accurately distinguished into Georgian and Society—is almost entirely become Christian in profession.

Toward another group of these Islands—the Sandwich—the charity of Christians in the United States has been awakened, and is now particularly directed.

Georgian Islands.

LONDON MISSIONARY SOCIETY.
1797.

OTAHEITE.

Missionaries:

Henry Bicknell, W. P. Crook,
Samuel Tessier, Charles Wilson,
Robert Bourne.

EIMEO.

Missionaries:

William Henry, David Darling,
George Platt,
Cultivator,
John Gyles.

The two other Georgian Islands of Tetaroa and Tapuamanu are under the care of the Missionaries at Otaheite and Eimeo.

Society Islands.

LONDON MISSIONARY SOCIETY.

HUAHEINE.

Missionaries:

John Davies, Henry Nott, Charles Barff,
William Ellis, J. M. Orsmond.

RAIATEA.

Missionaries:

Lancelot Edw. Threlkeld, John Williams.
The other three Society Islands of Taha, Borabora, and Marua, are visited by the Missionaries at Huahaine and Raiatea.

Our Readers have already learned the principal circumstances of the introduction of Christianity into these Islands. We refer to pp. 44, 136—141, and 333—335 of our last Volume.

Many inhabitants of the Paumotu Islands, a populous group from 20 to 50 leagues to the eastward, have also embraced Christianity; the knowledge of which had been carried to them from Otaheite, by some of their countrymen. The people have been considered as the most barbarous in these seas.

Meetings are held for conversation; at which many of the inquiries and remarks of the Natives discover acuteness, and considerable religious knowledge. Weekly Prayer-Meetings are attended, in some cases, by several hundred Natives. English and Native Services are held on Sundays. Family Worship is not neglected. Private or secret Prayer is supposed to be almost universal, and the instances of real piety numerous.

Mr. Threlkeld says of the Natives, on his landing at Eimeo—

There is something peculiarly striking in their behaviour—nothing rude—nothing indecent—nothing impertinent; but a natural manliness throughout their deportment.

The Natives say, that, before the Missionaries brought to them the Word of God, they were blind in THREE EYES—the eyes of the body, and the eye of the mind: meaning, that they could neither read, nor rightly understand. Their natural gifts are highly spoken of.

The Printing-Press is established in Eimeo, and began to work June 10, 1817.

The translation of both the Old and New Testaments is in progress. With some detached parts of the Old which have been finished, the Natives are greatly delighted.

Of the use which some of them make of such parts of the Scriptures as they already possess, Mr. Crook writes—

They understand the Gospel of Luke, now in their hands, better than most common Christians among our own countrymen. If you mention any subject contained therein, they know where to find it; and if you ask them the meaning, they can in general give a pretty consistent account thereof.

The King of Otaheite has issued orders for the erection of a School-House in every district of that Island and of Eimeo.

Mr. Orsmond writes—

If there were Fifty Missionaries here, there are Places of Worship enough for them all. The Natives of the adjacent Islands stand with stretched-out arms, and cry "Send us Teachers!"

Mr. James Hayward left Eimeo, at the beginning of last year, and Port Jackson in April, and arrived at Portsmouth on the 27th of November. His health has been affected, by his long residence in the Islands; but his chief object in his visit home, is, to consult with the Directors on the measures which it may be requisite to adopt for the future conduct of the Mission, in the new state of things which the reception of Christianity has introduced.

A resident Superintendent, and an Agent at Port-Jackson, are to be attached to the Mission.

A vessel, which had occasionally occupied the Missionaries for several years, was launched in December 1817, and named, by Pomare, the "Haweis."

The King and Chiefs acknowledge the goodness of God in sending His Word "to the small remainder of the people," before their evil practices had "made an end" of them.

Sandwich Islands.

The north-eastern group of Polynesia—eleven in number—nine of them under one king, named

Tamahamaah: the other two under his brother, Tamoree—fertile—inhabitants estimated at from 300,000 to 500,000—Natives friendly and hospitable.

AMERICAN BOARD OF MISSIONS.

Missionaries:

Hiram Bingham, Asa Thurston.

Agriculturist,

Daniel Chamberlain.

Physician,

Dr. Thomas Holman.

Mechanic and Schoolmaster,

Samuel Whitney.

Catechist and Schoolmaster,

Samuel Raggles.

Printer and Schoolmaster,

Elisha Loomis.

Native Teachers:

John Honoree, Thomas Hopoo,

W. Tennooe.

In our Volume for 1818, pp. 41—52, an Account was given of Five Youths from these Islands, who were under the care of the Board; and at pp. 430 and 431 of the same Volume, the happy death of one of them, Henry Obookiah, was recorded.

The other four Young Men have continued under preparation in the Society's Foreign Mission School. Great attention has been awakened, by these circumstances, among the members and friends of the Society toward the native country of these Young Men.

A proof of this was shewn in the embarkation, at the end of October, of the band of Christian Labourers above enumerated, at Boston, on board the Thaddeus, Captain Blanchard. The Missionaries, with their Five Assistants, the Wives of all of them, and the three Native Teachers, had been united as a Christian Church; and, after various Public Solemnities, which made a deep impression on the multitudes who attended them, they set sail for their destination, accompanied and followed by many earnest prayers.

Mr. Chamberlain has three sons and two daughters, making the number of persons connected with the Mission, twenty-two. George Tamoree, son of king Tamoree, who has been educated with the other Native Youths, at the Foreign Mission School, has returned, with the Mission, to his Father.

The Missionaries carried out with them the frame and materials of a house, a good supply of agricultural implements, of smiths' and carpenters' tools, and a suitable variety and liberal quantity of medicines.

South America.

The only Stations of Protestant Missionaries throughout South America are in the Colonies of Berbice and Demerara, in the Province of Dutch Guiana.

These Colonies have not been restored to the Dutch, as was intimated in the last "Survey," but are ceded to Great Britain. The Crown Estates were, however, restored to the Dutch Company.

Dutch Guiana.

NEW AMSTERDAM.

In the Colony of Berbice, which lies on the River of the same name, between the Surinam and Demerara Rivers.

LONDON MISSIONARY SOCIETY.

1814.

John Wray, *Missionary.*

Mr. Wray's prospects of usefulness have much improved, since his return from his visit to this country. The Slaves are eager for instruction.

Toward a New Chapel which has been built, the inhabitants subscribed upwards of 400*l.* and the Directors granted 200*l.*

From 60 to 80 Children attend School.

Mr. Wray has liberty to visit the late Crown Estate, by the present Proprietor.

GEORGE TOWN.

In the Colony of Demerara, which lies on the River of the same name, which falls into the sea, north of the Essequibo; not "into the Essequibo, near its mouth," as was stated, by mistake, in the last "Survey."

LONDON MISSIONARY SOCIETY.

1809.

Missionaries:

John Davies, Richard Elliott,
James Mercer.

Mr. Mercer has removed to Demerara from Trinidad.

The Chapels of Messrs. Davies and Elliott continue to prosper.

Mr. and Mrs. Davies's recovery rendered an intended Voyage to England unnecessary. He had been defamed and calumniated; but was more animated than ever, by the abundant success of his labours.

Thirty Members have been added, within a short time, to Mr. Davies's Communicants. 26 of these Negroes belong to one plantation, the Proprietor of which gives them great encouragement, and testifies strongly to their exemplary conduct. His example has great weight with others. Men, women, and children, who can attend the Chapel, have caught much of the Missionary Spirit, and tell others all that they know of the love of Christ; and those who can read, read the Scriptures to their neighbours. Many of the Heathen,

by these means, learn somewhat of the Gospel; and lame and sick people, and thousands of children, who cannot attend the Chapel, hear of the love and grace of Christ. In 1818, the names of more than 700 Children were given in: they were such as could come, some at one time and some at another, to repeat the Catechisms, Hymns, and passages of Scripture, which their parents, and others who attend the Chapel, diligently teach them by heart on the plantations.

Mr. Elliott had occasionally preached on the Arabian and West Coasts. The Negroes are eager to hear. A Chapel was begun on the West Coast, and liberally contributed to. Religion prospers among the converted Negroes; and others appear concerned for their salvation. Much opposition has occurred on the West Coast, from persons who seem regardless of the benefits which Proprietors derive from their Negroes being instructed in religion: while wiser men earnestly desire such instruction for their Slaves; and even adversaries, by putting religious Negroes into offices of the greatest trust and importance, bear testimony, however reluctantly, that such Negroes are the most trust-worthy.

WESLEYAN MISSIONARY SOCIETY.

Missionaries:

George Bellamy, Matthew M. Thackray.

Mahaica, a new Station, was lately visited, and a Society of 40 members has been formed. A Chapel has also been erected in this place; where, before the visits of the Missionaries, the inhabitants were involved in vice and ignorance.

Members—*Whites*, 7; *Blacks*, 1055.

LE RESOUVENIR,

In the Colony of Demerara.

LONDON MISSIONARY SOCIETY.

1808.

John Smith, *Missionary.*

The Chapel has been enlarged, and rendered very commodious. The people contributed 230*l.* to this object; and have sent 26*l.* as their first offering to the Missionary Cause, into which the Negroes enter with all their hearts—most of them even wishing to devote to that object the

whole sum raised to enlarge the Chapel, saying, "We have a Chapel already, but many have no place for the worship of God."

From 600 to 700 persons attend Divine Service on Sundays, and from 300 to 400 on Tuesday and Friday Evenings. The Communicants are 107. About 180 Adults have been baptized.

It is said that the Slaves pray with their families, in not less than one family in five.

Mr. Smith writes—

If there be any thing on this side of heaven which excites in the heart of a Missionary of Jesus Christ any thing like a fulness of joy, it is to behold whole families of Heathens embracing the Gospel, and living so as to glorify God. This joy is mine! This is noble interest for the money of British Christians; for the redemption of the soul is precious!

An intended Mission at Mahaica is, for the present, suspended.

PARAMARIBO.

Near the mouth of the River Surinam.

UNITED BRETHREN.

1755.

Beside Paramaribo, the Brethren occupied, by the last accounts, a Station on an Estate called *Good Intent*, on the River Neukeer, and another on an Estate near the mouth of the River *Copename*: but no recent accounts have been published respecting their South-American Mission.

The following is a List of the Labourers engaged in them:

Widower Brother,
Langballe.

Married Brethren,
Lutzke, Schwartz, and Graf.

Single Brethren,
Buck and Buttner.

On their Voyage:
Genth (Married Brother), Gruner (Single Sister).

West Indies.

In surveying the different Stations, the same course is pursued as before, proceeding from Trinidad northward, and then westward.

TRINIDAD.

LONDON MISSIONARY SOCIETY.

Thomas Adam.

Mr. Mercer, who was appointed to assist Mr. Adam, has removed to Demerara. Some restrictions were laid on the Missionaries, to which Mr. Adam submitted; but Mr. Mercer considered them as an infringement on religious liberty.

WESLEYAN MISSIONARY SOCIETY.

1788.

Samuel P. Woolley.

Several injurious restrictions on Missionary Labours still continue.

Members—*Whites*, 7: *Blacks*, 241.

TOBAGO.

WESLEYAN MISSIONARY SOCIETY.

J. Smedley, W. Larcom.

A new and hopeful Mission.

Members—*Whites*, 5: *Blacks*, 17.

GRENADA.

WESLEYAN MISSIONARY SOCIETY.

1788.

W. D. Goy, J. Cheeswright.

At the request of a principal person, and Proprietor of Slaves in this Island, an additional Missionary was lately appointed.

Beside St. George's, the Missionaries visit not less than sixteen estates; and, by catechising, reading the Scriptures, and preaching, have already produced a favourable change in the views and habits of many of the before-neglected Negroes.

A new and larger Chapel in the Town of St. George is now erecting, toward which the inhabitants have handsomely subscribed.

Members—*Whites*, 2: *Blacks*, 211.

ST. VINCENT'S.

WESLEYAN MISSIONARY SOCIETY.

1817.

John Mortier, Moses Raynar,
George Jackson, W. Ames.

Members—*Whites*, 9: *Blacks*, 2685.

A Negro Woman, in conveying her feelings on the excellency and unchangeableness of the Gospel, said—

When me came to religion on dis Island, it be good. Religion be good now—no grow old—no grow worse: praise be to de Laud; and help me to hold it fast to de end, for Christ's sake!

BARBADOES.

UNITED BRETHREN.

1765.

SHARON.

Married Brother,
C. F. Berg.

A tremendous storm, on the 13th of October, destroyed or greatly injured the produce of the whole Island. Much damage was done to the buildings and stores at the Station.

In the midst of this calamity, the state of the Negroes afforded great pleasure to the Missionary. Many of them he believes to be true children of God; and He will preserve and help them.

WESLEYAN MISSIONARY SOCIETY.

W. J. Shrewsbury, *Missionary.*

This Mission has been revived, after a considerable suspension, and promises success. The new Chapel has been opened. In the list of Subscribers, are the names of some of the principal persons in the Island.

Members—*Whites*, 10: *Blacks*, 26.

CHURCH MISSIONARY SOCIETY.

Benjamin Nurse, *Schoolmaster.*

Lieutenant Luggier, who exerted himself successfully while on duty in the West Indies in promoting education, has returned to Europe. He had, however, been able, before his departure from Barbadoes, to make arrangements for the continuance of the School, opened here for Coloured and Black Children. A Committee conducts its affairs; and the Society supports the Schoolmaster, and supplies Books.

There were upward of 100 Scholars.

DOMINICA.

WESLEYAN MISSIONARY SOCIETY.

1788.

William White, *Missionary.*

In two successive years, the Missionaries appointed to Dominica have been called away by death, and the people left as sheep without a shepherd. Mr. David Jones, appointed to that Station, also died lately at Antigua. Mr. White has been some time there, and the Mission has revived. A Missionary Society has also been formed.

Members—*Whites*, 4: *Blacks*, 633.

ANTIGUA.

UNITED BRETHREN.

1756.

Married Brethren:

Richter, Sautter, Newby, Hoch, Stobwasser, Olufsen, Ellis, and Taylor.

These Brethren occupy Four Stations—*St. John's, Gracchill, Gracebay, and Enon.* Enon is the new Station, lately formed;

and was, at first, called Newfield. The New Church was opened there Dec. 6, 1818. The Missionary who labours there writes—

The Negroes here open my heart and mouth by their attention.

The Brethren are invited to many places. More Labourers are urgently required.

Above 200 Negroes presented themselves, during the week appointed to receive New People and Candidates for Baptism. Brother Richter writes—

Among such a large number, some come to us, because they see their friends and acquaintances doing it—others are sent by their Proprietors, who order them to attend at our Church—and there are some, who are persuaded to come by their parents or partners. When such make their appearance, they have indeed nothing to say for themselves: but it gives us an opportunity of speaking a word in season to them; and thus many a poor ignorant Negro has been led to reflection, and by degrees to repent and be converted.

In the Passion and Easter Weeks, great numbers of Negroes assembled, and the Services were distinguished by devout attention..

WESLEYAN MISSIONARY SOCIETY.

1786.

Missionaries:

James Whitworth, Joseph Chapman, jun.
John Hirst.

In this oldest and most successful of the West-India Stations, the Mission has lately had a considerable increase of Members, and enjoys the full confidence and protection of the local Authorities.

Members—*Whites*, 98: *Blacks*, 3594.

CHURCH MISSIONARY SOCIETY,

AND

ENGLISH-HARBOUR SUNDAY-SCHOOL SOCIETY.

Superintendants of Schools:

Mr. Charles Thwaites and Mrs. Thwaites.

Resident Teacher at Bethesda,

William Anderson.

In the support and direction of Schools in Antigua, the Church Missionary Society acts in conjunction with the Sunday-School Society, established in the year 1813, at English-Harbour, in the Island. The Schools in English-Harbour devolve more particularly on that Society, and those in the different places in the country on the Church Missionary Society.

To the Schools, mentioned in the last "Survey," at English-Harbour, Bethesda, Hope, and Falmouth, have been added others at Pope's Head, Old Road, and the Valley.

In all these Schools there appear to have been, at the last Returns, upward of

1400 Scholars; being an increase, since the preceding returns, of more than 550.

In English-Harbour, and other places, a great change for the better has been effected, by means of these Schools, in the morals of the Black and Coloured Inhabitants.

Mr. and Mrs. Thwaites are now entirely engaged in visiting and superintending the various Schools; and have, every where, conciliated much esteem and affection.

The Missionaries and Members of the Moravian and Wesleyan Societies render every assistance to these Schools. The use of the Chapels of both Societies has been kindly granted, when found desirable.

Extracts from the Journals and Letters of Mr. and Mrs. Thwaites are given in Appendix XXIV to the Nineteenth Report of the Society.

NEVIS.

WESLEYAN MISSIONARY SOCIETY.

1788.

Missionaries:

Joseph Maddock, T. K. Hyde.

This Island has now its full supply of Missionaries. The declension in the Society, arising from the want of Missionaries, has been arrested: and the work is extending to every part of the Island; some districts of which were not till lately visited.

Members—*Whites*, 17: *Blacks*, 943.

ST. CHRISTOPHER'S.

WESLEYAN MISSIONARY SOCIETY.

1774.

Missionaries:

William Gilgrass, Samuel Brown,
C. Janion, Thomas Pennock.

Great attention has been paid to education, and with the usual success. Many of the Adult Slaves have learned to read, and there is a general desire for education. The Societies, which, some time ago, had in some degree diminished, are increasing.

Members—*Whites*, 40: *Blacks*, 2309.

UNITED BRETHREN.

1775.

*BASSETERRE:**Married Brethren:*

Procop, Johansen, Kaltofen.

In the first half of last year, the state of the Mission was as follows:—

Adults baptized, or received into the congregation, 101—Children baptized; 60

—new Candidates for Baptism, 103—new Communicants, 43—died, 34—excluded, 12.

Many of the Negroes have experienced the power of the Word of the Cross to their salvation. New life has appeared among the people. Great numbers request to be admitted for instruction.

Another Church and Mission House are building. Every encouragement was given by the Governor and many liberal friends.

On the 21st of September, a dreadful hurricane desolated St. Kitt's and the neighbouring Islands. Governor Maxwell, formerly Governor of Sierra Leone, being appointed from Dominica to St. Kitt's, arrived about a week after this event; and ordered the 6th of October to be observed as a day of Fasting and Humiliation, in the Islands of St. Kitt's and Nevis. On this occasion, 2000 persons attended the Brethren's Church in the morning; and it was crowded both in the afternoon and evening.

ST. EUSTATHIUS.

WESLEYAN MISSIONARY SOCIETY.

Patrick French, *Missionary*.

A strong desire for acquaintance with the Scriptures, and a disposition to hear the Word, at present prevail throughout the Island.

Members—*Whites*, 5: *Blacks*, 252.

St. BARTHOLOMEW'S.

WESLEYAN MISSIONARY SOCIETY.

1788.

John Dace, *Missionary*.

A Missionary Society has been lately formed, which promises to send a considerable sum annually to the Mission. The Members have experienced the value of the Gospel, and have liberally contributed to send it to others. Several of the leading persons in the Island are among the subscribers.

Members, *Whites*, 12: *Blacks*, 303.

ANGUILLA.

WESLEYAN MISSIONARY SOCIETY.

Daniel Hillier, *Missionary*.

A prosperous Society has been raised up at this place, and in the neighbouring French Island of St. Martin. The Chapel at St. Martin was, however, destroyed in the late hurricane.

Members—*Whites*, 11: *Blacks*, 319.

Danish Islands.

UNITED BRETHREN.

1732.

ST. CROIX.*Stations and Missionaries :**Friedensberg*—Wied and Schaefer.*Friedensthal*—Lehman and Mueller.*Friedensfeld*—Sybrecht and Sievers.**ST. THOMAS.***Stations and Missionaries :**New Herrnhut*—Hohe, Sparmeyer, and Petersen.*Niesky*—Huenerbein and Jung.**ST. JAN.***Stations and Missionaries :**Bethany*—Maehr and Goets.*Emmaus*—Meyer and Gloeckler.

The Brethren in the various Stations in these Islands are all married.

The progress of the Mission is not rapid, but the blessing of God still rests on it. What is stated concerning some parts, may be considered true of it as a whole:—

Many, in our different congregations, have been made partakers of Holy Baptism and of the Lord's Supper; and we may truly say, that the Lord blesses us by His gracious presence in our assemblies, and gives us many proofs of His all-abounding mercy.

A New Church at Friedensfeld, in St. Croix, was dedicated on the 21st of February.

Brother Wied, in that Island, is 75 years of age, and his wife 73. He has lived 37 years in the West Indies, without quitting his labours.

Of the difficulties arising from the languages, Mr. Wied writes—

† The confusion of languages is a great hindrance to us. The Negroes have got into the habit of speaking what they call English; having picked up many English words and phrases, during the occupation of these Islands by the British. Their language is now made up of English, Creole, and a variety of words taken from different languages of Guinea, most unintelligibly mixed, but considered by them as good English.

VIRGIN ISLANDS.

WESLEYAN MISSIONARY SOCIETY.

1788.

*Missionaries :*James Catts, J. Marshall,
Thomas Truscott.

Education is much attended to. Upward of 120 children are taught on Sun-

days. A considerable number of Negroes, liberated from slave-ships, who were landed at Tortola, have received religious instruction. The Societies were in a good state, and the Sunday-School on the increase, when the late hurricane desolated the Island, destroyed four of the five Chapels which the Mission had on that Station, injured the fifth, and reduced almost all ranks to penury.

Members—Whites, 63 : Blacks, 1739.

Mr. John Colmar died on this Station, in September 1818, in the prime of youth and the midst of usefulness. He would say, with great fervour, in the days of his health, "I want to be a man of God!"—and, in the prospect of death, he could declare, "All is well! I have great peace in God."

HAYTI.

WESLEYAN MISSIONARY SOCIETY.

1817.

*Cape Henry.*E. Jones, W. W. Harvey, *Missionaries.*

These Missionaries have lately sailed.

The Station at *Port au Prince*, in the republican part of the Island, is at present vacant. A violent persecution rendered it necessary to appeal to the Civil Authority. A military force was sent by the Government, but the President thought it expedient that preaching should be discontinued. He addressed, however, an obliging Letter to the Committee, and presented a Benefaction of 500*l.*

A Society of thirty Members had been formed, with eighteen on trial.

JAMAICA.

UNITED BRETHREN.

1754.

Stations :

CARMEL—NEW EDEN—IRWIN.

Married Brethren :

Becker, Light, Hafa.

Brother Thomas Ward died, on the 23d of February, in the 29th year of his age. This is the third Missionary, taken from his labours in this Mission, within the short space of ten months.

The people listen, with attention, to the Word; but the Missionaries long to see more hungering and thirsting after its blessings, while they encourage themselves in God.

How many Missionaries (one of the Brethren writes) have been sown as seed, and others spent their health and strength, before the fruit began to unfold itself! Brother Lang, at Carmel, had, for

some years, to bear the burthen and heat of the day, before he saw any fruit of his labours. Since his departure, Brother Becker has had the care of the small congregation at Carmel, where he has much satisfaction, the numbers continuing to increase, and many Negroes coming from a distance of twenty miles.

At that Station, the baptized are 140, and about 200 New People are under instruction.

More help is wanted, to enable the Brethren to visit, with regularity and effect, the different Estates which are open to their labours.

WESLEYAN MISSIONARY SOCIETY.

1789.

Stations and Missionaries :

Kingston—G. Johnstone, J. Horne.

Spanish Town—William Binning.

Morant Bay—William Ratcliffe, J. E. Underhill, Joseph Hartley.

Grateful Hill—John Hudson.

Montego Bay and Falmouth—John Shipman.

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. An additional new Chapel has been erected in the town of Kingston: and the Mission, generally, is establishing itself in the good opinion of many who formerly, under mistaking views, were unfriendly to it.

Members—Whites, 35: Coloured and Blacks, 5452.

Brother James Light, one of the Missionaries of the United Brethren, writes from Irwin near Montego Bay, in the true spirit of a Christian—

The Methodists are coming round to these parts of Jamaica. Government encourages them. They hold their meetings in the Town [Falmouth], before and after the Church Service. Captains, Merchants, and Attornies [of Estates], are among the number of their hearers. We rejoice at it, and pray God to give them success. There is room for us all. The highways and hedges are still occupied by poor, helpless, and perishing sinners.

BAPTIST MISSIONARY SOCIETY.

1814.

Thomas Godden, *Missionary.*

Stations have been occupied, by the Society's Missionaries, both at Kingston and Spanish Town; but the death of Mr. Rowe, the removal of Mr. Compeer, and the illness of Mr. Coultart, have retarded

the progress of the Mission: and we now regret to add, that very recent accounts report the death of Mr. Kitching, who was settled at Kingston. Mr. Godden, who reached the Island on the 9th of April, and settled at Spanish Town, is now, therefore, the only European Missionary of the Society in Jamaica.

These bereavements prove the greater exercise to the Faith of the Society; as there is not only the most pressing need of religious instruction among the Negroes, but the most eager desire on their part to obtain it. Such numbers had crowded to hear the Gospel, that it had been found necessary to provide some temporary accommodation to shelter them from the burning sun.

The Society has, however, the advantage of much assistance from Native Preachers. To one of them, in particular, Moses Baker, a very honourable testimony is borne by his neighbour, Mr. Light, before mentioned; as having laboured faithfully for thirty years, in the midst of calumnies and persecution.

BAHAMAS.

WESLEYAN MISSIONARY SOCIETY.

1788.

Stations and Missionaries :

New Providence—John Turtle.

Eleuthera—William Wilson.

Harbour Island—Roger Moore.

Abaco—John Davies (3d).

A Missionary Society has been formed, in aid of the General Fund.

The restrictions imposed by the Legislature upon religious assemblies, have greatly counteracted the usefulness of the Missionaries, and injured, for the time, the Societies. As one of those acts has, however, been disallowed by the Government at home, it may be hoped that the remaining restrictions will be speedily abolished.

Members—Whites, 494: Blacks, 516.

BERMUDA.

WESLEYAN MISSIONARY SOCIETY.

1788.

William Sutcliffe, *Missionary.*

Members—Whites, 38: Blacks, 44.

North-American Indians.

Mosquitos.

These Indians inhabit a country of from 1000 to 1200 miles in extent, on the southern shores of the Bay of Honduras. They are strongly attached to the English. The King avows himself a Christian; and has promised his support to any efforts for the benefit of his country.

It was chiefly with a view to these Natives that the Church Missionary Society turned its attention to this quarter, on the invitation of the Chaplain of the British Settlement of Honduras, the Rev. John Armstrong, and under the encouragement of the Superintendent, Lieutenant-Colonel Arthur.

The state of these Natives and of the Settlement was detailed in our Volume for 1817, pp. 438—442; and in that for 1819, pp. 468, 469.

With a view to the ultimate benefit of the Natives, it became an object of main importance to second the wishes of Colonel Arthur, in promoting the moral and religious interests of the Settlement itself; in order to the concentration, there, of a measure of Christian Strength, which might efficaciously support such attempts as might be made for the conversion of the Native Tribes.

The Committee have accordingly obtained for the Settlement the acceptable services of the Rev. Joseph Ditcher, as Second Chaplain; with those of Mr. Robert Moore and Mrs. Moore as Schoolmaster and Schoolmistress, and of Mr. Henry Moore as a Printer.

The inhabitants of the Settlement have already given a pledge of their disposition to co-operate with the Society, by forming an Association in its aid, which has remitted the sum of 100*l*.

A manifest change is taking place in many of the Black and Coloured Inhabitants of the Settlement and its vicinity; and the Society has every reason to expect, that its wishes, with respect to exertions in behalf of the Aboriginal Natives, will, in due time, be accomplished.

Cherokees.

The Cherokees live chiefly on the borders of the States of Georgia and Tennessee. It is said that not more than 12,000 of them remain in these quarters. A late emigration to the Arkansas, westward of

the Mississippi, carried off several thousands.

A Treaty has been concluded, between the Government of the United States and the Cherokee Nation, by which, after the cession of some lands to the States, an abundant territory is secured to the Nation. Of this land, a tract equal to twelve miles square is to be sold; the proceeds of which are to be vested as a permanent School Fund, to be expended, under the direction of the President of the United States, for the instruction of the Cherokee Children east of the Mississippi. The Preamble recognises the wish of a majority of the Cherokees to remain on the land of their Fathers, and their favourable disposition toward civilization and improvement.

Three Missionary Stations have been formed among the Cherokees east of the Mississippi, and one among those who have passed to the west of that river.

SPRING PLACE.

About 120 miles north-west of Athens, in Georgia, and 35 miles east of the Missionary Settlement of Brainerd.

UNITED BRETHREN.

1801.

John Gambold, *Married Missionary.*

This Settlement was formed in April 1801, by the Brethren Steiner and Byham. They afterwards left it, on account of the sickness of themselves or of their families.

Brother Jacob Wehlfahrt, after labouring here several years, departed to his rest.

In October 1805, Brother John Gambold and his wife entered on the Mission; and have continued it to the present time, the Station not having been given up, as we by mistake intimated in the last "Survey." They have laboured here with holy diligence and zeal. Five Youths educated by him are now in the Foreign Mission School of the Board of Missions, with the Missionaries of which Society at Brainerd they maintain a pleasant and affectionate intercourse.

Under discouragement from the small measure of success among the Adults of the Cherokee Nation, Mr. Gambold is animated with hope respecting these Youths.

Thirteen years (he writes) have we laboured, prayed, and wept; having no other prospect before us, than that our Scholars would relapse into Heathenism: but now there are already five of them in an Institution, where they may not only be instructed in Christian Principles and Practice, but formed, through the grace of our Saviour, into Evangelists among their own Nation.

BRAINERD,

Being the Station first called Chickamaugh, but now called Brainerd in memory of the distinguished Missionary of that name—situated in the district of Chickamaugh, and on the creek so called; the water of which, from the winding of the Tennessee and Mississippi, runs 2000 miles before it reaches the Gulf of Mexico; though Brainerd is but about a fourth of that distance, in a direct line, north of the Gulf.

AMERICAN BOARD OF MISSIONS.

1817.

Missionaries :

Ard Hoyt, Daniel S. Butrick, William Chamberlain.

In January 1817, the Rev. Cyrus Kingsbury selected this Station, and made preparations for an establishment. He was joined—in March 1817, by the Rev. Moody Hall, and the Rev. Loring S. Williams, with their wives—in Jan. 1818, by the Rev. Ard Hoyt and his family, and the Rev. Daniel S. Butrick—and, in March 1818, by the Rev. William Chamberlain. Mr. Kingsbury, Mr. and Mrs. Williams, and Mr. and Mrs. Hall, have since removed to other Stations.

Mr. Abijah Conger, with his family, was about to join the Mission, in order to take charge of the plantation, and otherwise to assist in its concerns. Others have offered themselves as teachers, artisans, and assistants, in different parts of the work. It was intended to enlarge the Establishment.

About 50 acres of land are under cultivation. About 70 Cherokee Youths and Children, male and female, are supported and instructed; and the number is increasing. In compliance with the earnest desire of the Cherokees, Local Schools, as branches of the Mission, are to be established, as fast as practicable, in the most eligible places. The Communicants consist of thirteen exemplary converts, beside the Whites. There is regular preaching at the Mission House; and, occasionally, in different places among the Cherokees.

Various particulars may be seen in our last Volume, pp. 304—308.

YOOKILOGEE.

About 60 miles south-east of Brainerd.

AMERICAN BOARD OF MISSIONS.

1819.

Moody Hall, Missionary.

Mr. Hall has removed hither, with his family, from Brainerd, in order to take charge of a Local School.

ARKANSAW.

A country bordering on the river of that name, west of the Mississippi.

AMERICAN BOARD OF MISSIONS*Alfred Finney, Missionary.*

Mr. Finney has been appointed to commence a Mission among the Cherokees who have emigrated to the territory assigned to them on the Arkansaw River. He will be joined by some associates, without delay.

A part of the Cherokee Nation live in what are called the Valley Towns, contiguous to North Carolina. The country is said to be healthy and fertile. A plan has been suggested to the American Baptist Board of Missions, to establish a Mission among them, to consist of a Missionary and an Assistant, two Farmers, a Blacksmith, and a Miller; forming six families.

Choctaws.

This tribe consists, it is said, of about 20,000 persons. There is, at present, but one Station among them.

ELLIOT.

Named after the "Apostle of the Indians"—about 400 miles south-west of Brainerd—on the Yalo Busha Creek, which communicates, by the Yazoo and Mississippi Rivers, with the Gulf of Mexico.

AMERICAN BOARD OF MISSIONS.

1818.

Missionary and Superintendent,
Cyrus Kingsbury.*Assistants :*

Loring S. Williams, Moses Jewell,
John G. Kanouse, Aries V. Williams,
Isaac Fisk.

Physician,

Dr. William W. Pride.

Mr. Kingsbury, having been joined at Brainerd by several associates, was considered, from his experience and reputation among the Indians, the most suitable person to enter on a Mission among the Christians. Mr. L. S. Williams and his wife accompanied him. They arrived June 27, 1818. Toward the end of August, they were joined by Messrs. Kanouse and Jewell; and, in the beginning of 1819, by Mr. A. V. Williams. Mr. Fisk and Dr. Pride arrived in the latter part of the summer.

About the middle of August 1818, the first tree was felled; and, by the middle of April 1819, seven log dwelling-houses, with a mill and other buildings, were nearly completed, and about 35 acres of land were cleared ready for seed.

Before the requisite preparations could be made, the Choctaws were pressing for a School to be begun and their children taken.

A considerable number attend preaching, and the prospects are favourable; but formidable obstacles are presented, by the immorality of many of the Whites in the country, and by the prevalence of intemperance among many of the Nation.

Delawares.

GOSHEN.

On the River Muskingum, near Lake Erie.

UNITED BRETHREN.

1798.

Abraham Luckenbach, *Missionary.*

A Mission on the Muskingum had been maintained many years; but, in 1781, it was driven away, as was stated at p. 15 of our Volume for 1817, where some particulars are given of the formation of this Settlement. We shall here add a few more.

In August 1798, after a lapse of 17 years, a few of the survivors of the old Mission, in reliance on the help of God, and under the guidance of the venerable Father, David Zeisberger, now 77 years of age, and who had been cruelly expelled with them, ventured to re-occupy the Station. They removed from Fairfield, in Upper Canada, where they had taken refuge; and, after a toilsome journey of nearly two months, reached their destination. The new Settlement was erected near the site of one of the former, and was named Goshen.

Zeisberger lived till the year 1808. The Brethren continued their labours, and enjoyed peace. The Christian Indians were few in number, but they walked worthy of their profession. The evil lives of White Settlers tended to keep the Heathen from hearing the Gospel; and but few conversions have, in consequence, taken place. Brother Luckenbach is particularly attentive to the education of the young. The number of inhabitants is about 50.

Senecas.

In the year 1795, the Yearly Meeting of the Society of Friends held in Philadelphia appointed a Committee for the purpose of conducting such efforts in behalf of the Indians, as might seem expedient.

With the approbation of the President,

Washington, they entered on their benevolent labours among the Senecas; and, in twenty years, expended more than 40,000 dollars, with good success, in endeavours to improve and civilize them.

Understanding that attempts were making to influence the Natives residing on Alleghany, Cattaraugus, and other Reservations in the State of New York, to part with the soil and remove therefrom, and apprehensive that such attempts might be the means of rendering their labours and expense with those Indians abortive, the Yearly Meeting of 1817 addressed the President, Monroe, requesting him to discourage this alienation of the Indians' lands.

A Deputation afterward visited the Natives settled on the Alleghany and Cattaraugus Rivers, and the Friends residing among them; and reported very favourably of their progress in civilization. The Deputation made arrangements with the Chiefs, very greatly to the satisfaction of the Indians, for the securing of their possessions.

The Report of last year states a gradual improvement on the part of the Indians.

Chippeways.

NEW FAIRFIELD.

In Upper Canada.

UNITED BRETHREN.

1815.

John Renatus Schmidt, *Missionary.*

Fairfield, in Upper Canada, was founded in April 1792, by the Brethren and their Congregations who had been driven, in 1781, from the Settlements on the Muskingum. During that interval, they had removed from place to place, and had found no rest till they here sat down in peace.

The different and numerous tribes of the Chippeways, in the midst of whom Fairfield was situated, held out a prospect of much usefulness.

In 1798, as we have stated under the head of Goshen, a heroic band set forward to renew the Mission on the Muskingum.

No striking success was granted, in the conversion of the Chippeways; but a gradual increase of Communicants took place, chiefly from the children born in the Settlement when grown up to maturity. At the close of 1812, the number of Communicants was 126.

After enjoying tranquillity for more than twenty years, the Settlement was de-

stroyed by the American Army, in 1813. Some account of this event, and its disastrous consequences, was given at pp. 115—117 of our Volume for 1817.

After the termination of the war, the Settlement was rebuilt, under the name of New Fainfield; and began to be occupied toward the end of the summer of 1815.

Encouraging evidences have been afforded, in the conversion of the Heathen, of the Blessing of God on the Mission. A very striking instance of the power of Divine Grace, occurred in the case of Onim, a converted Indian Sorcerer, of whom we extracted an account at pp. 259—262 of the Volume for 1817.

Mo-hawks.

The Society for the Propagation of the Gospel in Foreign Parts has kept in view, by means of some of its Missionaries in Upper Canada, the instruction of the Mo-hawk Indians who inhabit those parts. The Rev. Robert Addison, at Niagara, and the Rev. George Okill Stewart, at Kingston, both near Lake Ontario, have rendered assistance to this tribe. A Schoolmaster and a Catechist have also acted under Mr. Stewart's direction. The Rev. William Leeming, the Society's Missionary at Ancaster, has also latterly taken a part in this work. A separate Mission is, however, in contemplation, to be devoted to the instruction of these Indians.

The American United Foreign Missionary Society has entered on preliminary measures for taking an active share in the instruction of the Indians. The Rev. Job P. Vinal and the Rev. Ephras Chapman set forward from Princeton, in the beginning of May, on a journey of investigation. They are restricted to no particular tribe; but are to seek for a suitable spot, for the establishment of a Mission among the Indians to the west of the Mississippi, chiefly those between the Red and Racoon Rivers. These Gentlemen spent from the 7th to the 17th of June at Brainerd, to the mutual comfort and edification of themselves and their friends at that Station.

Labrador.

UNITED BRETHREN.

NAIN: 1771—OKKAK: 1776—HOPDALE: 1789.

The new Settlement would be formed at Kangertluksoak, in the course, it was hoped, of the year 1821.

Married Brethren:

Kohlmeister, Schmidtman, Nissen, Martin, Mueller, Meisner, Kmoch, Stürman, Kunath, and Lundberg.

Single Brethren:

Halter, Morhardt, Knaus, Koerner, Beck, Mentzel, Henn, and Stock.

Widower,

Schreiber.

The Gospel continues to shew its power in the hearts of the Esquimaux; and, "of rough, wild, and proud Heathen," to use the words of the Missionaries, "to make repenting sinners and humble followers of Jesus:" while most of the members of the congregations become more firmly grounded on the only true foundation.

Great thankfulness is expressed for the portion of the Scriptures, printed for them by the British and Foreign Bible Society. The Missionaries write—

We rejoice already in prospect of the great blessings, which our dear people, young and old, will derive from the perusal: for they value the Scriptures above every other gift; and always carry the books with them, as their choicest treasure, when-

ever they go from us to any distance, that they may read in them every morning and evening.

At the close of 1818, the congregation at Nain consisted of 146 persons, beside 29 new-comers; making, in the whole, 175.

In September, 1819, the Esquimaux Congregation at Okkak contained 96 baptized Adults, of whom 55 were Communicants—baptized Children, 64—Candidates for Baptism, 37—New People, 53. The total of the Inhabitants were 255. No return has been received from Hopedale.

In externals, none have suffered want. The catching of seals had been unusually successful.

Greenland.

UNITED BRETHREN.

NEW HERRNUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774.

Married Brethren:

Beck, Gorcke, Kleinschmidt, Grillich, Lehman, and Eberle.

Single Brethren:

Fleig, Albert, Moehue, Mehlhose, and Mueller,

The manuscript of the New Testament is undergoing revision. Every attention is bestowed on it, that it may be as correct and as intelligible to the Greenlanders as possible.

The Brethren rejoice in their labours, seeing the manifest tokens of the Divine Presence in the midst of them.

At Lichtenfels, the congregation consisted, in the beginning of June, of 318

persons. Returns are not given from the other Stations.

The Brethren express their heartfelt gratitude for the seasonable relief, sent by some friends in England, to the widows and orphans of Greenlanders at Lichtenau.

Supplies had been abundant during the last winter.

FROM THE RISING OF THE SUN EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES; AND, IN EVERY PLACE, INCENSE SHALL BE OFFERED TO MY NAME, AND A PURE OFFERING: FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF HOSTS.

MAL. I. 11.

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ERRATA.

Page 4, line 19, for evangelized, read unevangelized.—Page 16, col. 1, line 25, for Mr. Johnson, read Mr. Morgan.—Page 67, The Ionian Bible Society was formed at Corfu, not at Zante.—Page 28. The Station at Titalya should have been mentioned as connected with the Church Missionary Society.

Missionary Register.

FEBRUARY, 1820.

Biography.

MEMOIR OF PITAMBURA-SINGHU,

A BENGALIE CHRISTIAN, WHO DIED AT SERAMPORE, AUG. 20, 1805,
AGED ABOUT SIXTY YEARS.

In the year 1810, the Baptist Missionaries at Serampore published a small volume, entitled "Brief Memoirs of Four Christian Hindoos, lately deceased." Their object in this publication was—"to shew that the real conversion of all Castes of the Hindoos is practicable; as well as, on every principle of true benevolence, highly desirable:" and they aimed at this object, because "some persons," they observe, have doubted the propriety, and others the practicability, of the conversion of the Natives of India; and unfriendly remarks have not unfrequently been thrown out against those employed in their instruction."

One of these Christians was a Brahmin: another was of the Writer Caste: and the other two were Soodras, or of the lowest Caste.

The work was reprinted, in this country, a few years since, by order of the Committee for the Baptist Mission; and we hope that the circulation which will be given to these Memoirs by transferring them to our pages, will be beneficial to a large class of readers. While they shew that the *preaching of the Cross* is still the power of God unto salvation, they may serve to encourage us in all difficulties, and to confirm and animate us in all zealous exertions to promote the kingdom of our Lord.

The Memoir of Pitambura-Singhu, now given, will be followed, in future Numbers, by those of his brethren:

The orthography of Names, adopted by the Serampore Missionaries, will be generally followed in these Memoirs.

Pitambura-Singhu, a Hindoo of the Writer Caste, was born at Jagoolee in the district of Virooe. His father's name was Nidhi-ram-Singha, and his mother's Menuka. They had three sons, and one daughter: Pitambura was the eldest: the others died young. When Pitambura was six years old, his mother died; and, when he was twelve, his father. They both died in a state of idolatry.

About the age of sixteen, Pitambura married. He had one daughter, who is still living. Before he was twenty, he entered into service; and, for some time, was what is called a Buruga, a Native Officer under the Judge of the District. He afterward spent some months with a Gosayi, that is, a leader

among the Viragees*. While with him he read the Bengalee translations of several popular Hindoo Books.

God seems to have given Pitambura wisdom, to judge of character as it is displayed in habitual conduct, even from his youth: hence his knowledge of the quarrels, adulteries, and other evil deeds related of the Hindoo Gods in the Pooranus, the covetousness of their religious guides, and the pride

* Viragee literally means a person without passions. The mendicants who are called by this name are very numerous; and, wearing the marks of the sect on their forehead, arms, &c. wander from one sacred place to another, and may be seen begging in every town. They are, in general, very profligate in their manners. Besides the Mendicant Viragees, great numbers of this sort continue in a secular state.

and general depravity of the Brahmins, shook his veneration for the religion of his ancestors; and the effect which was produced in his mind is, probably, a specimen of the ideas which prevail among most thinking people, even though they continue idolaters. A view of these things will not change their dispositions: but it may prepare the way for the Gospel; in the same manner as the ignorance and ungodly lives of the Romish Clergy accelerated the progress of the Reformation.

Pitambura, however, before he heard the news of the Gospel, lived in a state of perfect uncertainty respecting the way of salvation. He felt within himself a complete distaste of the muddy waters of Heathenism; but where to obtain the water of life he knew not.

During the latter part of the time in which he continued an idolater, he had a house in Virooe, about fifty miles to the west of Calcutta; but wandered about as a Viragee, holding conversations with such as were supposed to have some peculiar knowledge of God, or some revelation made known to them of the right way. Nor is this peculiar to him: many of the Hindoos talk of some manifestation of the Deity, which they are in the habit of expecting; and seek after men, who, like Simon Magus, are reported to be *the great power of God*. In this way they seem to be *feeling after God, if haply they may find him*.

Amidst all this uncertainty respecting the true way, many become teachers of others; and, thus, *the blind lead the blind*. Among the Viragees, there are numbers of quacks; who abound with religious nostrums, and pretend to have the key of the kingdom of heaven suspended in their girdles: yet, while Pitambura despised the generality of these men for their pride and covetousness, he himself, being accounted a man of deep knowledge and clear judgment, became a kind of teacher; and had disciples, who listened to his discourses, prostrated themselves at his feet, and deemed him their oracle.

In this situation, the Gospel found him. A journey which Mr. Ward took with a friend, through the Soondurvuns, in the year 1801, was the means of his getting a Tract*, which made

known to him the way of salvation. The person who first got the pamphlet shewed it to Pitambura; but Pitambura told him, with disdain, to "take it away:" he had no idea of holiness coming from an Englishman. In the night, however, he reflected, how foolish it was to send the book away without looking at it; and, in the morning, he went and obtained it.

He had no sooner read this book, than he declared to all, that this was the true way of salvation; and that he would certainly go and find the European who had given it away!

Seeing the word "Serampore" printed at the end of it, he took the first opportunity in his power to visit that place. On his arrival at the Mission-House, holding the book in his hand, he said he was come to see the person who had given that book away. After some conversation and explanations, respecting the truths of the Gospel and the Mission to this country, he seemed pleased, and retired with Krishna †, a Native Convert, at whose house he was accommodated. At this time, he was a very good-looking man, neatly dressed, and seemed not to have felt the approach of age.

After hearing and examining farther, he declared to Krishna he would be baptized. He ate with him without regarding his caste; and seemed to be decided, from the beginning, let the consequences be what they might, to embrace and publicly profess the Gospel.

After stopping a while, he left Serampore, that he might communicate what he had seen and heard to his wife and friends; promising, however, to return in seven days. He came before the time appointed; and, in a short time after, was baptized. This was in January, 1801.

After his baptism, he was appointed Teacher of the Bengalee Charity School, at Serampore; in which situation he behaved with great prudence, and manifested a continued concern to advance the interests of religion.

About this time he wrote a piece in

decease. Such was his attachment to a paper which had conveyed to him the news of a Saviour!

† The first Native baptized, and now a zealous Preacher of the Gospel.

* A copy of this tract, in his own hand-writing, was found among Pitambura's papers after his

verse, called "The Sure Refuge." The good effects of this book are, and, it may be hoped, will continue to be, extensively felt. Three persons, who have been baptized, date their convictions of the truth of Christianity from reading it.

It was thought by the Missionaries, that it might be attended with good effects, if Pitambura were stationed at a place at some distance from them; in order to try what could be done by such a Native Teacher alone. On its being proposed to him, he cheerfully consented; and Sooksaugur, a town on the Hoogly, about twenty-five miles from Serampore, was chosen as a suitable situation.

Pitambura went to this place, and mentioned his design to the inhabitants. They argued with him in favour of their God Krishna, in opposition to Christ; and, at the close of the debate, resolved not to give him a place in their village. At last, however, he got a situation, through the servant of a Portuguese Gentleman, built a house, and received and talked to all who came to him.

Pitambura's character for integrity was soon so established in this village, that a person might have obtained any thing at any of the shops in his name; but, though he proclaimed to the inhabitants *the unsearchable riches of Christ*, for nearly three years, few persons of that place received his message. One convert, a Brahmin, remains in the Church at Serampore as the fruit of his labours there; of which he has, on the whole, been an honourable member for nearly six years.

While Pitambura was at Sooksaugur, he wrote two other pieces; the one called "Good Advice," and the other "The Enlightener." These, with his former piece, hold up the Gospel as the certain way of salvation; and as proving its own divine origin, by the perfect character of its Great Founder, and by its holy effects upon the hearts and lives of depraved men.

While Pitambura was seeking the salvation of the people of Sooksaugur, he was not unmindful of his own daughter, who was married and lived in that neighbourhood. By conversation, and every other means in his power, he tried to bring her and her

husband to the knowledge and love of Christ; but in vain.

During his residence at this place, an asthmatic complaint, some symptoms of which had appeared before, increased upon him exceedingly. This, with other circumstances, induced him to wish to return to Serampore. Nor could the Missionaries, under such circumstances, refuse to comply with his request. In January, 1804, he returned to his old charge, the superintendance of the Bengalee School.

At this time, the Bengalee School declined; and if men had not come for instruction, instead of children, the School must have been given up. But it was so ordered, that at this time there were many inquiries about the Gospel from different parts of the country. The School, therefore, assumed a new aspect; and the master, instead of teaching the children the alphabet, was employed in shewing to men the way of salvation.

Pitambura from this period, however, never recovered his former strength; and rather instructed mankind by his patient sufferings, his firm faith, and edifying conversation, than by his active labours. Nor did his patience consist in the carelessness of apathy: he often lamented his inability to itinerate, and carry the message of salvation to places which he wished to visit. His affliction was of long continuance; and, in that respect, distressing: but it gave opportunity for the display of that religion, which had evidently its seat in his heart.

During this part of his life, Pitambura, on one or two occasions, manifested his earnest concern for the peace of the Church. In these cases, he took the parties at variance aside; and endeavoured to explain, to soften, and to heal. He had learnt that love was the essence of religion. He would often say to his brethren, "If we had all walked in love and purity, what multitudes ere this, we might have hoped, would have embraced the Gospel!" He was much beloved of his brethren; who frequently consulted him, and constantly treated him with the greatest respect.

In his conversation with such of his brethren as were cold or irregular in their conduct, he was generally very faithful; endeavouring to bring them

up to a walk corresponding with the holy religion which they had embraced. More than once, at meetings of the society, when it was found necessary to admonish or exclude any one who walked disorderly, Pitambura was disposed to keep the society pure, even when these acts, in the sight of some, had the appearance of severity.

He would often caution his brethren against launching out into those things, which, though not immoral, would prejudice their countrymen against the Gospel. No one who had newly forsaken Hindooism could be more free than he was, from all superstitious regard to diet, dress, customs, &c.; yet he was aware of the great importance of acting wisely, with regard to things which were merely national. He saw that a needless stumbling-block would be cast before his countrymen, by a convert appearing in an English Dress; and he therefore warned his younger brethren against all approaches to such changes, and against every thing which might become a hindrance to others. On these subjects, he seemed to enter into the spirit and advice of the Apostle Paul, than whom no man was better acquainted with human nature—becoming *all things to all men, that he might by all means save some*. No person, however, could charge him with dissimulation. His temper was naturally rather too unbending than otherwise; and his abhorrence of falsehood and dishonesty was manifest in the whole of his deportment. In the cases of some who came to inquire about the Gospel, but whose insincerity he evidently perceived, the Missionaries could scarcely give him credit for taking sufficient pains to instruct them, so marked was his dislike of a hypocrite.

While he was able, he was a diligent reader of the Scriptures. He read the New Testament through, several times; and evidently understood much of its genuine meaning. Notwithstanding the difficulties of the Epistles, especially to a new convert who had not read the Old Testament, yet by many parts of these Epistles he was greatly instructed. He comprehended their meaning, to the surprize of the Missionaries; and the doctrines which they taught seemed to be the food of his mind. He would, sometimes, enter into the reasonings of Paul with great clearness: at other

times, a single sentence, or turn of expression, would arrest his attention. He more than once intimated, that there was more to be found in *THIS* book than many Christians were aware of.

In his conversation, writings, and sermons, he had a happy talent at forcible reasoning. His understanding was naturally clear, and his judgment solid; and, when God opened to him the sources of truth, he was more than a match for the most subtle of the Hindoo Pundits, or learned teachers. Of this, they were aware; and, therefore, commonly avoided an encounter with him. There was a keenness in his words which they could not bear.

During his long sickness, though he was fully sensible of the value of health, yet he steadily refused every remedy connected with idolatry. Mr. Ward was with him one day, when a man brought something which he assured him would certainly accelerate his recovery. On inquiring into this nostrum, Pitambura found that the efficacy was supposed to lie in some God, in whose name it was to be applied, rather than in the thing itself. He thanked the man; but declared it could do him no good; and that, at any rate, he would not renounce Christ for the sake of his body.

As long as he could hold his pen, he was employed, at the request of Mr. Ward, in writing the Life of Christ in verse. He had gone through a good part of it; but this work was left in a state unfit for publication: it has since been supplied by another hand.

On the 17th of May, 1805. Mr. Ward went to visit him. He found him very ill. While standing by his bed-side, the good old man broke out in the following strains—"I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all grace! It is all grace! I have tried all means for the restoration of my health: all are vain: God is my only hope. Life is good—death is good: but to be wholly emancipated is better." When he was told of the use of afflictions to wean us from the world, he answered, "I have a wife, a daughter, and a son-in-law. I have tried to induce them to embrace the Gospel by every means in my power, but they refused. I am therefore weaned from them all. I

can only pray for their salvation!" He considered it as a great honour, he said, that God had given him the love and respect of all his brethren. He spoke with singular regard of Chrishna-Pri-sada, a young Brahmin, as, of all the Native Converts, most adorning the Gospel by his example. Many of the Native Converts were standing round his bed at the time, to whom Mr. Ward recommended the dying counsel of the venerable Christian, as most weighty and solemn.

From this time to the 20th of August, when Pitambura died, he continued gradually to decline. This last period of his life was truly interesting to all who saw him. It was wonderful to behold his patience and resignation, increasing more and more as his affliction increased. He said, once or twice, to Mr. Ward, "I am never unhappy that it is thus with me: my spirits are always good." He would say, with a moving and childlike simplicity, "He is my God, and I am his child! He never leaves me: he is always present!" Alluding to the introduction to several of the Epistles, *Grace be to you, and peace from God our Father and from the Lord Jesus Christ*, he said, several times, "Peace! peace! I now find in my own heart that peace!"

About two months before his death, having perceived in Jugudumba, his wife, a change of mind respecting the Gospel, he began earnestly to press upon her to make an open profession of it. He warned her against returning to idolatry, or recurring to a Bengalee spiritual guide—desired her, after his death, to reside wherever her spiritual interests would be best secured—and, above all, entreated her to make Christ her refuge, that ultimately they might meet again in heaven. These last words seem to have made a strong impression on her mind; for she was a very affectionate wife.

Within a few days of his decease, he seemed to long for his departure, though without any signs of impatience; and spoke of his removal, with as much composure as though he was already familiar with the place and the company to which he was going.

The Missionaries had formerly thought Pitambura less affected with

the unparalleled love and sufferings of Christ than was desirable; and that he seemed to be more employed, in exhibiting the deformity of vice in the Gods and the Brahmins and the beauty of righteousness in Scripture Characters, than in holding forth Christ as the source of pardon, and his grace as exciting the soul to universal and perfect excellence. But, when his own hope for futurity came to be tried in the fire of his last affliction, he found the Saviour precious to him, and his death and mediation his only support in the prospect of eternity.

The day before he died, he was anxious to see his daughter, that he might make a last effort for her conversion. Means were used to accomplish this desire: two Native Christians were appointed to take a boat, and fetch her. Before they could depart, however, he became worse, and forbade their going; intimating, that she would only disturb his last moments by her sorrow, and that he was too weak to address any thing to her that could be of service. The same day he called the Native Converts to pray with him, and said he was ready to depart.

On the morning of his death, he called them again to come and sing. While they were singing a hymn, the chorus of which runs, "Eternal salvation through the death of Christ," the tears of joy ran down his dying cheeks; and, at that moment, his happy soul departed, leaving such a smile upon his countenance, that it was some moments before his attending friends could convince themselves that he was really dead.

The next morning, his body was interred in the Mission Burying-Ground, by the side of that of another Native Convert. Before its removal, a hymn was sung; his surviving brethren, both Native and European, standing around the coffin. They then accompanied the body to the grave, walking two and two. Three Europeans and three Native Converts carried the corpse, relieving each other at intervals. When arrived at the place of interment, Mr. Marshman addressed the spectators, giving a short history of Pitambura's conversion, the ground of his hope toward God, his happy death, and the encouragement afforded by his example to others to believe in Christ, who could enable them to die as happily.

as he had done. Mr. Ward added a few other remarks; and Krishna concluded in prayer.

This venerable Christian was about sixty years of age. His happy death appeared to have a good effect on the other Native Converts, who all seemed animated with this one sentiment, May our last end be like his!

After Pitambura's death, his widow was baptized; and has, for five years, adorned religion by her conduct. Her affection for her husband, and her pa-

tient attendance on Him in his long affliction, were truly exemplary. Soon after his death she voluntarily came forward, and made an open profession of the Gospel—to do which, in a country where females are held in such a state of extreme exclusion, is an act of real fortitude; as such persons must renounce all their former habits of life, before they can appear among Europeans, and be baptized before hundreds of spectators.

Proceedings and Intelligence.

NOTICE

RESPECTING THE FUTURE ARRANGEMENT OF MISSIONARY INFORMATION.

THE Geographical Order, adopted in the "Survey" of Missionary Stations, furnishes such a connected view of Christian Efforts throughout the World, that we shall, in future, bring before the Reader the different Proceedings and Intelligence, whether domestic or foreign, which come within the scope of our work, under the same kind of arrangement.

Under this head, therefore, of PROCEEDINGS AND INTELLIGENCE, will be found the various information which we have usually classed under the three heads of REPORTS OF SOCIETIES, HOME PROCEEDINGS, and FOREIGN INTELLIGENCE.

This arrangement afforded, indeed, the advantage of seeing the chief proceedings of each Society so brought together, in the abstracts of its Reports, that its state and progress, from year to year, might be readily compared. We hope, however, by references from one part of our work to another, still to secure that advantage to those who may wish it: while we have reason to believe that the great body of our Readers will be gratified by a change of arrangement, which will not only generally bring the intelligence contained in Reports much earlier before them, but will present it in a form less repulsive than Abstracts of Reports may perhaps wear to some of them; for we are apprehensive that justice has not always been done to the important information frequently conveyed in those Abstracts, under the notion that it had been long known.

Another inconvenience has attended the arrangement hitherto pursued, in that it rendered it impracticable to maintain a proper distinction in the several parts—Reports being, in fact, formed of Home Proceedings and Foreign Intelligence; not to mention, that what was a Home Proceeding with reference to a Missionary Society in America, for instance, was Foreign Intelligence with respect to us in this country.

But we have felt a third disadvantage—in a kind of perpetuating and obtrusive separation of the different bodies of Christian Labourers, engaged in the holy work of evangelizing the world. Mutual esteem and regard among these Labourers, the cultivation of which will ever, we trust, be kept in view in our pages, will be best promoted, as it appears to us, by pursuing throughout the work that method which has been adopted in the preceding "Survey;" in which, the Geographical Arrangement being made the prominent feature, the exertions of different Societies, though distinctly shewn, are nevertheless presented, rather as those of the members of one great body co-operating to one end, than as the labours of separate and divided communities.

The order pursued in this Department, after reporting the Proceedings and Intelligence in the United Kingdom and the other nations of Europe, will be that which is followed in the "Survey"—after circumnavigating Africa, to pass into Asia, and finish by America. The Reader will be able, therefore, readily to turn to any part of the course which he may wish to see.

The department of Biography will still precede this division, and will comprehend Lives, Memoirs, and Obituaries of Missionaries and of others connected with Missionary Labours. The head of Miscellanies will, as usual, close each Number.

The preceding Survey of Missionary Stations required so much time and labour in its compilation, and occupied so large a space, that it was necessary to let nearly half of it stand over from January, to be stitched up with the present Number for February. This circumstance has reduced what is here given under the title of the February Number to a smaller space than usual; and has left but a few pages for this department of "Proceedings and Intelligence," which will occupy the principal part of each future Number.

UNITED KINGDOM.
CHURCH MISSIONARY SOCIETY.

Departure of Missionaries.

THE Missionaries and others, appointed, at the Meeting held on the 19th of November (see our last Volume, pp. 476, 477), to various Stations, have nearly all sailed for their respective destinations.

Mr. John Cowell, with his wife, their son, and the New Zealander, Mayree, sailed from Gravesend, in the *Saracen*, Captain Kerr, on the 12th of December; and, after some detention in the Downs, proceeded on their voyage for Port Jackson and New Zealand.

The departure of the Rev. W. B. Johnson and his companions, for Sierra Leone, was stated at p. 16 of the "Survey." Having been driven by stress of weather into Fal-mouth, Mr. Johnson, by travelling the greater part of the night, was enabled, with Mrs. Johnson, to spend a few hours with Mrs. Garnon, now residing at Penzance. It was a visit of mutual benefit and joy, though it awakened many painful recollections of past scenes of Christian love and labour in Africa.

The Rev. Messrs. Morris, Perowne, and Ridsdale, with their wives, the Rev. Benedict La Roche, and Mr. Thomas Brown, embarked at Portsmouth, on the 2d of February, for Madras and Calcutta, on board the *Ajax*, Captain Clark; which is the same vessel that carried out Messrs. Sperscheider and Traveller, and took up Mr. Richards at the Cape. Having been driven into Plymouth, the Missionaries

were received there, as they had been at Portsmouth, in the kindest manner, by the Society's friends. The ship left finally on the 10th of February.

The Rev. Richard Kenney, with his family, will proceed, this Spring, to India; and the Rev. Thomas Browning and Mrs. Browning to Ceylon; when the whole number addressed on the 19th of November will have left this country.

The Rev. Thomas Rock Garnsey and the Rev. Samuel Flood, appointed, on the recommendation of the Society, First and Second Chaplains of Sierra Leone, sailed, with Mrs. Garnsey and Mrs. Flood, from Gravesend, on board the *Catalina*, Captain Campbell, on the 29th of January.

Second Anniversary of the Bath Association.

The Second Annual Meeting of this Association took place on Wednesday, the 5th of January. It was held, as usual, in the Guildhall of the city. The Vice Patron, the Right Honourable Lord Gwydir, being prevented by indisposition from taking the chair, Sir William Cockburn, Bart. presided on the occasion. Notwithstanding the extreme severity of the weather, the Meeting was well attended. The Report having been read by the Rev. James Joyce, one of the Secretaries, Motions were severally made and seconded, by General Baynes, and the Assistant Secretary—by Captain O'Brien, and the Rev. B. La Roche—by Mr. Daniell; and the Rev. Henry Davies—by

the Rev. T. F. Biddulph, and Mr. Waite—by the Rev. Fountain Elwin, and J. Hammett, Esq.—by the Rev. James Joyce, and the Rev. Charles Hawkins—and by John Walmesley, Esq., and the Rev. Dr. Thorpe. A good Collection was made after the Meeting.

Third Anniversary of the Gloucestershire Association.

The Reverend Dr. Thorpe, and Messrs. Davies and La Roche, with the Assistant Secretary, proceeded from Bath to Gloucester.

Dr. Thorpe preached for the Society, at St. Nicholas's Church, on Thursday Morning, being Epiphany Day.

The Meeting was held, immediately afterwards, in the large Room, at the Tolsey, which was completely filled. The Lord Bishop of Gloucester took the chair, and opened the proceedings with great Christian feeling. The Rev. John Kempthorne, one of the Secretaries, having read the Report, the Assistant Secretary of the Parent Society addressed the Meeting; which was also done, in proposing or seconding Resolutions—by the Venerable the Archdeacon of Gloucester, and Captain Harward, R.N.—by the Rev. Joseph Simpson, and the Rev. R. M. Manwaring—by the Rev. Edward Mansfield, and the Rev. T. Methuen—by the Rev. Jeremiah Smith, and the Rev. Henry Davies—by the Rev. Wm. Mayers, and the Rev. Benedict La Roche—by the Rev. S. C. E. Neville, and the Rev. Dr. Thorpe.

On Sunday, the 9th of January, Sermons were preached in Gloucester, for the Society—by the Rev. Henry Davies, at St. John's and St. Mary de Lode; in the evening, at St. Michael's, by the Lord Bishop of Gloucester; and, at St. John's, by the Rev. Edwin Jacobs. Sermons were also preached, in the morning, at St. Michael's and St. Aldate's Churches.

WESLEYAN MISSIONARY SOCIETY.

Report for the Year 1819.

THE state of the Society's Missions is reported, in the following order: in *Europe*—Gibraltar, France, Brussels, and Ireland: in *Asia*—Ceylon, Madras, Bombay, and New South Wales: in *Africa*—Sierra Leone and South Africa: and, in *America*—the West-India Islands, and the British Colonies.

In the preceding "Survey" we have given the main points of the Report, under such of the above heads as fall within the scope of our work; and shall hereafter extract some details, particularly with reference to the Society's Schools at Ceylon, and its labours in the West Indies.

The Receipts of the year ending June 24, 1819, were 22,913*l.* 19*s.* 1*d.* exclusive of the local exertions made in the different Foreign Stations, to meet, in part, the expenses of the respective Missions. This sum exceeds the Receipts of any former year by 4479*l.* 18*s.* 6*d.* Ladies' Associations and Juvenile Societies have come powerfully in aid of the funds of the Societies formed throughout the United Kingdom.

The following extract will shew the exertions of the Society in sending out Missionaries. Part of these, as our Readers will see, are Missionaries to professed Christians, and not to the Heathen.

In the course of the year, the Committee have sent out 17 Missionaries—of whom, 7 were appointed to the West Indies, 1 to Gibraltar, 2 to West Africa, 1 to South Africa, 5 to Ceylon, and 1 to Bombay.

The total number of Missionaries actually employed under the direction of the Methodist Conference, is—Ireland (using the ancient Irish Language) 11—France, 5—Gibraltar, 1—Ceylon, 18—Continental India, 3—New South Wales, 2—West Africa, 2.

— South Africa, 4 — West-India Islands, 36 — Demerara, 2 — Canadas, 8 — Nova Scotia and New Brunswick, 18 — Newfoundland, 10: making, in the whole, 120.

To fill up the places of the Brethren who have returned home or have died in the course of the year, and to supply additional Missionaries to Stations where the cause is extending and to New Stations to which they have been invited, the Committee are about to send out 6 Missionaries to Asia, 10 to the West Indies, 2 to Africa, and 6 to the British-American Colonies; which will make the total number of Missionaries, including 3 Assistant Missionaries in Ceylon, and 1 in South Africa, 144.

In urging persevering exertions for the support and extension of this large establishment, the Committee thus direct the attention of the Members to the beneficence and the grandeur of the work in which they are engaged:—

It brings its present reward, in the miseries which it assuages or removes; in the elements of civil order and happiness, which it creates and combines; and in the personal and social felicities, which it confers — but it runs on to a sublimer consummation: it is connected with purposes, which the wisdom of God has arranged, which His goodness has nurtured and upheld, and which His power will ultimately execute; purposes, whose accomplishment supported the Saviour in His agony and bloody sweat, in His Cross and passion; on which the eye of Prophets, ranging through the scenes of the future, fixed with greatest intensity of observation, and the prospect of which has supported the hopes of Martyrs and Confessors, of Ministers and Missionaries, of the Wise and Good in all ages.

And the end cometh. The astonishing operations of God, both in Providence and in the administration of the Kingdom of Christ, display the signs of the glory of the latter day. *The Lord hath made bare His holy arm in the sight of all the nations, and all the ends of the earth shall see the salvation of our God.*

SOUTH AFRICA.

UNITED BRETHREN.

WITTE REVIER.

Resumption of the Mission.

THE expulsion of the Brethren with their Hottentots from this Settlement was reported at p. 23 of the "Survey." We are happy to state, that, peace having been concluded between the Colony and the Caffres, in the beginning of October, the Mission was resumed at the end of that month.

The following extracts of a Letter to the Rev. C. I. Latrobe, from the Rev. H. P. Hallbeck, who proceeded from Gnadenthal for the comfort and assistance of his suffering friends, afford us this satisfactory information. It is dated from Uitenhagen, Nov. 5, 1819.

I left Table-Bay in the brig, "The Allies," on the 26th of September, and arrived in Algoa-Bay on the 1st of October; and found myself in the midst of our Brethren and Sisters at Uitenhagen on the 3d. Thanks to the Lord, and the many friends whom he had awakened in this place, among whom the noble Landdrost and his amiable Lady rank first, I found the Missionaries and their small Congregation much more comfortably situated than I could have expected.

It is neither my intention, nor indeed in my power, to enumerate the proofs of kindness which our Brethren and Hottentots have received, and still continue to receive, from Colonel Cuyler and his Lady. If I say that they have been, and are, like parents to the fugitives, it is saying much too little; for there are thousands of parents who do not study the interests of their children, with as much zeal as did that noble family the interests of the Missionaries and their flock. If the Lord will not suffer a cup of cold water given to the least of His children to go unrewarded, great indeed must be the reward of these our generous friends, who have been the supporters of a whole congregation, with its ministering servants; and by whose instrumentality, the flock has

not only not been dispersed, but increased in number and in grace. And indeed, it appears that our noble benefactors are not forgotten by the Lord, and are already blessed with heavenly blessings. I have no doubt but that the Lady of Colonel Cuyler, who did not think it beneath her dignity to assemble with our Hottentots in a barn, for the worship of God, has, in that humble shed, found food for her soul. She once assured me, that the last six months, when she had the pleasure to enjoy the company of the Brethren, was the happiest period of her whole life.

The Brethren Hofman, Hornig, and Schultz, by their exemplary, and, in this country, unexampled diligence, have procured for themselves, and for the Brethren in general, the esteem of all classes; and the Hottentots were everywhere praised as faithful and diligent labourers: so much so, that the inhabitants of Uitenhagen greatly regretted their removal.

As to their return to the Witte Revier, several of the Hottentots, and indeed also the Single Brethren, had, on my first arrival, no great inclination to make the attempt. Yet it soon appeared, that such an attempt must be made; since, after having received a remuneration for our lost cattle, out of the herds retaken from the Caffres, we could no longer remain at Uitenhagen, where there was not sufficient pasture; and since, after the conclusion of a peace with the Caffres, several of the farmers had returned to their farms, there was no pretext or reason why we should be afraid of returning to the Witte Revier. After I had spoken privately and publicly with the Brethren and Hottentots, I had also the satisfaction to find, that their objections gradually vanished, and their courage and confidence in the Lord increased.

Yet, in order to act as prudently as possible, we resolved to make a reconnoitering visit to the Witte Revier and its neighbourhood; and the Landdrost kindly offered to accompany us. Accordingly, the Landdrost, with his son and clerk, Brother Schmitt, myself, and the brethren Hofman and Schultz, accompanied by about forty Burgers and Hottentots, mostly armed, visited the Witte Revier, and scoured part of the Zuur-

berg on the 14th, 15th, and 16th of October. Of this very interesting excursion, you shall hear more on a future occasion. I will now only observe, that having satisfied ourselves, as far as human foresight goes, as to the safety of returning, we resolved upon it, without loss of time; leaving, however, in the first instance, most of the women and children here at Uitenhagen.

The Governor and Colonel Bird, who happened to be here about the time, very kindly ordered nine Hottentots, not belonging to the Witte-Revier Congregation, to assist us in erecting palisadoes, &c.; and gave orders, that if we wanted provisions and other articles from Cape Town, such should be brought to Algoa Bay, in the Government Schooner.

On the 23d of October, I made our plan known to the Hottentots; and to my great astonishment, there was not one who wished to remain behind. (See the remarkable text of Scripture for the day: *The Lord stirred up the spirit of all the remnant of the people; and they came and did work in the House of the Lord of Hosts, their God.* Haggai, i. 14.)

On the 25th we left Uitenhagen. The company consisted of Brother Schmitt, and his wife, myself, the Brethren Hofman and Schultz, thirty-four Hottentot Men and Women, and a few children. (See again the text of that day: *I will watch over them, to build and to plant, saith the Lord.* Jeremiah, xxxi. 28.)

On the 26th, we arrived on the Witte Revier—encamped near the large pond, opposite to your Yellow-wood tree—and immediately set to work, after having, in prayer, on our knees, implored the Lord's blessing and protection.

Eight happy days I spent at that place, which is now in its fullest beauty, having abundance of pasture and water; and worked at the side of the Hottentots, with my spade and hatchet, as much as my strength permitted; making excursions in the neighbouring mountains, in the cool hours of the day, on horseback or on foot, as opportunity offered. By this means I have seen more of the Witte Revier than most of the Brethren, who have resided there for upwards of a year; of which you shall also hear more hereafter. Nowhere did we perceive

any trace of the Caffres; and, before I left our people, all fears and apprehensions of the most intimidated minds were removed. A most delightful spirit of willingness and confidence in the Lord was perceptible in the whole company; and I have no doubt, but the glory of the second house will exceed that of the first, if this spirit continues.

On the 2d of November, I left Witte Revier, to make some preparations here for my return to Gnadenthal.

As yet, the Missionaries live in tents, but the palisades will be ready in a few days; and then a provisional Hartebeest-house, so called, and a kitchen, will be erected, the wood having already been cut, and some other preparations made. Brother Schultz and Sister Kohrhammer will return with me to Gnadenthal, Brother Schultz having been appointed to Groenekloof; but, probably, a married pair will, immediately on my arrival at Gnadenthal, set out for the Witte Revier.

The Witte Revier is a most delightful spot; and what is of still more importance, the small congregation is in a very pleasing state. One hundred and fifty-five Hottentots are now under the care of the Brethren there, of whom nineteen are Communicants. Since the beginning of this year, eleven Adults have been baptized, two persons received into the Congregation, and four admitted to the Holy Communion. The Missionaries are at present tolerably well.

To this statement, which has been circulated among the friends of the Brethren's Missions, Mr. Latrobe has added the following just and forcible appeal, which will not be made in vain.

While, by the foregoing information, our hearts are anew enlivened, and excited to praise that God, who is the Refuge and Comfort of His people in distress and the *Restorer of paths to dwell in*, for having so wonderfully preserved this congregation, not only in safety as to their persons, but in Christian fellowship, and in a walk conformable unto and bringing honour to the Gospel, at the place of their exile; yet we will not forget, that we are the more earnestly called on to consider their present situation, as requiring extraordinary exertions, both on their and our part.

The restoration of the Settlement on the Witte Revier will require a much greater effort and expenditure than its beginnings. ALL the buildings are burnt. The old farm-houses on Scheper's place had been patched up, so as to afford shelter to the Missionaries, without putting them and us to much expense, being done with their own hands. They were gradually preparing timber and other materials for erecting a Mission-House, Church, and other needful Buildings; which, in course of time, would have been put up, one after the other, without any very extraordinary expenditure on our part: but now, their labour and preparations being destroyed, they have only a temporary shed to live in.

A Hartebeest-house is a long thatched roof of straw or rushes, resting upon low walls about two feet in height. They must now, at once, build proper Habitations for themselves, and a Church for their congregation to meet in. This will require that they be immediately supplied with the necessary means: and we will therefore not relax, but rather redouble our exertions in their behalf; thankful, that we may now, by the Lord's mercy, do it with the encouraging hope, that they will not be in vain, but rendered effectual to the support and advance of that most promising work of God among the Hottentots on the Witte Revier, which we have now seen so powerfully maintained, even in the midst of the severest trials, by His almighty hand.

Viewing the subject in this light, it will raise within us a spirit of cheerfulness in contributing our mite toward the work, which the doubtful appearance of the possibility of resuming it was not so much calculated to promote. Yet, with what sympathy and liberality has their case been considered! for which we again most humbly thank our generous benefactors.

C. I. LATROBE.

POLYNESIA.

LONDON MISSIONARY SOCIETY.

OTAHEITE.

Letter from Pomare to the late Rev. Dr. Haweis.

THE late Rev. Dr. Haweis — for that zealous and liberal friend of Missions has very recently passed,

at an advanced age, to his eternal rest—received from Pomare, King of Otaheite, on the 1st of January, a Letter written in Otaheitean. Of this Letter the following is a Translation. It was made from the Original, by Mr. Crook, one of the Society's Missionaries.

Tahiti, 3d of October, 1818.

DEAR FRIEND,—

MAY you be blessed, and your family, with the salvation of Jehovah, the true God! Your Letter, written on the 1st of August, 1817, has reached me, and come to hand; and the books also. It was on the 18th of August, 1818, that they came into my hands.

I was startled at the reception of your Letter, for I thought that you had been taken away by our Lord. The small watch which you sent me is in my hands; and remains with me as a keep-sake, for you, Dear Friend.

A Society has been formed here in Tahiti. It was formed in May 1818. We are collecting cocoa-nut oil, pork, arrow-root, and cotton; as property to promote the Word of God. Our business is, to send the property collected to you, at your place. That is our work, at this time. The Chiefs of Tahiti have been made Governors. We have also a Secretary and a Treasurer. When it gets into the same order as yours, then it will do.

Next May we intend to establish a Code of Laws. Then all the people of Tahiti will assemble at Pare. The laws will be established, and a consultation will take place. The faulty parts will be corrected; and when it is very correct, the people will return to their houses.

Your name has been given by me to the Vessel which has been built here. I was urgent about it: for some said that it should have another name; but I said, "No! the name must be *THE HAWAII*." The reason I was so urgent about it was because you were so very attentive to us of Tahiti; yea, and indeed all of you, for the Lord put the thought into your mind to send Missionaries here to Tahiti, that they might sound the Trumpet and make known

the way of life: and when the true and desired time of the Lord was come that it should spring up here, the Lord caused the Comet to fly—Tahiti was stricken by that Comet, and (the enchantment of) Tahiti was broken by that Comet, yea and all these Lands also. This Star is still flying; and at the time appointed by the Lord that it should light (trip) on a Country, (the spell of) that Country will be dissolved, until the enchantment be broken in all Lands by the Word of the Lord. This Word continues to grow in all these Islands.

I have sent you the Evil Spirits (Idols), which you sent to me for. All the large Idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little Idol is *TAROA*.

I also send you two little fans, which the Royal Family of these Countries were accustomed to fan themselves with. When the day of the Festival arrived, and the King was prayed for, those were the fans they used to fan away the flies. This was an established custom among the Princes in former times. The name of those fans is *NUNAAEHAU*. They fastened them to the handle, and thus used them to drive away the flies.

What am I to do with the little pearl box, which was inclosed in the parcel which you sent me? Had it been directed to me, it would have been right; but there is another name on it, that of the Queen of *LATTAKOO*; that is the reason I inform you of it. I have sent back the little pearl box to Mr. Marsden, at Port Jackson, that he might return it to you.

If you write to me again, I shall be glad. If it be agreeable, send me three books: one very large Bible— one good portable one, very small— and one book of Geography. If it be not agreeable, very well; do not think evil of me, Dear Friend, for the small request that I make in the conclusion of my Letter. We are well; and I shall be glad to hear that you are well also.

May you be blessed by Jesus Christ the true King of Salvation, by whom we must all be saved!

(Signed) POMARE.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From December 22, 1819, to February 21, 1820.

ASSOCIATIONS.	Present.			Total.				
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>		
Bath (from Chippenham Branch)	22	17	0	1081	17	1		
Bedfordshire (from Embertou and Stagsden Brauch)	10	0	0	577	0	8		
Berkshire (from Clewer Branch)	28	6	0	1288	5	6		
Birmingham	General Fund	23	6	0	3285	17	4	
	School Fund	5	0	0				
	General Fund	68	16	4				
	Ladies	96	9	8				
Ditto School Fund	5	0	0					
Blackbeath Ladies	17	14	9	513	19	10		
Blandford	50	0	0	514	14	1		
Blythe and Bilby (Notts)	35	0	0	144	8	0		
Boston, near Lincoln	General Fund	30	0	0	7	0	0	
	School Fund	5	0	0				
Burnham (Bucks)	7	9	0	17	5	6		
Cambridge Town, County, and University, (from Had-								
denham Branch)	3	4	0	2544	4	5		
Canford (Dorset)	5	0	0	5	0	0		
Chester City and County, (including 26 <i>l.</i> from Latchford								
Branch)	126	0	0	712	14	4		
Chichester	18	11	6	151	12	6		
Chobham and its Vicinity	General Fund	25	0	0	30	0	0	
	School Fund	5	0	0				
Clapham (including 40 <i>l.</i> 4 <i>s.</i> from a Penny Association								
	of Servants and Labourers:)	Gen. Fund	76	10	6	1431	15	9
	School Fund	5	0	0				
Colchester and East Essex	95	0	0	2262	9	10		
Coventry	80	0	0	739	2	9		
Cranford (Northamptonshire)	5	18	6	81	5	6		
Derbyshire	100	0	0	2656	0	6		
Devon and Exeter (including 52 <i>l.</i> 10 <i>s.</i> from Torquay								
Branch)	122	10	0	1864	13	8		
Dorchester	58	15	2	303	7	0		
EDINBURGH AUXILIARY	200	0	0	862	10	9		
Essenden (Herts)	4	0	0	13	3	9		
Glasbury (including a Benefaction from an Unknown								
Friend, by Mrs. Jones, 50 <i>l.</i>)	60	0	0	614	19	5		
Gloucestershire	400	0	0	2018	3	0		
Guildford	General Fund	35	6	9	40	6	9	
	School Fund	5	0	0				
Helston	30	0	0	217	5	1		
Henley-upon-Thames	16	0	0	79	12	6		
HIBERNIAN AUXILIARY	200	0	0	4905	18	5		
Huddersfield	100	0	0	1345	3	0		
Hull and East Riding	General Fund	45	0	0	65	0	0	
	School Fund	20	0	0				
Isle of Man	30	0	0	35	0	0		
Kennington	5	0	0	410	4	2		
Kettering	17	1	0	240	14	8		
Kirton (Lincolnshire)	15	0	0	58	3	0		
Knareborough	43	3	0	816	14	10		
Lambourn, near Epping, Essex	6	4	6	6	4	6		
Leeds	General Fund	252	12	0	277	12	0	
	School Fund	25	0	0				
Manchester and East Lancashire	143	10	7	2562	15	4		
Morden (Surrey)	7	1	10	63	4	0		
Nazing (Essex)	10	11	0	82	13	0		

		Present.			Total.		
		L.	s.	d.	L.	s.	d.
Newcastle upon-Tyne	{ General Fund . 40 0 0 } { School Fund . 10 0 0 }	50	0	0	746	3	1
Nottingham		34	16	8	1239	8	5
Percy Chapel	{ Gent.'s Com. 19 9 0 } { Ladies' Com. 20 16 9 }	40	5	9	1751	0	4
Penzance (from the Parish of Paul, by Rev. W. Gurney)		5	0	0	86	4	11
Plymouth Dock		35	0	0	728	1	11
Pontefract		44	0	0	259	3	0
Pontypool (Monmouthshire)		14	0	0	14	0	0
Portsea		17	9	5	741	10	6
Ditto Juvenile	{ General Fund . 3 5 0 } { School Fund . 5 0 0 }	8	5	0	135	6	0
Queen-Square Chapel		20	0	0	595	4	1
Richmond (Surrey)		59	0	0	98	0	0
St. Antholin's, Watling Street		14	4	11	223	17	8
St. Austle and Charlestown		14	0	0	112	9	4
St. John's Chapel, Bedford Row	{ Ladies' Com. . 52 9 3 } { Gent.'s ditto . 31 11 0 }	84	0	3	2846	4	10
Seend (Wilts)		12	11	6	12	11	6
Seaton and Fineshade (Rutland)		6	2	3	34	7	1
Serlhy		17	0	0	337	17	1
Shaftesbury		25	0	0	125	0	0
Sheffield (including 18l. 18s. from Swinton Branch)		64	17	2	1085	11	2
Shropshire, School Fund		10	0	0	1920	0	6
Skelton (Yorkshire)		5	5	4	5	5	4
Stansfeld (Sussex)		6	2	8	21	1	11
Sutton (Surrey), including 3l. 17s. 4d. from the Sunday School		23	17	4	63	18	4
Suffolk { (includ. 7 13 0 from Stowmarket Branch) } and { 10 15 0 — Tattingstone ditto } Ipswich { 3 7 10 — Grundisburgh ditto }		77	10	2	2703	17	2
Wainfleet, near Boston (Lincolnshire)		3	1	0	3	1	0
Wakefield		14	0	0	213	19	11
Wellington (Somersetshire)		63	0	11	187	8	5
Weedon Lois (Northamptonshire)		3	11	0	61	3	0
Willoughby (Warwickshire)		27	15	3	27	15	3
Worcester		69	3	0	560	12	6
Yeovil		130	0	0	372	5	11
York		16	5	0	2975	5	1

COLLECTIONS.

By Mr. William Allen, Gracechurch Street	1 15 0	4 11 1
By Mary Alcot, Ashley, Wilts	1 4 9	1 4 9
By Rev. C. D. Aplin, West Moulsey; from his Children,	2 12 0	2 12 0
By Miss Bell, Streatham, Surrey	7 0 0	7 0 0
By Mr. Win. Booth, 10, Hemlock Court, Carey Street	2 14 5	5 16 0
By Mrs. Burton, Aylesbury Street, Clerkenwell	1 16 0	5 15 0
By the Misses Circuits	2 9 0	2 9 0
By Miss Cotton, Hawkwell, near Rayleigh, Essex	1 6 0	5 3 0
By Mr. Thomas Coddell, Isleford, Herts	1 1 0	1 1 0
By Mr. Cox, Amesbury, Wilts	5 0 0	11 5 0
By Mrs. Dancer, Burton-on-Trent	5 0 0	72 4 0
By Mrs. Douglas and the Misses Alpin, Epsom	17 2 5	21 2 5
By Mrs. Edwards, King's Langley, Herts.	2 12 6	2 12 6
By Mr. Elston, Red Lion Place, Giltspur Street	3 15 0	24 0 0
By Mr. Elwell, Hammersmith	1 10 4	11 18 2
By Friends at Lisbon	8 0 9	28 0 9
By M. F. S. Apothecaries' Hall	0 12 6	1 13 6
By a Friend (per Treasurer)	5 15 6	5 15 6
By Mr. Fuller, Monkwell Street, from his Workmen	4 0 0	31 19 0
By Miss Godde, 11, Beaufort Row, Chelsea	13 0 0	16 0 0

[The Remainder of the Contributions will be given in our Number for March.]

Missionary Register.

MARCH, 1820.

Biography.

MEMOIR OF RUGHONATH,

A BENGALEE CHRISTIAN, WHO DIED AT SERAMPORE, MARCH 28, 1808,
AGED ABOUT SIXTY YEARS.

RUGHOO was baptized in December, 1805. He was born at a village in Bengal, near Chundunu-nugra, called Huldidanga. His father was a weaver; and, as is usual among the Hindoos, he was of his father's trade.

Rughoo was a poor illiterate idolater, unable to read or write; and, in his case, as in that of all the Heathen, his natural conscience had been exceedingly darkened and seared by their *abominable idolatries*. He was an enthusiast in idolatry: his back was filled with scars, from the hooks by which he had been so frequently suspended, in swinging on the infamous *churaka**. Added to all this, he lived in adultery many years, and wallowed in the filthiest vices.

Rughoo once lived at Serampore about twelve months: he then went to Calcutta, where he staid two or three years. From Calcutta he returned to Serampore; where, hearing some people talk about the Gospel, he called at the house of a Native Christian, and heard from him the words of our Lord Jesus Christ. He had been connected with a female for a number of years, without marriage; but had quarrelled, and separated from her: and, at the above period, this woman was not with him, but lived at another house in Serampore.

After Rughoo had been some time under instruction, the Word evidently appeared to have entered his mind. He seemed to possess a deep sense of his *sinfulness*, and of the love of

Christ in becoming his Saviour. He was therefore baptized, and added to the Church.

After his baptism, he worked in an inferior situation in the Brethren's printing-office at Serampore; and, though he had no talents to preach, yet, on all occasions, he recommended the Gospel, by an humble behaviour and a grateful sense of kindnesses.

A short time after Rughoo's baptism, the before-mentioned female was brought under the sound of the Gospel, and gave proofs of the Lord's having opened her heart. In due time she was baptized; and was afterward married to Rughoo: and they continued, to the end of Rughoo's life, an affectionate couple, whose domestic happiness had been greatly heightened by their reception of the Gospel. During the two years of their marriage, the Missionaries never heard of a single difference betwixt them; and, during Rughoo's last illness, his wife nursed him, day and night, with the greatest tenderness.

With respect to the general state of our deceased brother's mind, he appeared to be, so far as his knowledge went, a happy Christian. Talk to him whenever you would of the love of Christ, exclamations of astonishment escaped his lips; while the tears filled his eyes, and ran down his cheeks. During the singing of hymns, or while listening to the story of redeeming love, and not unfrequently at the celebration of the Lord's Supper, his tears testified his sense of the deep interest which he was conscious that he possessed in the Gospel.

When visited by the Missionaries,

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* An account of this species of Self-Torture, with an engraving, was given at pp. 326-329 of the last Volume.

EDITORS.

March, 1820.

he would come to the door of his hut, and fetch the best seat that he had or could borrow; his countenance beaming with joy at their presence; and, on all occasions, he gave proof, by his love to the Brethren, that he had passed from death unto life.

In his last illness, Brother Ward frequently visited him; and almost always found him happy, pleased and affected with the glad tidings of the Gospel. This brother found his own mind refreshed by these visits, in beholding the love of this afflicted convert to the Saviour of sinners.

Rughoo would sometimes call a Native Member of the Church to read and pray with him; and, one day, he requested that all the Brethren might be called, thinking his end near, that he might see them before he died. The Native Brethren who lived near were called: a hymn was sung, a portion of Scripture read, and prayer offered up for our apparently dying brother.

For some time before his death, Rughoo, so far from being afraid of death, appeared too impatient to die; and seemed ready to question the love of Christ to him, because he did not hasten to take him to Himself. He prayed, day after day, that the Saviour would PREPARE him, and TAKE HIM TO HEAVEN. Brother Ward was at some pains, once or twice, to convince him, that Christ's time was the best, and that these short afflictions were *working for him an exceeding and eternal weight of glory.*

As long as he was able to speak plain, he expressed his firm hope in Christ's death; and when he could speak only with great difficulty, he indicated, partly in broken language and partly by signs, that Christ was there—laying his hand on his heart. One day, when Brother Ward was there, he whispered, laying his hand on his heart, "He is here! He is here!"

On the Lord's Day that he died, Brother Ward held the morning meeting with the Native Brethren in the yard, just before Rughoo's door: but

our afflicted brother was able to attend very imperfectly to what was going forward; and, in the evening of that day, about ten o'clock, he died. The next evening he was buried, with singing on the way, and exhortation and prayer at the grave by Brother Carey. All the members of the Church present assisted in carrying the body to and filling up the grave. Rughoo's age is supposed to have been about sixty years.

How rich is that grace displayed in the conversion of this person, once living in idolatry, and all its attendant abominations! How great the contrast, betwixt the idolater, dancing in indecent attitudes, or with a piece of iron run through his tongue, before the idol; and the same man, *turned from dumb idols to serve the living and true God*, and receiving with melting heart the memorials of Christ's death and sufferings! What a contrast, betwixt this poor deluded creature, suspended by hooks in his back, and swinging for a considerable time in this shocking manner, in honour of devils; and the same man, praying to the God and Father of our Lord Jesus Christ, and worshipping the true God in spirit and in truth! What a difference, betwixt this couple, quarrelling with each other while living in a state of adultery; and their living happily together as a Christian Family! How blessed a death, desiring to depart and to be with Christ, as far better than all the riches of the East!

Is not this a brand plucked from the burning?

Is any thing too hard for the Lord?

Many shall come from the east, and the 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 into outer darkness!—Beware, professed Christian, lest this should be true of THEE!—lest these despised Hindoos should be admitted into heaven, whilst thou, boasting in a superior degree of civilization and Christian instruction, shouldst be thrust down to hell!

MEMOIR OF MR. JOHN SILK,

A STUDENT AT QUEEN'S COLLEGE, CAMBRIDGE, WHO DIED IN LONDON, JAN. 28, 1820,
AGED TWENTY-SIX YEARS.

WE have been repeatedly called to lament the deaths of Christian Labourers, under the Church Missionary Society, on the Western Coast of

Africa. The Young Student, who is the subject of this brief Memoir, had devoted himself to the service of the Abyssinians, on the Eastern Coast of that continent. It has, however, pleased God to call him to his eternal home, in the midst of his preparatory toils.

Mr. John Silk was born in London, and resided there from his birth. Nearly six years since, when he was about twenty years of age, he offered himself to the Church Missionary Society, as a Candidate for the honourable office of a Missionary. He had the advantage of being warmly recommended to the Committee by one of their own body; who considered him, from long and intimate acquaintance and careful observation, as particularly adapted for the office which he desired. Decisive piety, unaffected humility, and a conscientious discharge of all the relative duties of life, had endeared him to his family and friends.

The mind of Mr. Silk had been deeply impressed, at an early age, by the great truths of the Gospel; and their influence had been manifested in his habitual carriage. Anxious to do good, he engaged, on Sundays, in the duties of a Sunday-School Teacher. The Institution with which he was connected, consisted of five hundred Children, who were instructed by fifty gratuitous Teachers—all members of the Church of England. They had formed an Association among themselves in aid of the Church Missionary Society; from which Association there is now paid into the funds of the Institution nearly 100*l.* per annum.

The perusal of the Missionary Register first excited in Mr. Silk a desire to be employed in the sacred work of making known the Gospel among the benighted nations; and the manner of his application, in connection with the facts laid before the Committee, so satisfactorily evinced his integrity, his zeal, and his promising talents, that he was accepted without hesitation.

Mr. Silk entered on a course of preparatory studies, under a Clergyman in a northern county; and, in July 1816, became a member of Queen's College, Cambridge.

During his residence in the north, he had, by too close and continued application, injured his health. In College, his diligence was still unabated. As he manifested a love for the

Eastern Languages, it was resolved that he should be encouraged in this pursuit. His progress fully justified the hopes which had been formed respecting him.

To Mr. Silk's pursuits and acquisitions at College, Professor Lee, who very kindly assisted him, and warmly cherished his desire to labour among the Abyssinians, bears an honourable testimony.

"During the last two years," the Professor writes, "Mr. Silk's attention had been particularly turned to the study of the Hebrew, Arabic, and Ethiopic Languages.

"In the Hebrew, his progress was very considerable; insomuch that he had conceived the wish to become a Candidate for the Tyrwhitt's Hebrew Scholarship, which is to be given, in May next, to the greatest proficient in Hebrew. In this wish, I had rather encouraged him, than the contrary: as I had great reason to believe that he would be successful; and hoped, also, that the study would be the means of affording him a large stock of Biblical Knowledge, which could not fail to be peculiarly useful to him in his future labours.

"The rapidity with which he read some books that I lent him, made me suspicious that he read either superficially or intemperately; and, accordingly, I admonished him of my fears, on both these grounds.

"There was another thing of which it was necessary daily to remind him, which was a disposition to extend his reading to every possible subject within the range of Hebrew Literature. For this end, he had stored himself with several large folio volumes on Rabbinical and other criticism. I could very readily account for this anxiety in him, which, from the intimate acquaintance that I had with him, I knew originated solely in the desire of leaving nothing unexplored that seemed to fall within the line of his duty.

"During this course of study, Mr. Silk had carefully read the Pentateuch, twice; with the Book of Genesis in the Hebrew-Samaritan, as well as

Gesenius's Dissertation on the Samaritan Pentateuch—several of the Historical Books—the Books of Job and Proverbs, with the Commentaries of Schultens, and several other critical works by that author—some of the works of Scheidius and Schroeder—the Prolegomena of Walton and Houbigant, and the Dissertatio Generalis of Kennicott. In addition to these, he occasionally consulted the writings of Bochart, Rhenferdius, Leusden, Robertson, Bythner, Fuller, and others.

"In Arabic, Mr. Silk's progress was not so great, though he had read over the Graumar, and could construe easy passages with some facility.

"In Ethiopic, he had done more; having read the Grammar of Ludolf with care, as well as parts of his Ethiopic History and Commentaries. He had also read some parts of the New Testament, as published by Nisselius and Petrus. He also occasionally read, and transcribed for the press, parts of the Society's Ethiopic Manuscript of the first Eight Books of the Bible. In the mean-time, he had read a great part of Bruce's and Salt's Travels in Abyssinia; and this, I believe I can say, was a means of daily calling to his recollection a subject, which had the first place in his affections—I mean, the hope that he should one day be an honoured instrument of carrying into Abyssinia the glad tidings of the Gospel. I frequently discoursed with him on this subject, and invariably found that it was one for which he had always a tear."

This variety in Mr. Silk's reading, and the ardour with which he pursued it, was, however, too much for his debilitated frame. During the long Vacation, in the summer of 1819, he continued in College. The excessive heat of the weather, co-operating with the efforts which he made, greatly reduced his strength. The rupture of a blood-vessel soon after followed; and he returned to London, in the autumn, with the hope that, in relieving his attention to books, he might, by the Divine Blessing, yet be restored. In this respect, however, the hopes of his friends were disappointed; as he became gradually weaker, till the 28th of January, of the present year, when his spirit returned to God who gave it.

In the season of sickness, he manifested the same steadiness of character, as he had done in his health. Possessing clear and satisfactory views of Divine Truth, he enjoyed that calm serenity which the Gospel alone can give. The close attention which he had paid to his studies was followed, as he complained in the early stages of his sickness, by a degree of darkness which overspread his mind. This, however, fled away, when, in the retirement of his sick chamber, he contemplated the probable result of his illness, and began to view the time of his departure as at hand. To the friend who most frequently visited him in his last illness, he expressed an entire reliance on the Divine Wisdom, and an unreserved acquiescence in the Divine Will. Joy would beam from every feature of his emaciated countenance, when he was reminded of the freedom and fulness of the Salvation which is in Christ Jesus, and of the *exceeding great and precious promises of His Word*. He would join, with much earnestness, in prayer; and, as he drew near to his end, though he had scarcely strength to speak, he expressed much enjoyment of that *peace which passeth all understanding, and which keeps the heart and mind through Christ Jesus*.

The testimonies afforded to the piety of Mr. Silk's character, and the consistency of his conduct while resident in the University, are no less satisfactory than those which are gathered from his friends at home.

His Tutor observes of him, that, "during his whole College residence, he conducted himself, uniformly, in the most regular and exemplary manner." One of his cotemporaries remarks—"He was an example to all who were in College." Professor Lee adds—"During the literary career of Mr. Silk, I had watched, with some anxiety, the progress of his mind; and the following is the result of my observations. In his views of religion, he was clear and decided; looking for salvation and strength from the atonement and grace of the Redeemer, and living in obedience to his commands. In his manners, he was retired and unobtrusive; careful rather to exhibit his principles by kindness and patience in well-doing, than by profession or debate. His failings,

whatever they were, were not very apparent; and were, no doubt, controlled by the most powerful of all principles, that of Divine Grace. The point most likely for him to have failed in, amidst the variety and ardour of his pursuits, was that of contracting a deadness in respect of the vital principles of the Gospel; but I know of no instance, that indicated any

thing of this nature. On the whole, he appeared to me to be endued with the best powers and dispositions for the work of a Missionary; and I, with many others, could not but cherish the hope, that, under the guidance of Divine Grace, he would be made a blessing to the Church, and the means of bringing many to the knowledge of God."

Under disappointments of this nature, Christians will learn to submit, with readiness of mind, to the will of Him who doeth all things well; and they will look to Him for other instruments, whose lives it may please Him to prolong, and whose labours He will bless to the good of mankind. At the same time, there is a lesson of caution in the death of this Young Student, which must not be neglected. It seems manifest, that, in his first change from an active to a sedentary life, his application to study was greater than his constitution would bear, and that his subsequent course was disproportioned to the strength of a frame which had been thus debilitated. While every conscientious Student will prepare for his labours with all practicable diligence and zeal, his studies should be so regulated as not to sacrifice his health and vigour; lest the very purpose in view be defeated; and when, with an unimpaired constitution he should go forth in the service of his Lord, he should be carried prematurely to the grave.

Well, indeed, was it for this Young Christian, that it was in his heart to assist in building on earth the Spiritual Temple of the Lord: and we cannot but hope and pray, that the affections of some of his cotemporaries will be moved by the contemplation of the Church's desolations, and of the wide ravages of delusion and sin. In Abyssinia, and in many other quarters connected with the Mediterranean, the labours of Christian Scholars may be pursued under many advantages, and with the best hope of success: and though Mr. Silk did not live to enter into these labours, others will be incited, we trust, by his example, abundantly to supply his lack of service to these benighted nations.

Proceedings and Intelligence.

UNITED KINGDOM.

BRITISH AND FOREIGN BIBLE SOCIETY.

Domestic Benefits of the Society.

THE Committee of a Ladies' Association for Hackney, Clapton, and Homerton, give the following testimony of the benefits of Bible Associations to the families of those who contribute to them.

The collateral effects of familiar visits to the Poor, are found to be of a very salutary kind. The call of the Collectors is expected, and even looked for with a feeling of satisfaction; which often leads the Poor to signify disappointment, when unavoidable circum-

stances have prevented the Visitor from executing her purpose: and, in general, this disposition manifests itself, not merely in civilities of expression, but in the neatness of their preparation for the anticipated visit. It is found, likewise, that the Children partake, in a lively and pleasing manner, of the enjoyment which the visits of the Collector at their humble abodes afford to their Mothers. So much is this the case, that the Ladies' Committee think themselves justified in concluding, that a cessation of their visits would be regarded by the Poor themselves, as a cause of no little regret. It may also be reckoned among the incidental benefits of the Association, that several

Adult Persons, unable to read, have been stirred up by the prospect of obtaining the Scriptures, to a desire of reading them, and have attended the Schools set on foot in this district, for that benevolent purpose.

In fine, the Committee beg leave to state, as one of the results of their experience, that the general operations of Bible Associations enter so greatly into the requisites for raising the moral habits, and consequently for promoting the domestic and social happiness, of the Poor, that, in pressing the claims of their own and kindred Associations on the attention of the Public, and especially of their own sex, they are rendering a service, not merely to the Poor as individuals, but to the interests of society at large.

CHURCH MISSIONARY SOCIETY.

Fifth Anniversary of the Bedfordshire Association.

THE Rev. Henry Davies preached the Annual Sermons of this Association, on Sunday the 27th of February, at St. Paul's Church, in the Morning and Afternoon. The Annual Meeting was held on Monday, the 28th, in the County Hall; the Rev. James Webster in the Chair. The Meeting was addressed by the Rev. Messrs. Davies, Grimshawe, Beachcroft, Scholefield, Martin, Whittingham, and others. The Collections amounted to nearly 30*l*.

Formation of the Wakefield Association.

An Association of a more private nature has been in operation, for several years, at Wakefield; and has produced upward of 200*l*.: but, on Wednesday, the 1st of March, a Meeting was held, in the New Court House, in that town, for the purpose of forming a regular Association in aid of the Society; the Rev. Thomas Rogers in the Chair.

The Rev. Henry Davies had proceeded from Bedford, to assist on the occasion. The usual Resolutions were proposed or seconded by the Rev. Mr. Hodgson, the Rev. J. Rogers, B. H. Allen, Esq., Rowland Hodgson, Esq. and other Gen-

tlemen. Many Subscribers put down their names; and a Collection was made after the Meeting.

Treasurer Rishworth, Esq.
Secretary Rev. Thos. Rogers.

Formation of the Swinton Branch Association.

A Meeting was held at Swinton, near Sheffield, when a Branch was formed in aid of the Sheffield Association. Between four and five hundred persons were present. They were addressed by the Rev. John Lowe, jun. the Rev. Mr. Blakeley, the Rev. Thomas Cotterill, and Rowland Hodgson, Esq. Much has been done in this parish, through the zealous exertions of the Minister.

Return of the Rev. Henry Davies to Bombay.

The return of the Rev. Henry Davies to his Chaplaincy at Bombay is mentioned in connexion with the Church Missionary Society; because it is but just that the Members of the Society should render to Mr. Davies that tribute, for his unwearied and acceptable services while in this country, which is in their power, and which he will most highly value—their affectionate remembrances, and their earnest prayers.

His assistance at Bedford and at Wakefield, just mentioned, closed a series of friendly labours in behalf of the Society, which have been the means, not only of greatly enlarging its resources, but of awakening much more extensively than before an enlightened interest in its objects and plans.

At the last Anniversary of the Society, the large assembly of Members, who met on that occasion, heard, with much interest, the affecting statements of Mr. Davies respecting the moral condition of the Natives of India, and the various considerations which he urged as encouragements to persever-

ance in attempting to enlighten their minds.

Our readers will have traced, for the last year and a half, the journeys and labours of Mr. Davies in almost all parts of England; and great numbers of them will have themselves heard his representations and appeals. They will rejoice to learn that he is returning, with Mrs. Davies and their family, with renovated health, to the vast field of Christian Labours which India offers. They sailed on Sunday, the 12th of March, from Gravesend, on board the *Phoenix*, Capt. Weynton, for Bombay.

Departure of Missionaries.

The Committee have availed themselves of Mr. Davies's return to Bombay, to begin the Mission which they have for some time had in view in that part of India. With the permission of the Court of Directors of the East-India Company, the destination of the Rev. Richard Kenney has been changed from Madras to Bombay. The probability of this change was intimated at p. 53 of the "Survey."

Mr. and Mrs. Kenney, with their three Children, embarked on board the *Phoenix*, with Mr. and Mrs. Davies.

They are accompanied by Joseph Andrews, a Country-born Youth, native of Quilon in Travancore, who was brought from India by Lieutenant-Colonel Munro, and has since been under preparation to assist, on his return, in the education of his countrymen. The Committee have reason to hope that he will labour conscientiously for their benefit.

SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1819.

THIS Report was delivered at the Annual Meeting of the Society, held, in Edinburgh, on the 19th of May. This Society has adopted, it will be observed, in its present

appellation, a more enlarged name than that of "Edinburgh Missionary Society," by which it has hitherto been known.

The substance of the Foreign Intelligence contained in the Report, was given at pp. 30—32 of the "Survey;" under the heads of Crimea, Karass, Astrachan, and Orenburg. Some further communications will be hereafter extracted from the Appendix.

State of the Funds.

The Receipts of the year ending April 30, 1819, amounted to 7365*l.* 14*s.* 11*d.*; of which the sum of 3216*l.* 8*s.* 8*d.* was collected by the Deputation who visited London in the Spring of last year.

The Expenditure of the year ending April 30, 1819, was 6910*l.* 9*s.* 10½*d.* This left a balance of 455*l.* 5*s.* 0½*d.*; which, added, to a balance of 391*l.* 16*s.* 2*d.* in hand at the beginning of that year, amounted to 847*l.* 1*s.* 2½*d.*

On the subject of future support, the Directors make the following statement—

Munificent as were the contributions obtained in England, and equally liberal as have been the gifts of its friends at home, the Treasury of the Society is already not far from being drained. Its debt is indeed extinguished: the purchase-money of the Mission-house at Astrachan is paid; and, when the annual statement of accounts was drawn up about two weeks ago, a few hundred pounds were still in hand. But, besides the ordinary maintenance of the TEN Missionaries, (all of whom, except one, have families,) already at Kafass, and Astrachan, and Orenburg—and the support and education of the SEVEN promising Students, (besides Mr. Macalpine and family,) who will remain at home even after the new Missionaries have set out for Russia—provision is to be made for the outfit, voyage, journeys, and maintenance, after they reach their respective Stations, of these additional Heralds of the Cross, who are about to go forth to plant its standard and proclaim its grace among the wanderers of Caucasus and the settlers in Taurida.

The new Missionaries here alluded to, are three which are proceeding to the Crimea.

We learn, from a Note, that, early in June, remittances to the Missionary Stations nearly exhausted the balance in the Treasurer's hands; and Drafts to a large amount have since been presented, so that the funds are now considerably in arrear.

Deputation to London.

Of the proceedings and success of the Deputation we gave some account at pp. 134 and 135 of the last Volume. On this subject the Report states—

In the Metropolis, at Bristol, Bath, Birmingham, Liverpool, Manchester, and Leeds, all of which places they visited, they were received, not as strangers but as friends. Whether from the pulpit, at public meetings, or in private houses, they had only to state the situation and prospects of the Society, in order to experience the sympathy and the beneficence of men of almost every Denomination as Christians, and of almost every order in the Church and in the State.

The formation also of Committees of Correspondence and Contribution in London and Liverpool, bids fair to procure for the Society no inconsiderable addition in perpetuity to its funds; while the regular communication of intelligence, which they will be the medium of furnishing to the friends of the Gospel in these parts of Britain, with regard to the progress of the Missions in the south and east of Russia, will powerfully tend to keep up that reciprocation of Christian feeling and aid, which has now more than ever been established between them and their Brethren in this northern part of the island.

Necessity of Prayer.

After a forcible appeal for assistance in their labours, the Directors add—

It is not, however, on the pecuniary resources only of their countrymen that the Society are anxious to draw. These may be so afforded, as to remove every cause of complaint; and the means of usefulness which they furnish, be em-

ployed with increased activity and perseverance: but, unless a higher and more powerful than human influence accompany and follow them, neither the activity nor the perseverance to which they may excite, will secure the object for which they are employed—the dislodgement of the strong-armed man of sin from his entrenchments of ignorance, and delusion, and superstition, and vice, in the hearts and the habits of the population of Tartary. The petitions of lively faith and earnest expectation, rising, with deep humility, yet with holy boldness, from the hearts of the *children of the kingdom* on earth, and poured as into the breast of their Divine Intercessor at the right-hand of the Father, will, by the resistless prevalence of his unceasing advocacy, be spread by Him before the Throne of Heaven, and call down from it a power, which will make every fortress of the Prince of Darkness to fall before it, and bring forth their now blinded, and degraded, and wretched prisoners, into the light, and purity, and bliss of the sons of God.

HIBERNIAN SOCIETY.

THIRTEENTH REPORT.

IN reporting the Proceedings at the Thirteenth Anniversary of the Society, at page 219 of our last Volume, some general statements were given respecting the Schools and the Funds. We shall now extract further particulars from the Report.

Schools and Scholars of the Society.

Counties.	Schools.	Scholars.
Sligo - - - -	46	4192
Leitrim - - - -	59	5543
Fermanagh - - - -	59	4513
Donegal - - - -	47	3649
Cavan - - - -	35	3592
Roscommon - - - -	18	2038
Mayo - - - -	44	3781
Galway - - - -	22	1889
Longford - - - -	9	830
Tyrone - - - -	56	9005
Monaghan - - - -	50	6414
Clare - - - -	3	250
Evening, or Night Schools, for instruct- ing Adults in the Irish Scriptures. - - - -	32	1280
	480	46,976

The System which has been adopted and pursued in Ireland, relative to the instruction and discipline of the Schools, the conduct and payment of the Masters, and the important duties of the Inspectors, continues in full and effective operation. The regulation which proportions the payment of the Masters by a certain standard of proficiency in their pupils (which is peculiar to the Hibernian Society) produces both an economical expenditure of its funds, and the utmost possible success in its course of education.

On the Advantages arising from Inspection, a Clergyman writes—

The appointment of Inspectors, and their manner of ascertaining progress and attendance in the classes, is most judicious; and eminently effectual, beyond any means that have been hitherto used. I most sincerely recommend to all Societies and individuals, who are anxious for the welfare of Ireland, to take a lesson of improvement from the practical energy of the London Hibernian Society.

The Report gives the following classification of the Visitors of the Society's Schools:—

- 215 Schools, under Clergymen of the Establishment.
- 118 Ditto, under Noblemen and Gentlemen resident in the vicinity of the Schools.
- 34 Ditto, under Roman-Catholic Priests.
- 9 Ditto, under Protestant Dissenting Ministers.
- 9 Ditto, under Ladies.
- 63 Ditto. No visitors, being in situations not contiguous to the residence of Clergymen or Gentlemen.
- 32 Ditto, for Adults.

480

Influence of the Schools.

Some remarks occur, respecting the influence of the Schools, which are well worthy of notice:—

With respect to the Catholic Clergy, referred to in the foregoing account, it is believed that their visitations proceed from a friendly disposition toward this Society, and not merely from a passive concurrence with its measures. Their conduct, March, 1820.

indeed, is in striking contrast with that of a majority of their brethren; who, in several counties, have manifested renewed hostility to the measures pursued by the Hibernian Society; and which gives cause to fear, that the present year may be a season of severe opposition. "But," says the Committee's Correspondent in Ireland, "the issue of this contest is not doubtful. The feelings of the lower orders, wherever the Schools have been established, are on the side of the Society. Its labours have also tended to rouse the Protestants to a sense of duty; and the Society may look with confidence for that energetic co-operation on their part, of which there was not the smallest appearance at the commencement of their operations. These changes, already produced by the exertions of the Society, both on the lower orders of the Catholics and on the leading men among the Protestants, are invaluable; and would, if duly considered, be esteemed a rich compensation for all the labour hitherto bestowed by the Society, to benefit this country."

General State of the Society.

The other branches of the Society's concerns, connected with the Establishment of Schools and the Religious Education of Children, viz.—the Instruction of Adults, the Circulation of the Holy Scriptures, and the reading of them in the Irish and English Languages, by the Inspectors, at convenient seasons, to all who are willing to attend thereto—continue to be prosecuted with vigour and success.

Influence of the Scriptures.

With what advantage the Scriptures have been distributed among the Irish Poor, the Sligo Branch of the Hibernian Bible Society bears the following testimony—

Experience has convinced your Committee, that the Poor do not find the Bible that abstruse Book which it is represented to be. They have learned from it the plain, simple, holy doctrines of eternal truth; and pure and intelligible warnings against every immoral practice. They have been taught their duty to their neighbour and their God; and, with respect to themselves, to *live soberly, righteously, and godly, in this present world*, and to look, amidst all the trials

of time, to the happiness of eternity. The conviction which they obtain, in the perusal of the Sacred Volume, that in it are some things hard to be understood, does not produce the fatal effect so confidently predicted of their wresting them to their own destruction. Desiring the sincere milk of the word that they may grow thereby, they aspire not after things too high for them; and, instead of becoming setters-forth of strange doctrines, they receive with meekness the ingrafted word, in a spirit of modesty and humility.

State of the Funds.

The Receipts of the year were 4590*l.* 19*s.* 7*d.* and the Expenditure 5216*l.* 17*s.* 7*d.* The deficit of 625*l.* 18*s.* added to the Balance of 716*l.* 17*s.* 2*d.* due to the Treasurer at the end of the Twelfth Year, forms a total of 1342*l.* 15*s.* 2*d.* due to him from the Society.

Of the Receipts, the sum of 827*l.* 19*s.* 9*d.* was contributed in Ireland; and the rest in the country. Of the Expenditure—Schoolmasters, Inspectors, and Agents have received 4409*l.* 10*s.* 11*d.*: the remainder has been required by Books and Incidentals.

On the state of the Funds, it is remarked—

Had the Hibernian Society been content to confine its operations to the formation of a few Schools, to the religious education of a small number of poor children, to a very limited circulation of the Sacred Scriptures, in one or two counties in Ireland; or, had it adopted the System of Circulating Schools, with a view of sparing its funds, or of making them adequate to exertions on a contracted scale, and of a comparatively unproductive nature—it would have done good: but the Committee have been encouraged to act on the acknowledged designs and in the benignant spirit of the Institution, rather than on any temporary statement of its pecuniary concerns. The consequences have been, that the operations of the Society have anticipated its resources.

VISIT OF MR. ROBERT STEVEN TO THE SOCIETY'S SCHOOLS.

In the summer of last year, Mr. Steven undertook, at the request of

the Committee, to visit the Society's Schools, and to endeavour to excite a more general interest in its favour. The Report which he made on his return bears a strong testimony to the order and efficiency of the plans in operation. We shall extract a few passages:—

My feelings, on sitting down in the midst of a hundred or more poor children, chiefly of Catholic Parents, some of them almost naked, with interesting and intelligent countenances, reading and repeating portions of the Sacred Scriptures—were, indeed, more than I can express. These are destined by Divine Providence to be the Fathers and Mothers of the next generation: how important is it, then, that their minds be freed from the fetters of superstition; and that they be instructed in their duty to their parents and neighbours—to fear God, and honour the King!

The regulation of the Society, which obliges all the Scholars in the senior spelling-class to commit to memory, in each quarter, the four pages of the Scripture Lessons in the Spelling-Book; those in the Spelling-Book reader's class, six pages; and in the Testament-class, from four to six chapters—was not only generally complied with, but in numerous instances greatly exceeded. Many could repeat whole Gospels and Epistles. One child was able to repeat the whole of the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, and Colossians; and a little Girl in one of our Female Schools, in her third quarter, not in the Testament-class, and consequently not obliged to repeat more than six pages of the lessons, had, of her own accord, committed to memory 106 Psalms and Chapters in the Old Testament, and 60 Chapters in the New.

The benefit resulting to the parents and neighbours, from the children carrying home their Testaments and Bibles, is incalculably great. In this way, the Word of God has been introduced into thousands of cabins. The necessity of the parents hearing the children repeat their tasks, brings them, it may be at first unwillingly, acquainted with a Book, against which they had been prejudiced. Their prejudices, by degrees, give way; and that Book which they had never heard mentioned, but to be loaded with anathemas, now becomes their delight; and their cabin is soon crowded

with neighbours, to hear its wonderful contents. How delightful to see the big tear stealing down the cheek of the sturdy father! to perceive his rugged temper subdued, and the lion changed into a lamb! Hence arises that personal, domestic, and social improvement, which is obvious in those districts where our Schools have been established for any considerable time.

ENLARGEMENT OF THE SOCIETY'S OPERATIONS.

The Society's concerns in Ireland are under the direction and superintendance of Mr. Blest, who resides at Sligo. The residence of the Superintendent in this part of the Island, led to the commencement of the Society's labours in that quarter. It was desirable, however, that the benefits of education should be extended to the Southern Counties, as the funds of the Society might admit. Mr. Steven, with this view, accepted an invitation to visit Cork. He attended Public Meetings at that city and in other parts of Ireland, and was every where received with kindness, and listened to with attention.

The result of Mr. Steven's remarks we will give in his own words:—

The Committee will observe, that, while they are encouraged to expect co-operation from Ireland to a greater extent than heretofore, they have entered on a New Sphere of Operations, which will require a considerable additional income. They must, therefore, prepare themselves for greater exertions, in procuring subscriptions, donations, and collections, in London, and in the country.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.

NINTH REPORT.

General View of the Year.

THE Committee introduce their Report by the following review of the year, which our Readers will have pleasure in contrasting with the statements of the Eighth Re-

port given at pp. 156—158 of the last Volume:—

The removal of contagious disorder from many parts of Ireland, the mild and genial seasons which have of late prevailed, and the abundant harvest which has crowned the labours of the husbandman with comparative plenty, contrasted with the privations and afflictions of former years, should furnish matter of heartfelt thankfulness. Nor is it less a subject of congratulation to those who take a lively interest in the welfare of Ireland, that, during the same period, the work of religious instruction has extended itself more widely through the country than in any former year, that its value is more justly appreciated and its blessings more strongly desired, and that the number of those who are disposed to devote a portion of their time to the instruction of their poorer neighbours has considerably increased.

Comparative View of the Eighth and Ninth Years.

During the year, ending in April 1818, —265 Schools received gratuitous assistance—during this year, 463. During the preceding year, 115 New Schools (Schools which for the first time had applied to the Society for gratuitous aid) were added to the list of the Society—during this year, 252; an increase more than double that of any former year, and a number equal to the entire amount of the Schools connected with the Society during the first five years of its existence.

The issue of Books, by gratuitous grants and at reduced prices, has very greatly increased. During the preceding year, the issue of Testaments amounted to 7972—during the last year, the issue has been 15,354. During the preceding year, the issue of Spelling-Books amounted to 20,870—during this last year, the issue has been 41,329. During the preceding year, the issue of Alphabets amounted to 5615—during this last year, the issue has been 16,089.

To meet an expenditure increased, in some instances, in a proportion so considerable, the Society commences another year with resources considerably diminished; for, on the 31st March, 1818, the value in the hands of the Treasurers, was 1045*l.* 0*s.* 6*d.*—at the close of the Accounts for the past year, the amount is only 693*l.* 1*s.* 2*d.*; out of which sum

the Society is under engagements to the extent of about 300l.

Increase of Schools.

Instead of 554 Schools, containing 50,888 Scholars, which had received assistance from the Society, up to the month of April 1818, the number of Schools assisted by the Society is now, 806—containing, by the last Returns, 84,174 Scholars. The increase during the last year, has, therefore, been 252 Schools, as above stated, and 24,286 Scholars. Of the number of 806 Schools, 44, containing 3060 Scholars, have failed.

Of these Schools which have failed, it is said—

Some Schools have yielded to the pressure of the calamities of the last two years; and, from the death of the benevolent persons who conducted them, from their removal to other parts of Ireland, or from their emigration to foreign countries, have sunk, without any present prospect of their revival: and yet, even in these cases, your Committee cannot think that the instruction afforded in them can have been unproductive: they would rather coincide with the sentiments of one of their most active Correspondents—"I humbly trust, that wherever any School is supported in reading God's Word, for a year, a quarter of a year, or a single month, THERE does the Spirit of God seal instruction to some immortal mind."

Progress of the Schools.

While it is pleasing to consider, in this point of view, cases of present disappointment, it is most gratifying to contemplate the situation of the great majority of the Schools, which are still actively diffusing around them the blessings of social order and religious principles.

Some of them, also, oppressed by the influence of disease or famine, had, for a time, suspended their operations; but have since re-opened, with even better prospects than before—some have received a large accession to their numbers, in consequence of the distresses of the last two years: the people in the neighbourhood, unable from poverty to pay the smallest sum to the Day School, have sent their children in numbers to the Sunday-School, now the only means of

education which the neighbourhood afforded—others diminished from the same causes, have recovered their numbers—while some have made an uniform and steady progress, continually increasing in respectability and strength; perfecting a well-digested system of instruction, matured by enlarged experience, and administered by the activity and zeal of a number of benevolent and indefatigable Teachers.

Several of the Schools, carried on by the personal exertions of the Nobility, Gentry, and Clergy resident in the vicinity, seem firmly rooted and established; furnishing an example calculated to encourage others to open similar Institutions, in order to instruct the ignorant and train up the rising generation in the ways of piety and peace; and your Committee have had the pleasure of perceiving that these examples have not been shown in vain.

In some parishes, the Sunday Schools are no longer detached Institutions, at a distance from or unconnected with one another: they spread themselves over the country, affording opportunities of instruction to nearly all the younger part of its population.

Increase and Benefit of Adult Schools.

The recommendation to establish Adult Schools, contained in the last Report and enforced by a Letter circulated in the Country, has not proved ineffectual. Some Schools have been established for the instruction of Adults exclusively: in other cases, several grown persons have been induced to attend the Schools, and to learn with the children; and, in many places, the parents and adult friends of the children have been invited to witness, as spectators, the instruction given in the School, in the hope that, perceiving the facility and pleasure with which those much younger than themselves learn, they may be induced to solicit for themselves the advantages possessed by the rising generation. Your Committee cannot too strongly express the importance which they attach to these exertions: the interest which the parents take in the improvement of their children is thereby greatly increased: the kindness of the Teachers toward their children, while instructing them, excites their gratitude: they become more anxious to ensure their constant and punctual attendance: and, perceiving more strongly the value of instruction, they will be

likely either to attend as learners themselves; or, if previously able to read, they will perhaps endeavour to prepare the children at home for the lesson of the next Sunday, and thus the study of the Holy Scriptures will be introduced into the domestic circle.

Your Committee cannot dismiss the subject of Adult Schools, without noticing, with much satisfaction, a successful attempt to make Sunday-School Instruction an antidote to that moral infection, which too often renders the County Gaol a seminary where less-experienced criminals become more expert in wickedness and more hardened, by associating with those more matured in vice. The interesting record of the reform which has taken place among the female convicts in Newgate, furnishes the strongest encouragement to the exertions of Christian Benevolence in this most useful work; and your Committee have the pleasure of reporting, that, in the Antrim and Kildare County Gaols, Schools have been opened, in correspondence with the Society for the instruction of the prisoners on Sundays. From Antrim School, which was established in March 1818, a most interesting and satisfactory Report has been received. After describing the very disorderly conduct which prevailed among the prisoners before the School was opened, it states, that a rule having been made, that irregularity of conduct should exclude from the School, the attendance on which was esteemed a privilege, "twelve months have elapsed, and not one instance of expulsion has taken place: petty thefts were frequently practised on fellow-prisoners—it is the boast of those who attend the School, that not one instance of such has occurred among any belonging to it;" and their Correspondent reports, that, on the 19th of March 1819, the Judge of Assize, in his speech to the Grand Jury, remarked, "I have observed that a great improvement in the education and moral habits of the prisoners has recently taken place, through the exertions of a Gentleman in Carrickfergus, in establishing a School for the education of prisoners confined in the County Gaol; and I am happy to observe, that the most beneficial consequences are likely to result from it; and that even some of the convicts have been so much improved, and such an effect produced upon their minds, that I AM DISPOSED TO INTERFERE, TO HAVE THEIR PUNISHMENT MITIGATED."

Issues of Books.

During the past year, gratuitous assistance has been afforded to 463 Schools, (of which 211 had received grants in former years) in books, as follows—viz. 673 Bibles—12,012 Testaments—40 Scripture Extracts—13,588 Spelling-Books, No. 1.—13,695 Spelling-Books, No. 2.—9841 Alphabets—271 Hints for conducting Sunday Schools.

Exclusively of the above, the following books have been sold at reduced prices; to the Conductors of Sunday Schools, who had either received gratuitous assistance during the year, or who were unwilling to draw on the funds of the Society; viz.—385 Bibles—3342 Testaments—8295 Spelling-Books, No. 1.—5751 Spelling-Books, No. 2.—6248 Alphabets—and 69 Hints for conducting Sunday Schools.

Two circumstances deserve peculiar notice. There has been an increase, during the past year, in the number of Bibles, Testaments, and Spelling-Books, sold to Sunday Schools, at reduced prices, of 10,821—a mark of the growing stability and independent resources of these Institutions. In the general sale of the Spelling Books of the Society, an increase of 1962 has also taken place during the same period; a fact, which is a gratifying proof of the greater value attached to these publications, and which is calculated to add to the funds of the Society.

The great and increasing demands for Books rendered it absolutely necessary that your Committee should make unusual exertions to provide a supply: they, in consequence, ordered an edition of 60,000 Spelling-Books; and, finding the ordinary means of procuring Testaments upon reasonable terms quite inadequate to their wants, they applied to the Committee of the British and Foreign Bible Society, who, with that liberality and kindness which this Society has uniformly experienced, granted 10,000 Testaments, at a price very much reduced, thereby marking strongly their approbation of the exertions of the Society, and rendering it most valuable and efficient assistance.

State of the Funds.

The total income of the Society during the past year amounts to 2082*l.* 1*s.* 4*d.*; exceeding that of the preceding year by 746*l.* 9*s.* 7½*d.* In congratulating the Society on this mark of increasing prosperity, your Committee would call

their attention also to the important fact, that the demands on the Society have also very greatly increased, and in a larger proportion than its means.

These demands have amounted, in the year, to 2433*l.* 8*s.* 7*d.*; which excess of expenditure above the income has reduced the balance, of 1045*l.* 0*s.* 6*d.* in hand at the end of the Eighth Year, to 693*l.* 13*s.* 2*d.* But the Committee remark, that they

—feel no alarm in contemplating this increase of the demands, and this reduction of the balance at their disposal. The existence of the Society is now well known: its beneficial influence has been widely and strongly felt: and they deem it improbable, that a cause so deserving of support should be suffered to droop or decay for want of adequate funds.

RELIGIOUS TRACT AND BOOK SOCIETY
FOR IRELAND.

THIS Institution has been recently formed. Its *President* is Lord Viscount Lorton; and its *Vice-Presidents*, the Earl of Gosford, Lord Viscount Jocelyn, and Sir Richard Steele, Bart.; Messrs. George Latouche and Co. are *Treasurers*, and Richard E. Digby, Esq. is *Secretary*.

That this Institution comes forward at a seasonable juncture, will be seen from some remarks in the papers issued by the Committee, on

The Necessity for such a Society.

The Commissioners of Education in Ireland, appointed by Parliament, state, most truly and forcibly, in their Fourteenth Report, with reference to the poverty of the people, that it “produces effects, if possible, still worse, by incapacitating them from purchasing such books as are fit for children to read; whence it frequently happens, that, instead of being improved by Religious and Moral Instruction, their minds are corrupted by books calculated to incite to lawless and profligate adventure, to cherish superstition, or to lead to dissection or disloyalty.” And it is further remarked by them—“The people WILL read, and WILL think: the only question that now remains for their Governors is, how to

lead them to read such books as shall accustom them to think justly.”

These evils, at all times serious, have become more urgent, as education has spread among the people; and they have now arisen to such a height, and assumed an aspect so alarming, notwithstanding the beneficial opposition interposed by the various Religious Education Societies, as to call for the most vigorous and extensive measures of remedy and restraint.

In urging the establishment of a National Association, which might act with energy, in meeting the evils in question, it is remarked—

Such an Association was, indeed, the great want and desideratum of Ireland, without which all our Institutions were necessarily incomplete; and the addition of which formed, as it were, the key-stone and the bond, compacting and cementing our whole circle of Societies.

It had been long attempted or desired to civilize the Irish People; and every system had been tried, except the one most likely to succeed—the System of Religious Education; and the consequence was, that every attempt had failed, and the Irish were stigmatized as a savage and irreclaimable race. It was not until about fifteen years ago, that any considerable share of public attention in this country was directed to the religious principles of the people, or any systematic attempt made to instruct them universally on this point. Since that time the experiment has been tried on a larger and a still increasing scale; and it may be confidently asserted, that, so far as it has gone, it has fully justified the expectations of its advocates. Indeed it was natural, under the *Divine Blessing*, that it should; for the Irish peasant, though poor, has capacities not inferior to his more-favoured neighbours: he has an understanding which may be cultivated, feelings which may be refined, and, above all, a soul which may be saved, or lost. It is time that we should do justice to our countrymen in this respect; and that, upon a scale proportioned to their wants, and our long-continued neglect.

Benefits to be expected from such a Society.

The benefits to be expected from such an undertaking, properly supported and persevered in, are commensurate with

the evils which it is its object to oppose. To form some idea of their magnitude, we should consider, that the reading class now composes a large part of the community; and that while it thus creates a proportionate demand for materials to supply its taste, it possesses but limited means of gratifying it, and can annually expend but a certain and a comparatively small sum on objects of this nature. This sum, too, whatever its amount may be, is composed of numberless small shares, the property of separate individuals, each forming a separate demand, and each desiring a purchase for himself. The number of books, therefore, thus called into existence, must be great, in proportion to the number of persons so desiring them; and their price must be low, in proportion to the individual resources of those persons. Hence it is evident, that a vast multitude of cheap publications, of some sort or other, must annually appear; and these will necessarily be of that complexion which is most agreeable to the mass of readers. In the natural state of things, therefore, which is the actual state of this country, as it is of the public mind in every country, such publications will necessarily be of an immoral tendency.

But when a great national effort is made, and a National Association formed, to alter and meliorate this natural state, then mark the consequence. Enabled, by the extent of its resources and connexions, to undersell these vile productions, so as to counterbalance, by superiority of matter and inferiority of price, the natural attractions of vicious tales; and clothing, at the same time, its own instructive lessons in an interesting garb; such a Society must, at length, drive every petty publisher from the field; and cut up by the roots all the projects and the profits of a polluted press. The demand for books continuing the same, the individual means of purchasing not being increased, economy alone prompts many to the purchase of the cheapest: these persons are not then able to purchase the dearer also; and thus, not only are religious and moral lessons widely introduced among the people, but perhaps an equal quantity of irreligious, immoral, and revolutionary writings are displaced, and thrown back upon their authors; and thus we may reasonably hope that the filthy

tide, which now flows so freely through the country, will at length, and perhaps ere long, stagnate in the grossness of its own corruption.

Appeal in its Behalf.

The Committee, convinced that they have it in their power to place themselves in immediate correspondence with from One to Two Thousand Day and Sunday Schools, together with other Associations, more or less supported by public subscriptions, and anxious also to afford to the grown population of the country the means of improvement in the only true knowledge, have undertaken arrangements, which are already considerably advanced, for opening a Depository in a most eligible situation in Dublin; and for providing a stock of Tracts and Books, upon a scale somewhat commensurate with the demands expected from so large a portion of the United Empire.

When the Committee consider the rapid spread of Religious Education, the interest which the higher and middling classes are taking in its promotion, as also the pernicious matter which has been hitherto in circulation to a great extent among the lower classes, with the comparative scarcity of religious and moral publications, they are led to hope that they may look with confidence to the public for a support which will enable them to prosecute their plans with vigour.

FRANCE.

EDUCATION SOCIETIES.

Benefit of Schools in Prisons.

THE "Journal d'Education" of the year 1819, states the following fact:—

The good effects of instruction are already apparent among the criminals in the Prison at Montaigne. A School has been organized and conducted by M. Appert-Boucher, in this establishment, the result of which affords a very encouraging prospect: order, discipline, and moral improvement, are conspicuously evinced. In fact, the appearance of the Prison is entirely changed. Indecent games and scandalous conversation no longer exist. All is order, employment, and submission. One might almost persuade one self to forget, that

these men have been capable of depriving themselves of liberty—What then may we not hope from continued success? It is therefore possible to introduce moral instruction into the abodes of criminals. Is there an object more benevolent, than that of restoring to Society those criminals, whom vice had separated from it?

NETHERLANDS.

MISSIONARY SOCIETY.

Proceedings of the Society.

At the Anniversary of last year, held at Rotterdam, the Rev. E. Kist, of Dordrecht, having preached from Ps. lxxviii. 7; a numerous Meeting of the Members was afterward held.

The Society issues a Monthly Publication, in which details are given of the principal Missionary Proceedings throughout the world. A Report was read to the Meeting, containing an abstract of this intelligence with the addition of recent information from various quarters.

The Society has an Institution at Barkel, for the preparation of its Missionaries for their future labours. Into this Institution five Students have been admitted from the Basle Seminary, making the whole number fourteen. These Students are not received until after three months' trial; when, in addition to the instruction given to them in various useful sciences, the Rev. Mr. Kam leads them into a knowledge of the duties of a Minister of Christ, by taking them with him, in turns, to visit the sick, to instruct children, to examine those who are received as members of his congregation, and to assist him in all the other duties of his situation. The Directors bear an honourable testimony to the diligence and zeal of the Students; some of whom have made good progress in Arabic, and have been entrusted

with the correction of the proofs of the Malay Bible now printing in Arabic Characters.

The Directors reported the arrival on the Coast of Guinea, of six Africans, who, after having had proper instruction in Holland, had been sent home at the expense of the Government, in order to become teachers of their countrymen.

Legacies, Donations, and Subscriptions are increasing: in Amsterdam and Rotterdam, Associations have been formed, as in this country, with good success, for the purpose of receiving the smaller contributions of the Labouring Classes; and it is expected that other places will follow their example.

EDUCATION SOCIETIES.

Increase of Schools.

THE British and Foreign School Society has recently circulated the following information on the subject of Education in the Netherlands:—

The Secretary has lately been commissioned by the Society to visit the Netherlands, with a view to promote the establishment of the British System in the Belgic Provinces, where the want of instruction among the lower orders is almost universal. While the principal towns abound in Schools for the upper and middle classes, scarcely any attention has been paid to the education of the poor.

At Brussels, the merits of the system were duly appreciated by a number of respectable inhabitants, and most favourably received. A Society was formed, under the patronage of the Prince of Orange, and a number of intelligent men, both Catholics and Protestants.

The Dutch Government have not been inattentive to this important object, and have taken measures to introduce the Dutch Plan into these provinces; yet, with a liberality which is entitled to great respect, the proposal of establishing the British System was most favourably received.

RUSSIA.

BIBLE SOCIETY.

Speech of Prince Galitzin, at the Sixth Anniversary.

IN this Address, which partakes richly of the good sense and piety that characterize the Speeches of the Prince, his Excellency particularly notices both the PREPARATION and the RECEPTION of the Scriptures, as remarkable features of the times.

Everywhere (he remarks) the Spirit of the Lord is inclining men to receive that Word of Salvation which nourishes to eternal life. Everywhere Labourers are raised to go into the vineyard of the Lord. Everywhere the harvest is ripening. *Behold, the day is come, it may now be truly said, according to the Word of the Lord, by the mouth of the Prophet, Behold, the day is come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt.*

On the manifestation of the Divine Hand in raising up instruments to prepare the Scriptures, the Prince forcibly remarks—

But there is exhibited to the attentive eye of the Christian, a singular and most striking feature in the accounts respecting that vast field in which the Word of Life is now sowing; namely, a most indefatigable zeal, in preparing Versions of the Holy Scriptures, in the languages of all the unenlightened nations scattered on the face of the earth.

And in our own country this is no less manifest. In the different Governments, both near and remote, in the desert and in the village, in snow-clad Siberia and on the mountains of Caucasus and Uralia, are to be found lovers of the Word of God, who, of their own accord, and without any selfish views of gain, are engaged in the work of translating the Gospels and other parts of the Bible, into the various languages and dialects spoken by the tribes who inhabit Russia—people who never before even heard of this Divine Word.

What prospects of advantage can prove an inducement to undertake a species
Moscow, 1820.

of labour, which promises to the labourer so little renown? These translations are likely to remain for ever the property of a people of limited knowledge, and to be unrecorded in the splendid annals of the civilized world!—For what end do they thus toil, when neither the insatiable thirst of gain, nor the desire of the empty and vain-glorious honours of the world, receives any gratification? The solution of these questions lies in the power of that Word itself which these men translate. Animated by the Spirit who inspired it, and constrained by the love of Christ the Saviour, they burn with holy desire to communicate the blessing to their neighbours; and they behold a neighbour in every one of the race originally created in the image and likeness of God. And thus what is written in the Scriptures is exactly descriptive of them—*He that loveth his brother abideth in the light, and there is none occasion of stumbling in him:—and again, If we walk in the light, we have fellowship one with another.*

It is not surprising, therefore, that these holy servants of the Lord should employ themselves, day and night, in teaching His Word, and take upon them the labour of translating it into the languages of those nations among whom they live, in preference to every other occupation.

Of the increasing reception and circulation of the Scriptures, the Prince says—

The reading of the Holy Scriptures is also becoming more general among us and among our villagers, who, in many places, assemble together, on the Sabbath and other holy days, to spend them in reading their Bibles; and in some places, even the youth are occupied in the instruction of their parents who have not before been taught to read. The soldiers and sailors are likewise, of their own accord, seeking this spiritual food. They experience, that, in their families, the Bible supplies them with lessons for the regulation of their lives, and with an abundant source of daily comfort and edification.

But, in addition to all this, a still more gratifying prospect of usefulness is now presented to our Society. In conformity with the will of the Monarch, the reading of the Holy Scriptures is now introduced into all our Seminaries

of instruction; and this will, doubtless, lay a foundation for the piety of the rising generation, and thus, to no small extent, promote the kingdom of Christ in the earth. In the confident hope that God will bless the reading of his own Word to these youths, may we not soon expect to hear many of them saying, as the language of their hearts—*Oh, how I love thy law! it is my meditation all the day. I have more understanding than my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy Word.*

ITALY.

EDUCATION SOCIETIES.

Increase of Schools.

DR. PINKERTON, having passed through Italy, writes from Corfu—

It will be encouraging to the School Society to hear, that the System is spreading in every part of Italy. I found two Schools established at Nice; one at Genoa, for the Children of the Soldiers; one at Pisa; one at Florence; and one or more at Naples. These are encouraging beginnings.

It was pleasing to me to observe placards posted up in the streets of Florence and Naples, announcing the publication of the System of Mutual Instruction, by Joseph Lancaster, in Italian.

In all Tuscany, the Schools have increased to thirteen in number.

Marquis Ridolfi writes from Florence, Sept. 6, 1819—

The Schools proceed very well. The System is so well executed, and we have found such good Masters, that the assistance of their Founders [the Marquis himself, and Signor Tartini] is seldom required. Many Children, who at the first establishment of the Schools (6th of May) could not read the alphabet, now write very well from dictation, and know the first five rules of arithmetic. Some common Soldiers have been advanced to Corporals, in consequence of their progress in education.

At Milan, a Central School has been opened for 300 Children: another has been opened, capable of

receiving 500, and had soon more than 900. A Society at Milan charges itself with the institution of Schools in the provinces. The Orphan House in that city will adopt the System.

SPAIN.

EDUCATION SOCIETIES.

Increase of Schools.

THE British and Foreign School Society has circulated some intelligence respecting the progress of Education in Spain, which awakens hope concerning that depressed country.

His Majesty the King of Spain has issued a decree, dated March 30, 1819; a copy of which was transmitted to the Secretary, in September last, with the following Letter from his Excellency the Duke del Infantado:—

“I have the pleasure of handing you a copy of a Royal Decree, which authorises the establishment of Schools upon the Lancasterian System throughout the Kingdom; and have reason to hope that it will be adopted in all the towns and villages of the realm; as numbers already come to our Central School, which was opened in May last, and in which 320 Boys are educated.”

The following Extracts of Letters were lately received from Madrid:—

The new Central School, which contains 300 Scholars, was opened on the 4th of May last, in a ball-room which the Duke of Frias has given for that purpose.

Some Ladies of rank in this city have formed themselves into a Committee, and have obtained the Royal assent for establishing a Central School for Girls. A room is already preparing to contain 300 Girls.

We have trained and sent three Teachers to Zaragoza, to Alcaras in Andalusia, and to Grenada.

Seven Masters are, at present, learning the system at our Central School, in order to furnish the Provinces. Among them is an Officer of Engineers, by order of the Director General of that corps, for opening a School for Soldiers in Alcala.

From every part of the kingdom, we are receiving petitions from individuals and corporations, begging permission to open Schools on the Lancasterian Plan. We have, at last, obtained our end, by the help of God, and your kind assistance.

Captain John Kearney, who devoted six months to the study of the British System, in the Central School in the Borough Road, is appointed Director-General of the Schools in Madrid.

A School Society, called the Royal Society of Cadiz, has been lately formed in that city, and Schools have been established.

Western Africa.

REGENT'S TOWN.

(Sierra Leone.)

CHURCH MISSIONARY SOCIETY.

In the abstract of the proceedings at this Station, given in the "Survey," we referred our Readers, at p. 18, to Appendix V of the Nineteenth Report of the Society, for further particulars. As our work may fall into the hands of some who may not see the Society's Report, we shall here extract, under distinct heads, the chief instances given in this Appendix, of the success which it has pleased God to grant to the labours of Mr. Johnson, among the Liberated Negroes collected at Regent's Town.

Eager Attendance of Negroes on Public Worship.

On one occasion, Mr. Johnson writes—

The Chief Justice, the Acting Governor (the Governor being absent at the Gambia), Messrs. Mills and Burgess, American Missionaries, and several Officers of the African Corps, with other Gentlemen of Freetown, came this morning to Divine Service. The Church was quite full. There were 1100 or 1200 people present. The Missionaries were much delighted at the sight of so many black men and women, eager to hear the Word of God. One said that

nothing less than a miracle had been wrought at this place.

The heavy Rains made little difference in the attendance of the people.

On Sunday, July the 12th, the Rain came down, the most part of the day, in torrents; and we consequently expected but few hearers. Before, however, I had read the Exhortation, we had the great pleasure of seeing the Church full. I could not help feeling for the females, who were all neatly dressed, but wet through. In the afternoon and evening, we had the Church nearly full again.

Of a subsequent Sunday Mr. Johnson says—

This day has been the most unfavourable which we have had this Rainy Season. It blew very hard, and the water descended in torrents all the day. At Divine Service in the morning, the Church was nearly full. In the afternoon, during Service, the brook had risen so high, that the water had flowed over the bridge, and the people had to wade through for a considerable distance. In some places it reached nearly to their arms. Blessed be God, who always fills his House of Prayer here! Whether it rains, or whether it is fair, we are always crowded.

Of the first Sunday in September, it is said—

Divine Service at half past ten o'clock. The first seats were filled at half past nine. Being a fine day, we were completely crowded; as, on fine days, we have generally strangers from other towns. The vestry, the stairs of the gallery, the tower, and the windows, were all full. Some of the seats which were fixed in the passages broke down, being over-burdened. When I entered the Church and saw the multitudes, I could hardly refrain myself, for my heart was full.

On the view of such Congregations, Mr. Johnson prays—

May we give all the praise to that Redeemer, who indeed continues to do great things for us! May Africa soon stretch forth her hands to God, in every town and village! Blessed be his holy name, the promise is already fulfilling!

What a happy period is that in which we live! What do not our ears hear and our eyes see! Have not many Prophets and righteous men desired to see those things which we see, but have not seen them; and to hear those things which we hear, and have not heard them?

Affection of the Negroes to their Minister.

On the Sunday after the death of the late Chaplain, the Rev. Mr. Garnon, the Governor wished Mr. Johnson to preach in Freetown. He writes on the Saturday—

When my people heard that I was going again to Freetown, the place was in an uproar. I told them that I would return in the afternoon, and administer the Lord's Supper, and also preach to them. This would not satisfy them. They said, that, as Mr. Garnon was dead, they were afraid that I would stay in Freetown, and leave them. I assured them that I would not leave them. They answered, that if I stayed at Freetown, they would follow me. The Governor came down from his house: several went to meet him, to tell him that I should not go. I received also a note from one, in which was written—"Mr. Johnson, if you go, we all follow you." I told the Governor, who persuaded and assured them, that I should come back. They said, that if I did not come to-morrow, they would come and fetch me on Monday.

Mr. Johnson returned to them, however, for the Evening Service; on which occasion he writes—

I improved the death of our friends, from Heb. ix. 27. The Church was full. The whole congregation appeared to draw, as it were, every word from my lips. What a blessing it is to have attentive hearers! I believe more now than ever I did, that God has much people among the Liberated Negroes.

Increasing Influence of Religion.

The affection of the Negroes to their Minister is grounded on the benefits, which they feel that God has been pleased to make him the instrument of conveying to them.

The light of the Gospel has shewn them the folly of their former

superstitions. On the 10th of September, Mr. Johnson writes—

Yesterday, when the Shingle-makers went to work, they met a man from Cackle Bay, who offered Gregees for sale. They brought the man to me, and appeared very much against the poor fellow. I told them that they had themselves been in the same state, and that they had reason to pity the man more than to despise him, and that our Saviour had not taught us to enforce Religion with the sword. I told the man that it would be better for him not to come to Regent's Town again to sell Gregees, as he would always make a very bad market. About an hour after, a whole boxfull of Gregees was brought in, some of which were very curious, such as I never saw before. The Girls and Boys committed them to the flames, with great joy and acclamations.

Such numbers manifested a desire to be baptized, that Mr. Johnson states—

This desire becomes now so general, that I am afraid the Enemy is about to sow tares among the wheat. I am at a loss how to act. I can scarcely believe, at present, that all is real; the number is so great: and yet, when I come to examine them individually, I must keep silence; for their language and conduct are wholly changed. May the Holy Spirit direct me aright! may such be added unto us as shall be saved!

Of one day he says—

I have been all this morning engaged in speaking to people who came to me on the state of their minds. All the particulars would fill many sheets. I am still full of doubts and fears concerning the number who make a profession of Christianity, it is so great.

Of some of these Candidates he writes—

They expressed much joy; viewing what great things the Lord had done for them, in bringing them away from their own country. Had they never been sold as Slaves, they would never have heard of Salvation! They praised God for having been sold as Slaves!

Power of Divine Grace on the Minds of the Negroes.

We have, on various occasions,

quoted very impressive illustrations of the influence of Divine Grace on the minds of the Liberated Negroes, and gladly add those which here follow :—

A woman said—"My heart follow me always. Me can't do good. Me heart so bad, will not let me. Me want to serve the Lord Jesus Christ; but me no sabby [know] how to serve him. Me fraid too much [very much]. Suppose me die, me go to fire: me been do bad too much." I asked her what she meant by her heart following her always. She replied, "Me no want do bad, but me heart always want do bad, and so follow me always."

A Communicant said—"I often ask myself, if I love the Lord Jesus Christ; and I cannot answer that question. You said, 'Do you love the Lord Jesus Christ?—examine yourselves.' This makes me fraid too much.—I think I no love him yet. I fraid too much."

These and other inquirers, Mr. Johnson pointed to *the Lamb of God which taketh away the sin of the world*.

The power of the Word of God is strikingly displayed in the following cases of some Female Communicants, all of whom, except one, are of the Ebo Nation, which is the most savage of the tribes that arrive in the Slave Vessels :—

E. H. "My heart trouble me too much. Sometimes me heart so hard, that it will not let me pray. I hope the Lord Jesus Christ will teach me, more and more, to love him, and to serve him. I, poor guilty sinner, thank God for send Jesus Christ to save poor sinners."

M. A. "My heart remember, this time, all them bad thing me do before. Me bad too much. Me heart trouble me too much. Me pray Jesus Christ have mercy upon me poor sinner! make me to love you more, more, more!" —I asked, "Do you understand this time when I talk God-palaver?" [that is respecting Religion]—she said, "Yes! me understand this time: first time me hear, when you talk, Massa, sometimes me fraid too much: me fraid me no love Jesus Christ."

M. M. "Wicked thing trouble me too much. Me want to do good, but me wicked heart can't let me. Me heart run away all this week—run all about."—"What do you mean, Mary, when you say your heart run all about?" Suppose me pray, my heart run to my country—to Sierra Leone—all about. Sometimes them things me no want to remember, come in my heart; and then me can't say no more, but, 'Jesus Christ have mercy upon me, poor thing!' I no sabby what me must do. I hope Jesus Christ will save me. Suppose he no save me, me sabby lost for ever. Sometimes you preach, Massa—methink you only talk to me: me say in my heart, 'That me! me been do that thing!' Me fraid me no love Jesus Christ yet. Me want to love and to serve Him too much; but me bad heart! Me think sometimes me have two hearts—one want do good; that other always want do bad. O Jesus! have mercy upon me, poor sinner!"

I. A. "My husband trouble me too much, Massa. He no pray: he no serve God. Suppose me talk to him about God-palaver, he take whip and flog me. Me have trouble too much, trouble too much! but the Lord Jesus Christ help me to take all trouble. But Massa, sometimes me fraid he no love me, and me no love him. Oh may he teach me for good! Suppose, Massa, you no been come in this country, we all sabby go fire—we be sabby nothing: [that is, we now know that we should have perished—we know nothing of ourselves]. We thieve—we lie—we do all that is bad. I thank God for send you here, for teach us poor sinners!"

M. C. "My heart too wicked. Me can't love Jesus Christ. Me want to love him, but my wicked heart won't let me. When I pray, my heart tell me, 'What you pray for! Jesus Christ no hear your prayer! You too bad!' Me no love my Brethren in the Lord: me do not know what to do to love them. Sometimes my husband tell me something, me heart no like it—it raise up. May Jesus Christ give me a better heart! for my heart bad past all hearts."

S. I. "Me been sick, Massa. Me think me die. Me fraid too much. Me think me no belong to Jesus Christ. Me want to love and to serve him too much; because he die for me, poor sinner. Me

heart love this world too much. Me pray that Christ may teach me more and more, to love and to serve him."

Influence of Religion on the Young.

Mr. Johnson had been led to fear that his Addresses to the Scholars were without effect: and had neglected, for some weeks, to go and speak to them; when he was convinced of his mistake by the following circumstance:—

A Young Woman stood by the door of my room, desirous to speak to me. She said, "I have no rest, day or night: my sins are too many [very many]. I am the greatest sinner in the world. I don't know what to do. My sins are more than any other person's."

She afterward told him—

"The second time when you came to the School, and asked us what we had heard on Sunday of the Sermon, I was so struck, that I have since found no rest in my heart, my sins be so many. All which I do before, come to my mind; and I think nothing but Hell can be left for me. I am afraid to go to bed. I know that Jesus Christ did come into the world to save sinners: but I cannot believe that he has any thing to do with me; for I am the greatest sinner in the world. Nobody can be worse than I am."

Another School-Girl, about sixteen years of age, gave him a most interesting account of the state and conflicts of her mind:—

"About three months past, you talk to the School-Girls. When you done talk, plenty girls go and tell you what they been hear on Sunday. You pass me, and ask me what the matter that me no hear something. Me no answer; but me shame too much. You tell me that you think, and be fraid, that me never pray to Jesus Christ; but be careless and prayerless, and going down to hell. When you say this, me no like it at all. You done. Me go home. Me begin to fear too much. Me try to pray; but my heart came like stone. Me consider all them bad things me do before. Me fear more, more. Me no sleep, me fear me die and go to hell.

Since that time me no feel rest; me think nobody be bad past me; me worst, past all. But me think now that Jesus Christ be strong enough to save me. But me sorry too much that my bad heart is always against me: it will not let me serve the Lord Jesus Christ. Me no sabby what to do with my bad heart."

Nine of these School-Girls became Candidates for Baptism. Of these Mr. Johnson says—

The simple but striking evidences which they give, of the influence of Divine Grace on their minds, I cannot describe.

Of a Youth he writes—

One of the elder carpenter-boys came to me in great distress of mind. I encouraged him to go, with all his sins, to the Saviour of sinners. He went home, I trust, in peace. This young man had been my greatest enemy. He had opposed, in every way, the Word of God; filling up the measure of sin with greediness!

We shall close these extracts respecting the Young of Mr. Johnson's flock, by his account of the death of one of the School-Girls, about fifteen years of age:—

She always complained greatly of the depravity of her heart. I was called up this morning, about one o'clock, by the woman who attends the sick in the Female Hospital. I found this poor girl in great distress of mind. She cried aloud—"Massa, what shall I do! what shall I do! I am going to die now; and my sins be too much—I thief—I lie—I curse—I do bad too much—I bad past all people: and now me must die!—What shall I do!" I spoke to her on the ability and willingness of Jesus to save her. She said that she had prayed to Jesus to pardon her sins, but did not know whether he had heard her prayers. After I had spoken to her for some time, she became calm, and appeared to be in earnest prayer. She then expressed a desire to be baptized. I asked her a few questions on that head, which she satisfactorily answered. I then hesitated no longer, as her end was apparently at hand; but baptized her in the name of the Father, and of the Son, and of the Holy Ghost. I saw her

again after family prayer. She appeared quite composed; and spoke a few words, with great difficulty, to express her peace of mind. I visited her once more; and, on asking her how she did, she said with great difficulty, "I pray;" and soon afterward departed in peace.

Anxiety of the Christian Negroes for the Salvation of their Relatives.

Several proofs are given of this genuine operation of true religion on the mind.

On seeing Mr. Johnson one day, a woman ran into the woods where her husband was at work, and called him.

She then addressed herself (says Mr. Johnson) to me, and begged me to speak to her husband; as she was troubled very much with him, because he did not go to church, nor did he pray: she did speak to him every day, but he would not believe her. I then talked with him; and, every time that I made use of expressions which she had used before, she got up, and said to her husband, "Me no tell you the same thing before?" He promised to attend Divine Service in future.

The following instance is very striking:—

In the evening, after family-prayers, a woman, who is a Communicant, desired to speak with me. As I have set apart Mondays for religious conference, I told her to come next Monday. She said she could not wait till Monday, but must speak to me now. This woman became thoughtful about November last. [This was written October 7, 1818.] She lives in a farm, three-quarters of a mile distant; and, since that time, she has constantly attended Divine Service on Sundays, and family-prayers morning and evening; even in the heaviest rains. She is the only one, among about fifty of her country-people that reside at the same place, who attends Divine Worship. She was baptized in February; and, from that time, was very much persecuted by her country-people. However she constantly and boldly declared to them the Name of Jesus Christ. Her husband threatened to beat her, and actually did so, when she began to talk about Religion; but, notwithstanding, she stedfastly persevered, under the

greatest trials and difficulties. This evening, she tells me that her husband has begun to attend Divine Service; and that he uses her with kindness, and wishes to have a lot in the Town, in order to live near the Church, that he may hear the Word of God. She had brought four of her countrywomen; who were below, and desired to speak to me. I spoke to them separately; and found that Divine Grace had begun to operate in their hearts. Of this, she has apparently been the instrument. Well might this poor woman be impatient to wait till Monday; for her joy was too great to be restrained till that day. May this be a lesson to us all! May we constantly persevere, in striving to bring sinners to Christ!

Native Teachers.

Among the Liberated Negroes, there are a few Young Men, who are anxious to make known among their countrymen that Saviour whom they have found. They visit the Farms, and exhort their countrymen who reside there. Several of them have taken journeys, with one or other of the Missionaries, among the Natives beyond the Colony. One of them was kidnapped when a little boy, and was brought up in a Slave Factory, where he learned six of the country languages, besides English, in addition to his own.

Several of these Young Men, as was stated at p. 18 of the "Survey," have been appointed as Teachers of their Countrymen, and are under preparation for that office.

Two of them addressed the following Letter to the Secretary of the Society:—

We thank God, through Jesus Christ, that he brought us from our own country, and fetched us in this country, and sent his Minister to preach to us his Holy Word. We thank our God for the great things what he has done for us. He has enabled us to call upon his Holy Name; and we believe that he hears our prayers, and hope he will enable us to serve him, long as we live, and in the world to come. Our heart

trouble us too much. The very thing what we hate, the same thing come in our mind: but we trust unto Him, and we hope he may enable us to follow him, through good and through evil report; because the Lord says, in his Holy Word, *Whosoever will follow me, let him deny himself, and take his cross and follow after me*: therefore we hope the Lord may enable us to serve him with all our heart, and with all our soul, and with all our strength. O we thank him for his goodness and mercy towards us. We hope and trust in Him: and we hope and pray, that what he has done for us, he may do for our country-people too. Blessed be the Name of Jesus Christ! Amen!"

At a Meeting of the Communicants and the Candidates for Baptism, one of these Young Men rose, and addressed them. Mr. Johnson gives the following abstract of his Address:—

His ideas were plain and simple, but very instructive and pointed.

1. He expressed joy and gratitude, on seeing the numbers of his Brethren increasing; saying, that God certainly had heard our prayers for the enlargement of his Church.

2. He exhorted both Communicants and Candidates, to bring into exercise brotherly love and unity.

3. He urged them to resist the world, and to be a separate people. He was afraid that some did still keep company improperly, with people of worldly minds.

4. He was afraid that some, who had unconverted neighbours, did not tell them of their danger. Yea, he thought that even some had unconverted husbands or wives, and did not exhort them to flee from the wrath to come, and did not point them to Jesus.

5. He exhorted them to follow Christ, in every respect. They had heard last Sunday, that whosoever would come after Christ, must deny himself, take up the cross, and follow him. He was afraid that some were given to quarrelling with one another. This was not what Jesus Christ had taught us, who had said, *Whosoever shall smite thee on the one cheek, turn to him the other also*.

6. He said they should listen to the Word which was preached to them; and concluded by exhorting to prayer

and watchfulness; and prayed that the Holy Spirit would carry on the work of Grace, and enable his people to continue in prayer, and add such unto the Church as should be saved.

These are indications of Christian intelligence and feeling, which give the fairest promise of future usefulness, under the Grace of God and after due preparation.

Increase of a Spirit of Benevolence.

The practical influence of religious principle is manifested in the growth among the Negroes of a spirit of kindness and good-will.

Of a Benevolent Society formed among them, for mutual relief in sickness, Mr. Johnson says—

This Society, which consists only of Communicants, has been the means of promoting love and harmony. Each member pays one halfpenny per week; and from this fund, those members are supported who are either sick or distressed.

Of one instance of their charity, he says—

At family-prayer, I pleaded the cause of a poor woman who had lost her husband. She is left destitute of every thing, and expects every day to be confined, as she is far gone in pregnancy. I called on my hearers to give a little, if only a halfpenny. Those who had money with them, gave it; and others went home and brought it: and I was very happy to have soon after *1l. 6s. 5d.* in my possession, for this poor woman.

Our Readers were informed, in the "Survey," that a Missionary Association among these Negroes in aid of the Society had contributed the sum of *33l. 7s. 1d.* Mr. Johnson writes, respecting this Association, on one occasion—

After the Missionary Prayer-Meeting, the Subscribers paid cheerfully their contributions. Many School Boys and Girls brought their mites. The Missionary Spirit appears to increase. May the Spirit of all Grace prepare some of these people to go forth, and make known to their African Brethren a Crucified Saviour!

Of the next Meeting he writes—

Bullom Fable.

The Church was full. More had their names put down as Subscribers. It has pleased God wonderfully to work on the minds of the people in this way. It is not yet two years since the Gospel first came to their ears, and yet a Missionary Society is formed! The thought causes a feeling in my bosom which I cannot well express.

Mr. Nyländer having intimated to the Old King that he should be obliged to leave the country if the people did not attend more to his instructions, the King, in addressing the Children, the next day, introduced the following Fable, which he meant as a hint for the encouragement of the Missionary:—

Of another Meeting Mr. Johnson says—

There was a woman who had but one son. This son was very diligent, and supplied her with every thing that she stood in need of. He made a small farm, fenced it in, and planted rice; and went from home, to get money to maintain his mother. In his absence, the rice was cut, and taken for house-use. The mother then went into the farm, to bring in some of the rice-straw, to make or fill a bed with. When she had filled a basket full, she thought it would be too heavy for her to carry, and therefore wished that somebody might come to assist her; and, behold, the Devil appeared, and asked what she would pay him for carrying the basket for her. She said she had nothing to give him: but if he would carry it for her, she had a son who was not at home now, but, whenever he returned, the Evil Spirit should have him for his trouble. When the agreement was made, the woman tried to lift the basket, and found it but light, and said that she would carry it herself. But the agreement was made, and she had forfeited her son, and brought herself into great distress afterward.

Some paid for next month. I asked one why he paid for next month now—he replied, “I may be sick, next month; and not able to pay: so I pay now, to make sure of it.” Many women paid a penny, or a halfpenny, for their infants, besides their own contributions.

Rapid Improvement of Regent's Town.

With a devout reflection of Mr. Johnson's, while standing on a high rock, from which he could see the greatest part of the town, we shall conclude these extracts.

I saw (he says) the gardens and surrounding fields, covered with Rice, Cassadas, Yams, Coco, Plantains, and Bananas. “Ah,” thought I, “is not the promise fulfilled—Isaiah xli. 18, 19, 20! Two years ago, this was a desert, overgrown with bush, and inhabited by wild men and beasts; and now, in both a spiritual and a temporal sense, it is a fruitful field!” May the Holy One of Israel, whose hand hath done this, have all the praise and glory!

BULLOM COUNTRY.

CHURCH MISSIONARY SOCIETY.

OUR Readers are aware, that the Mission to the Bulloms has, for the present, been withdrawn. Some extracts from the Journal of the Rev. G. R. Nyländer, while living among them, are given in Appendix VI to the Nineteenth Report; which form a melancholy picture of the state of the Bulloms under the tyrannical influence of Superstition and the Slave Trade, particularly as contrasted with that of the Liberated Negroes under a Christian Government and Ministry.

March, 1820.

Application. — Never do you think any thing too heavy, till you have tried it well; otherwise, the Evil Spirit will cheat you, and you will be the loser.

Superstition and Indifference of the Bulloms.

Mr. Nyländer was received in a very friendly manner, wherever he travelled among these people; but the demoralizing influence of the Slave Trade has so aggravated the evils natural to a heathenish state, that little hope remains of benefiting the people while that traffic remains. We select the following instances of the Superstitions and Indifference of the people.

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Of their Superstitions Mr. Ny-
länder says—

At Lokoh, there was a very odd sort of building, in a corner. On my going toward it, an old woman, as if in great distress, came running after me, to prevent me from approaching it. She said that it was her brother's grave. He had been a great hunter—had killed fourteen Elephants, in his time—and was buried with a great Cry; and his spirit did not allow any body to come near the grave, unless they brought him a present. If I had a bottle of rum to give to the spirit, I might be permitted to look at it; but, as I had none, I should not go.

One evening I was much annoyed by the beating of the drum. I went to look at it; and, behold, the poor man was standing alone, in the middle of a large place, with a drum, about four feet long and very clumsily made, hanging on his neck: he beat on it most famously; and, as no people came to dance, he seemed to get out of patience, and said, "Are there no people in town to-day?"

At Kumrobej, I said to the people, "Since my arrival, I have taken a walk round the place; and have seen several pomuls'-houses, satakah-sticks, and kunts put up; which I believe," I added, "that you put up before your houses, because you do not know God. You wish to give God service; but you do not know how to come to him. That is the reason that you cut out a stick, something like a man's face, and place it before your door. You place a long stick before your door, with a piece of cloth fastened to it; and think that God will look upon you, because you put up the stick. God knows where you dwell, without your putting up a mark for him. He knows what you are doing, and what are your wants; and is ready to give you all good things."

Of the Scepticism and Indifference of many among the Bulloms, Mr. Nyländer gives the following instances:—

I met about half-a-dozen people together, and entered into conversation with them. One said, "Who has ever returned from the other world, to bring us intelligence?" I said, "We are

taught in the Book of God."—"Did not men write the Book? and how can they know what becomes of people after they are dead?"—These are cavils which they must have heard from some wicked European. It is not common for an African to put such questions. The man shewed much of his heathenish unbelief: and I told him, that, whatever he had to say, I must tell him that his heart was as hard as a dry stick, to which I pointed; and that I prayed to God that he would make it as soft as palm-oil; and, when that was done, then he would have other views of those things about which we were now talking. I spoke, further, on the wickedness of our hearts; and that these wicked hearts must be changed by the grace of God.

At Kumrobej, I said that I would occasionally visit them, and speak to them about God, and pray with them. Two or three men burst out in loud laughter; and said, "We know nothing about prayer, and how can you say you will come to pray with us: we do not know how to pray." I replied, "I will teach you. I will teach you also God's Book, which shews us the way to heaven." They again said, with loud laughter, "We know nothing about it." These are reasonable beings—expert in trade, and in their country fashions; but dead to whatever tends to their eternal welfare. They are very friendly and hospitable to strangers; but are ignorantly enemies to themselves. Lord! hasten the time, when this thick darkness shall be removed!

At Yongroo, I met three or four young women playing together, and asked them why they did not come to the House of Prayer. Their reply was as much as to say, "That is not our business. We do not know how to pray."—I asked, "Do not you wish to go to heaven when you die?" They answered, "No!"—"Suppose you die, what place do you go to?" "We do not know." May God, in mercy, dispel this darkness! Speak we to them of heaven, they know not about what we are talking. Tell them of the terrors of hell, they understand not what you mean. Say they must pray to God, they laugh at you. Speak to them of death, they think it a strange thing that any person should die, unless from being bewitched.

South Africa.**BETHELSDORP.**

(Within the Colony)

LONDON MISSIONARY SOCIETY.

THE Rev. Messrs. Campbell and Philip, the Society's Deputation to South Africa, describe the situation of Bethelsdorp as incorrigibly bad; and are of opinion, that the Mission should be removed to a spot more favourable to improvement.

Under date of Cape Town, Nov. 27, 1819, they speak favourably of the people at Bethelsdorp:—

Much good has been done. The Church consists of about 200 members; and there is, perhaps, as much piety among them as may be found among an equal number belonging to a Church in England, where attention is paid to the personal religion of the members. Besides the good which has been done in the conversion of sinners, a standard of morals has been established among the people as a body, and their minds and condition have been considerably improved.

On the celebration there of the Lord's Supper, they write—

How would the many thousands of Christians in Great Britain, who are interested in the cause of Missions, have felt, to witness such a gladdening scene as these poor Hottentots exhibited at the Table of the Lord. Could they have contrasted them in their former situation, in their sheepskin karosses, covered with filth, and in the lowest state of moral degradation, with their present neat, clean, decent, and devout appearance, when engaged in commemorating the Death of Christ, they would have thought themselves amply repaid for all their exertions, and would have felt a stimulus in the cause of Missions unknown before.

NEW LATTAKOO.

(Beyond the Colony)

LONDON MISSIONARY SOCIETY.

Death and Funeral of Classe, an old Hottentot.

THE happy departure of this old man was mentioned at p. 24 of

the "Survey." Mrs. Hamilton has given an account of the circumstances attending his death and funeral, which places the miserable condition of the Heathen, in a lively manner, before our eyes.

He was ill two weeks. About nine in the morning, I heard the women howl, as their custom is when any die. I thought he was dead. I went to his house, and found him still living. Our interpreter's wife begged that the women might be put out, as the noise disturbed him; but they flew like tigers at the man who went to put them out, but he got them outside of the hedge. They then made more noise than before: they tore their hair, and beat the ground with their karosses, howling and screaming most horridly.

When any person is sick, the doctor applies his mouth to his breast, and makes a snorting noise like a hog. This, they say, is to blow the Devil out, who, they believe, enters into the sick to deprive them of life. It appeared truly shocking—to see a man lying, to all appearance, dead, or breathing his last; and so tormented against his will.

We had full liberty to see him, as often as we would. He died about mid-day. While dying, some men pushed his knees up to his mouth.

As soon as he was dead, they tied him fast up in a net, and proceeded to bury him. The grave was a round hole, three feet diameter and six deep, in the form of a chair. After rubbing the grave with wild onions, they placed him in upright, as if alive. Two men went down into the grave: others handed the earth down in bowls, the men below putting it close and smooth round the corpse with their hands, picking out every blade of grass or stone. They fixed a branch of thorn-tree at his mouth, and another on his head. When the grave was full, every one helped to scrape the ground smooth: then, setting a bowl of water and roots on the grave, the men first washing their hands and feet and then the women, they formed themselves into a circle, and repeated a kind of prayer to the corpse, begging that he would not deprive them of rain, and they would give him all his goods and plenty of water. Then all sprang on the grave, with loud hissing and clapping of hands. An old woman then

brought his karosses and all that he had; and, holding them over the grave, said, "I have brought you your goods: here are your karosses, your weapons, your corn, beans, &c."—then, bringing an ox's leg bone, she said, "And there is your park-ox." The whole was concluded by pouring many pots of water on the grave, by direction of the rain-maker; and the women went away, howling as before.

Eastern Africa.

ABYSSINIA.

BRITISH AND FOREIGN BIBLE SOCIETY.

Letter of the late King of Abyssinia to Mr. Salt.

THE late King of Abyssinia, Itsa Takley Gorges, addressed, in Ethiopic, a Letter to Henry Salt, Esq. His Majesty's Consul-General for Egypt. Mr. Salt had forwarded to Abyssinia, by Mr. Pearce, with whom our Readers are acquainted, some copies of the Psalms, in Ethiopic, printed by the Society, and placed at Mr. Salt's disposal. The Letter was addressed to Mr. Salt, in acknowledgment of these Books. A fac-simile of this Letter has been circulated by the Society.

It is obvious that a compliance with some of the requests contained in this Letter would not fall within the province of the Society; and due allowance will be made for the Eastern figures of speech which occur.

May this Epistle, which has been sent by Pearce Nathanael, reach the Prince of Nobles and Priests, Salt. How is thy health, My Lord and Friend, exalted as heaven and earth? May the Lord refresh thy days! Amen, and Amen.

The Book of the Psalms of David is exceedingly good, and very beautiful—so say all the men of Ethiopia. It is, however, the custom in Ethiopia, with the Psalms of David, to have the Meditations of the Prophets (15 sections)—the Song of Solomon (5 sections)—and the Seven Daily Hymns to our Lady Mary, written with illuminated head-pieces. With the Psalms of David,

therefore, write those that are to be written; viz. The Fifteen Sections of the Meditations of the Prophets, Five of the Song of Solomon, and the Hymn of Mary.

With regard to the Book of the Psalms, which you sent me prior to this, it is said to be small, (i. e. printed in a small letter) though it is esteemed. There is, moreover, no red writing, with which they adorn and beautify all the Books of both the Old and New Testaments. In the same manner also make the writing of the Four Gospels in both red and black ink; that the men of Ethiopia may admire them; and that thou mayest obtain the salvation of the self-existing God, as Elias and Enoch did, for ever and ever, Amen.

This Epistle, which has been written by Wáhá Denghel, brother of Leësta, whom you loved, is, My Lord, to inquire after your health; from one who is desirous of your arrival, and speaks the word of truth, O Salt, prince of princes!

Remember me in your prayers, and love me; for I shall love you much: even as you have loved my brother Leësta. And may the Lord preserve you, both in your going out and coming in, henceforth and for ever, Amen!—(Psalm cxxi. 8.)

I, Wáhá, shall pray for your prosperity, though distant from you.

P. S. Maké cases for all the books, singly; for no one can suppose you unable: and all believe you to be the chief.

Mediterranean.

CEPHALONIA.

IONIAN BIBLE SOCIETY.

Formation of the Cephalonian Auxiliary.

AFTER the establishment, at Corfu, of a Bible Society for the Ionian Islands, of which we gave an account at p. 482 of our last Volume, Dr. Pinkerton proceeded to Cephalonia, where he succeeded in forming an Auxiliary Society for that Island.

From Argostoli, in Cephalonia, where he had landed on the 27th of July, he writes, on the 30th—

I lost no time in visiting the persons to whom I had Letters of Introduction, and in explaining to them the object which I had in view in visiting their Island. At the same time, I commenced the circulation of the Greek Pamphlet, which was read with avidity, and, together with a printed list of the Members of the Committee of the Corfu Society and copies of its Regulations, prepared the minds of the people, and paved the way for a similar Institution among them.

This forenoon, we had the pleasure of seeing from seventy to eighty of the most respectable citizens assembled in the Regency Hall, for the purpose of establishing the Cephalonian Auxiliary Bible Society. The Archbishop took the Chair; and, in an Address of nearly three-quarters of an hour, in Greek, explained to the Meeting the piety and utility of the object contemplated.

The Regent next spoke, in Italian; and very much to the purpose: after which the Regulations were read and approved. The Archbishop was elected President of the Institution. The Regent, the President of the Ionian Parliament, and the President of the Tribunal of Justice, were chosen Vice-Presidents; with a Committee of eight Directors, a Treasurer, and two Secretaries. A number of the Greek Pamphlets were circulated among the audience, and upward of fifty persons came forward and subscribed to the amount of 32*l.* sterling, as Members and Benefactors of the Society. Mr. Smithson, a pious Englishman, who happened to be absent when I arrived here, returned just in time to attend the business in the Town Hall, and was chosen one of the Secretaries. Captain Colthurst had rendered us very great services; and, having been chosen Treasurer, will exert himself to the utmost of his abilities to carry on the work.

The Archbishop sets off to-morrow morning, on a forty days' visit to his flock, in the different towns and villages of this Island, which is the largest of the Ionian Isles, and has about 60,000 inhabitants. He has taken a number of the Greek Publications and a Subscription-Book with him; with a view to make the cause of the Society known, and to add to the number of its promoters. He has farther given me his promise, that he will make proper in-

quiry respecting the want of the Holy Scriptures, among the Clergy, in the Schools, and among the Villages; so as to facilitate the labours of the Committee, and get their wants supplied as soon as possible. There are also prospects of great usefulness to the Committee here, among the neighbouring Isles, and even to the most distant parts of the Mediterranean, by means of the several hundred trading vessels which belong to this Island. The commencement of the work here, blessed be God! is very encouraging. Let us supplicate His Spirit to be poured out on this people!

ATHENS.

BIBLE SOCIETY.

Formation of the Society.

THE establishment of a Bible Society in the City of Athens will revive recollections in the minds of our Readers, which will render this event of no common interest to them.

From that city, under date of August 21, 1819, Dr. Pinkerton writes—

Accompanied by my kind Corinthian Host, I travelled across the Isthmus to a small place, consisting of a house and a few sheds, called Techries, on the Gulf of Ægina; where I procured a boat of three oars, to carry me to Athens.

A little after sun-set, we drew near to the Island of Salamis, which we left on the right; and, during the night, continued our course among the numerous and small Isles on the coast of Attica. About seven o'clock next morning we reached the ancient Piræean Harbour in safety.

I immediately proceeded toward Athens, in order to escape the extreme heat of the mid-day sun.

At the first sight of Athens, the birth-place of those Arts and Sciences, which have contributed so much to meliorate the condition of Europeans, and render their quarter of the world superior to all others, one is filled with sensations of wonder and regret. At the view of the Acropolis, the Academic Groves, the Temples of Minerva and Theseus, the Areopagus, with the surrounding moun-

tains of Hymettus, Pentelicus, Parnes, Ægaleos, and Cithæron, the mind retires into the ages of antiquity, and the memory brings up before it a multitude of images of the greatest men, and the grandest events recorded in Profane History.

But it is not in an Epistle of this kind, that I can indulge in feelings and reflections on these remembrances of Attic Greatness. I have a theme of a different kind; and one which is still dearer to my heart, than even that which I have now touched: I have news to communicate, which will fill your hearts with joy—ATHENS ALSO IS BECOME THE SEAT OF A BIBLE SOCIETY!

This was an event, which I dared not to anticipate before my coming hither; and which I did not even find myself at liberty to propose to a single individual, until the third day after my arrival. But the God, whose we are, and whom we serve in the cause of the Bible, can make all hinderances give way, and erect monuments of His mercy wheresoever he pleases.

The Athens Bible Society was formed yesterday. The Committee is composed of twelve of the most respectable men in the city—all Greeks. The Archbishop, though absent at Constantinople, was nominated President of the Institution; which honour, it is hoped, he will not refuse to accept. Mr. Logotheti, the British Consul, and Mr. Tirnaviti, were elected Vice-Presidents; with six Directors, two Secretaries, and a Treasurer.

The immediate sphere of this Society's usefulness includes Attica and Bœotia, with the neighbouring Isles of Eubœa, Salamis, Ægina, and others. The Directors seem impressed with the necessity and utility of making the Modern Greek Testament a school-book; and of supplying the Clergy, who are greatly in want of the Scriptures, both for their churches and their people, with the Ancient and Modern Greek Testament.

Allow me to recommend this newly-formed Institution to the benevolence of your Committee. It promises fair; but it is a tender plant growing out of a dry ground. Water it by your liberality; and let all, who feel for the ignorance and moral degradation of the Modern Athenians, earnestly pray, that the dews of Heaven may descend and nourish it.

Northern Asia.

SELINGINSK.

LONDON MISSIONARY SOCIETY.

Departure of Messrs. Swan and Yuille from St. Petersburg.

WE stated, at p. 32 of the "Survey," that Messrs. Swan and Yuille were to leave St. Petersburg, on the 27th of November, for their station. By a Letter from Dr. Paterson, we learn that this took place, and that they have entered on their journey under the peculiar favour of the Government.

Dr. Paterson writes—

They proceed with exactly the same advantages and the same recommendations, as our friends did this time two years. They have taken Letters to all the Governors and all the Post-Directors, in the chief towns, and an open Letter to all the Post-masters on the road: they have a free passport for horses, which saves them seven or eight hundred roubles, and a postillion to act as a guard and servant, from one direction to another, all the way. More could not be desired for them than what Government has, of its own accord, granted them. They are even ordered to be furnished with money to what extent they require, in case they run short before arriving at the place of their destination.

Prince Galitzin, and His Excellency Mr. Papoff, have been peculiarly kind to them; for which, both you and they are their debtors. When our friends expressed to the Prince how much they were indebted to him, he replied, that it was their duty to do all that they had done for them. Our private friends have not been less kind to them.

The eldest of the two Saisangs who have been engaged, at St. Petersburg, in the translation of the Scriptures into Mongolian, travels with them.

We regret to learn, that Dr. Paterson has sustained a heavy loss in the death of Mrs. Paterson. She was the sister of the Russian Admiral Greig, of Scottish extraction; and entered, with truly Christian zeal, into all Dr. Paterson's labours.

Favour of the Governor of Siberia to the Mission.

Mr. Stallybrass writes, from Se-linginsk, that he had received a Letter, in English, from His Excellency the Governor-General of Siberia, in which he says—

The object of your endeavours is of a nature so interesting and so grand to the religious mind in general, and in particular so dear to me, that every opportunity of assisting you is an acquisition to me. In the course of life wherein you are engaged, you will have to conflict with every sort of pains and privations, and I am fully aware of the laboriousness of your charge; but you are to draw your comfort from Him who hath said, *Lo! I am with you always, until the consummation of the world.* He is the strength of the feeble, and the might of those who have consecrated themselves to the propagation of his Name.

It would seem, from such communications as these, that the sentiments which animate the Noble Alexander are diffusing themselves most happily among those who represent him in the direction of the various parts of his vast Empire.

India.**PULO PENANG.***Death of Governor Bannerman.*

WE record the death of Colonel Bannerman, Governor of the Island of Pulo Penang, because it is a serious loss to Christian Labours in that quarter of the East.

On his return from attending the funeral of one of the Gentlemen attached to the Company's Service, he complained of a pain in the chest. The attack baffled all medical skill, and, after ten days, closed his active and useful life. He died on the evening of the 8th of August, aged 61 years. His remains were attended to the grave by an immense multitude—regretted by all; but by none more than the Missionaries at the Island,

whom he had uniformly patronised and encouraged.

Colonel Bannerman served long in the Madras Army. On returning home, he sat in Parliament for a short time; and was, for many years, a member of the Court of Directors.

The General Orders issued on occasion of his death, justly eulogize the deceased Governor, as one—

—whose zeal and anxiety to promote the public welfare were ardent and unceasing; and whose useful and honourable labours, marked alike by integrity and every manly virtue, were not confined to the sphere of this Presidency, but have been exemplified, and often publickly appreciated, during a period of upward of forty-three years, passed in the service of the Honourable East-India Company, in various stations of difficulty, honour, and responsibility.

But we think it the highest eulogy on Colonel Bannerman's memory, that, while so many who have witnessed the degradation of the millions of India for years are indifferent if not hostile to Christian Exertions among them, he carried back to those scenes of gross depravity and idolatry a lively feeling of the obligation and the benefit of such exertions. We know that he voluntarily tendered his services to the Church Missionary Society, to further any efforts which it might be in their power to make within the sphere of his future Government; and we see that he was the Patron and Friend of all such Labourers as lived within the reach of his influence.

CHANDERNAGORE.*Burning of a Young Betrothed Bride.*

NEAR Chandernagore, about twenty miles above Calcutta, a Female Victim was lately immolated on the Funeral Pile, under circumstances peculiarly affecting. The follow-

ing are the facts of this atrocious case:—

A young woman had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day. The relatives of both parties had arrived from a distance, to honour the marriage with their presence; and the circle of their friends already enjoyed, in anticipation, the festivities which the approaching day would usher in. On the preceding evening, however, the Bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the Bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord. A long debate was thereon held, between the relations of the Bride and the Priests, respecting the legality of the act; the result of which was, that, in such cases, the Shasters, considering the Bride as bound to her Husband by the vow which she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the Bride was led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended Husband!

MALDA.

BAPTIST MISSIONARY SOCIETY.

Native Customs rendered subservient to the Gospel.

KRISHNA, the first Native Convert under the Society, makes excursions, as he is able, from Malda, to the surrounding places. It is said of him, in the last Report—

On one occasion of this sort, he availed himself of a practice common among the Hindoos, who, in order to circulate pretended Revelations from heaven, write Letters to different persons, enjoining them, on pain of the wrath of the gods, to communicate these Revelations in the three next villages. "At Katavaree," he writes, "all the villagers were assembled, and they asked us what they should do with their gods. I told them to believe in the atoning death of Christ, and they would obtain salvation. They

then requested that I would give them some instructions from the Holy Book, and leave them in writing. I then wrote some passages from the Twelfth of the Romans—*Brethren! I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to God, which is your reasonable service*—and 'Whosoever believes in the atoning death of our Lord Jesus Christ, upon him the gods can have no power; but he shall obtain salvation.' I added, 'They into whose hands these instructions shall fall, after reading them, must copy and send them to the next three villages; or stand charged with the guilt, in the world to come, of the ruin of all those souls.'

CHUNAR.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF MR. W. BOWLEY.

OUR Readers will have seen, from the reports of Mr. Bowley's preceding at and near Chunar, which have been given at various times, that he has been unwearied in his affectionate and intelligent instruction of his countrymen. From his Journal for the greater part of the year 1818, printed in Appendix XI to the Nineteenth Report of the Society, we shall extract, under separate heads, some of the most important passages.

Hindoo Delusions.

Early one morning, a Blacksmith made his appearance under a Banian Tree, pretending that he was inspired by the Goddess Dabee. I accompanied several others to the spot; and found a great crowd round the man, with a Brahmin laying incense before him. On my speaking a few words, the Brahmin and others began to speak highly in his praise. I told them that several of them seemed to have combined together; and to have contrived this scheme to deceive the people, in order to extort money from them; and that if the pretender was found out in it, he would be put into the stocks. On hearing this, the man ceased from shaking his hands and moving his head. The officiating Brahmin tried to keep up his spirits; but without effect. He said, aloud, that the goddess was departed. This caused a

laugh among the crowd, and they acknowledged that it was no more than I had said. Within the last month, several people of this description have pretended to be inspired by the goddess; and have drawn hundreds and thousands to worship, and make oblations to them: and what is more strange, the pretenders have been of the meanest castes. The most notorious of all is a Cotton Carder, about eighteen miles from this place, in the Hills; who has ten or a dozen officiating Brahmins. Many hundreds, especially women, go daily from Chunar, with offerings.

My Copyist was met by a Devotee; who on observing him pass without paying the customary honour on such occasions, accosted him thus: "Pray don't you know who I am?" "Yes: Muha Raj [Great Prince, or Sir], I know you are such an one"—"Pray," said the other, "don't you see my badge?" "Yes, Sir: I see you have ropes," meaning his jetted hair, "about your head; and blacking," meaning the ashes, "on your face." This fired the Devotee, who said, "I shall consume you in an instant: don't you know to whom you are talking?" He said that he should be destroyed during the night; when his Disciples prostrated themselves at his feet, entreating him to forbear his wrath, and to compassionate the man.

One day, a "Mouno," or Taciturnity Devotee, who had made a vow not to speak, having his left hand stretched above his head, came to my house. He made signs, in reply to whatever questions were put to him. Seeing him little concerned for his soul, I told him, that, by such penance, he was only tormenting himself before the time; and that he would nevertheless have to answer for his sins; and that, by such acts, he would be found the greater sinner, as his conduct indicated that God was an austere master, and delighted in the afflictions of his creatures. But the poor man seemed quite unconcerned. He, no doubt, makes out a sufficient livelihood by this scheme. I seldom or ever meet an ascetic who is really sincere in his profession; but, on the contrary, the general run of this class of people, seem all for the belly, as if there were nothing beyond this life.

Favourable Indications among the Natives.

In the midst of the superstition and indifference and enmity of many
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of the Natives, others manifest a disposition which is highly encouraging.

In one of Mr. Bowley's excursions, he says, on his arrival at Sydpore—

At this place I was recompensed for all the opposition which I had met with heretofore. Hindoos and Mussulmans kept visiting me till ten o'clock at night, hearing me read the Psalms, the Romans, and the Hindee Tracts.

At first, the head Mussulman, with a sneer, said that he wanted the "Tootenameh" (a book of amusement), and not the Gospels. I told him that I had none but the Word of God to distribute. On hearing some portions of it, all present became serious, and earnestly begged for copies. I gave away all my books. Several Hindoos were compelled to go away without any. One of them was so eager for them, that he sent a man with me twenty miles, to procure for him a Tract and a Gospel. This man said, "Sir, the next time that you come this way, I shall not permit you to put up in a sorry inn; but you must come to my house." Oh, how I felt animated at this place! I could with great pleasure retrace my steps, and visit the villages on both sides of the Ganges.

On other occasions he writes—

Early this morning I went to the Pilgrims' Resort—saw four Devotees—had arguments with their Gooroo, or spiritual guide, who was an intelligent and free-spoken man. He would not admit that all mankind are sinners. I drew out a Hindee Catechism; and he and his disciples seated themselves about me. On coming to the declaration, that the whole sinful race of Adam were, for their transgression, cast out of God's presence, the tears dropped very freely from the Gooroo's eyes; and he acknowledged, that this actually was the state of all mankind. He promised to come to my house, to hear more of these things.

My Pundit has had some conversation with several Brahmins and others, on Hindoo Idolatry and the Christian Religion; and remarked, that the people begin to open their minds on the folly of image worship. One man told him, that he had been fifteen years making clay images of Siva daily, and wor-

shipped him; but really found no benefit from it, but grew rather worse, as he could not keep his thoughts collected. This he has done, in hopes that the god would appear to him, in a dream, or otherwise.

The Native Christians, however, afford Mr. Bowley more pleasure than he derives, as yet, from the state of the Heathen.

The very great encouragement (he says) which it pleases God to vouchsafe me, through the full congregations, together with their attentiveness, should not be wholly omitted: and though I cannot but lament the little that is apparently done among others, yet I am constrained to be thankful for what the Lord hath wrought among the Native Christians.

Of three Native Christian Women, who visited him, he writes—

One said that she had obtained four months' leave from her Husband, at Buxar, to reside at Chunar: but was afraid that she should not get through St. Matthew's Gospel in that time; and had it in contemplation to have her leave extended two months longer. She is now reading the Twelfth Chapter.

Another said, "Chunar is not at all as it used to be:—formerly, the Native, as well as the European Christians, spent their time in dissipation and folly."

The third said that she was formerly a Roman Catholic, and used to attend the Portuguese Church; but that, seeing the Native Christians take two directions to Church on a Sunday, she inquired the meaning of it. One, who attends here, told her, "O Sister, if you will but attend our Church, you will have your heart laid open to you from the Word of God, and you will understand every thing that is said." This excited a great desire in her to attend; but she found many obstacles from the people of her own profession." Her desires however increasing, she requested one to give her a call at Church-time. She attended; and was soon convinced, that she had, all her life-time, been like a dried stock, to use her own expression, fit only for the fire: but God, in great mercy, was gracious to her, in granting her to hear of his infinite love toward perishing sinners. Before this

she knew the names of the different Saints, but little or nothing of the dying love of Christ.

After Family Prayer they left us. These three are shining lights in the midst of their benighted neighbours.

Baptism of a Brahmin and a Moonshee.

Ram Narain, a Brahmin, assisted Mr. Bowley in revising the translation of the Gospels into Hindee. New wonders began to unfold themselves to him, every time that he read.

First, the Tilock, or Brahminical distinctive mark on his forehead, was obliterated. Then he began to join in the Family Worship. At length, he went and sat among the Christians at Church, took off his turban, and knelt down with them.

In Mr. Bowley's walks about Chunar for conversation with the people, Ram Narain kept close by his side. One asked him whether he believed in the Christian Religion. He replied—

I do not only believe in it, but have embraced it. I have traversed all Hindoostan; but never heard such wonders, and verily believe Christ to be the only Saviour.

His Mother falling sick, he instructed her, with great earnestness and attention, in the doctrine of Christ, and became himself the instrument of bringing her to the knowledge of the Saviour. She died, about a month afterward, in the full hope of the Gospel; having been admitted, by baptism, into the Christian Church. During his visits, his dying mother earnestly counselled him to separate himself from the Hindoos without delay.

A few days before his mother died, one brought him a "seedha," or day's provision undressed, which he refused, saying that it was wrong to accept it.—"You are not become a Christian yet: besides, your employer will not see you, nor hear of it—" "Yes," said he,

“Jesus Christ, who is omnipresent, will see it.”

He confessed to Mr. Bowley, that, for the first month or two after his coming to Chunar, he could not endure the doctrines of the Gospel; till, one day, hearing him speak on the subject of the Woman of Canaan, he felt the force of what was said, especially on her being content to be esteemed as a “dog,” rather than depart without obtaining her prayer. From this time, he began to consider that we are truly in a wretched condition; and determined to devote himself in the same manner to Christ.

Moonee Ulee, was a Moonshee, from Delhi, who came to Mr. Corrie, at Benares, for instruction. He visited Chunar, from Benares; and read the New Testament with Mr. Bowley and Ram Narain.

Mr. Corrie coming over from Benares to Chunar, to baptize Ram Narain and Moonee Ulee, the following impressive scene took place on the 2d of July:—

At ten all the Native Christians assembled, with a crowd of Hindoos and Mussulmans; it being understood that two Natives were to be baptized. Numbers stood without, for want of room. After the regular Service, and an Address by me from Isaiah lii. 14, 15, Ram Narain and the Moonshee came forward.

The Brahmin thus addressed the hearers:—“Behold! I declare before all, and let Hindoos and Mussulmans pay attention to my words, I have been on Pilgrimage to Jugger-nauth, to Dwarka-nauth, to Budee-nauth, and to the different Teruths (or Pilgrimages); but, in all my travels, I found not the true way of salvation, till I came to this place, and heard the Gospel; which, by God’s grace, has convinced me that this is the only way to happiness: and I truly believe and declare, before Hindoos and Mussulmans, that if they do not embrace the Gospel, the wrath of God will abide upon them, and they shall be cast into Hell.” On saying this, he drew out his Brahminical Thread, and broke it asunder before the people, saying, “Behold

here the sign of my delusion!”—and then delivered it to Mr. Corrie.

After him, Moonee Ulee, the Moonshee, thus addressed the people:—“Attend, Brethren, and hearken unto me. I was a Mussulman; and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Korán, and I have paid adoration at the tombs of Peers [Saints, or Spiritual Guides]. In those days, whenever I saw a Christian, my spirit was stirred up within me to slay him: but, on hearing the Holy Gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith, since I saw the Pentateuch and Psalms. To receive Christian Baptism I have come from Delhi. My mind has, moreover, been strengthened and established, by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation.”

After this, Mr. Corrie addressed the people from Matt. xxviii. 19; and then baptized the two Candidates—The Brahmin, by the Name of Keroul Messeeh, “Only Christ;” and the Mussulman, by that of Moonef Messeeh, “Eminent Christ.”

The Baptism of these Natives, particularly that of the Brahmin, was much noticed in Chunar. Mr. Bowley writes—

A Mabratta Brahmin, on beholding Keroul Messeeh, knowing that he had become a Christian, expressed much grief: alleging that he was the very image of the gods; and how could he think of abandoning himself as he had done? He replied, “You may say as you please, yet without Christ there is no salvation.”

BENARES.

BAPTIST MISSIONARY SOCIETY.

Rescue of a Female Victim from the Funeral Pile.

Mr. Smith, Baptist Missionary at Benares, addressed a crowd of people, assembled near that city, on occasion of a woman being burnt alive with the corpse of her husband.

At the close of the Discourse (he

writes) a Brahmin said, "Your Scriptures are quite contrary to ours, therefore I hope you will not speak much." After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flames touched her, she jumped off the pile. Immediately the Brahmins seized her, in order to put her again into the flames: she exclaimed—"Do not murder me! I don't wish to be burned!" The Company's Officers being present, she was brought home safely.

Mr. Bowley, who mentions this affecting case in his Journal, adds—

The Hindoos are now preparing to transport her to Juggernaut, there to end her days.

MIRZAPORE.

CHURCH MISSIONARY SOCIETY.

Great Opening for Labour at this Place.

MIRZAPORE is a large town, in the District of Chunar, on the south bank of the Ganges. It is one of the greatest inland trading-towns of Hindoostan; and consists of handsome European Houses and Native Habitations, with clusters of Hindoo Temples crowding the banks of the Ganges: seen from the river, it has a very lively and animated appearance.

Mr. Bowley visited this place, at the end of July, on the invitation of some of its inhabitants.

As I was going one day to the Bazar (he writes), six Hindoos, who came to a Wedding from Mirzapore, came to my house, saying, that they had heard that I went and taught the people in the Bazar: for that purpose they came to see and hear me. They all sat down; when I read and spoke to them from the Hindee Catechism, and of Adam's creation and fall; contrasting them with Hindoo Accounts. They liked it very well; and said, that if I would but go to Mirzapore, I should find many hundreds glad to receive such truths. One said that he was a Doctor, and gave medicines gratis to hundreds daily; and that if I would go over, he would get numbers to hear me, and he made sure that they would hardly quit me again.

The Native Doctor having, about a month afterward, written to Mr. Bowley, to say that he had prepared the minds of the people to hear him, Mr. Bowley, with his Pundit and other companions, visited Mirzapore. Of his proceedings there, he writes—

The Native Doctor having hired a house for me, we took possession of it. At three in the afternoon, he and several others led us to a Shop, where four roads met. The people encircled us. Here we sat and read from the Hindoostanee Catechism and Gospels, and conversed till six o'clock.

One man, in particular, distinguished himself as our chief opposer; and did all that he could to raise the brute creatures to an equality with Man. This man took up most of our time; while hundreds attended diligently to what passed, with astonishment. He found several opposers among his own people.

One man, with his hands clasped together, begged to know, whether I was a Brahmin, a Pundit, or a Sahib.

The Pundit also was engaged, in favour of Christianity. My Antagonist perceiving that he did not speak so decisively as he should, said to the people, that he was "half a partridge, and half a quail."

Many would have taken books: but I first tried them, whether they could read; and on this ground they were generally refused.

Early the next morning, on going toward the river; we met a Pundit preparing to read and expound the Shasters. I put a Catechism into his hand; which he read, and objecting to something, my Pundit entered into dispute with him in the Sanscrit Language. On the other trying to bind him down to the Vedas and Shasters, he said they were no criterion to judge by, when one instantly cried out that he was an Atheist. My Pundit replied, that sound reasoning was preferable to the Shasters; this fired them. Having thus spent about an hour, we left them. My Pundit telling the other that he must not expect salvation from reading and expounding the Shasters, the other Pundit said, in Sanscrit, "Do you follow the Muleteh"—(one who makes no distinction in company, and in meats and drinks, alluding to me). This is a

form by which they call Christians. All who passed this way stood to hear us.

After this, we went to the river-side, and thence to the Bazar. Meeting one with the Shaster in his hand, we stood in the street, and read and argued with him for about an hour. A great crowd gathered round, and seemed to like it well. One man reproved this Pundit for not asking me to sit, telling him they never spoke such words to the people. Feeling abashed, he requested me to sit down.

A Hindoo, returning from bathing, seeing the great assemblage of people, and learning what it meant, put his fingers in his ears, and ran past us with all his might, saying, "These words are not to be heard." The Lolla cried out, "Why do you run away from the words of salvation?"

At noon we all went to the appointed place. Several Devotees, my Antagonist of yesterday, and the Police Officer, together with great crowds, soon gathered round. We spent three hours with them, in reading from the Catechism, the Gospels, and the Epistle to the Romans; and in answering objections started against Christianity. They did not like to hear that neither Hindoos nor Mussulmans can be saved in their present faith. This excited some to oppose, and others to attend more earnestly.

The conduct of my chief opposer of yesterday was truly astonishing to-day. He had not a word to say in favour of his System; but, contrariwise, seemed to side with me in every thing, and gladly accepted of a Tract, and a copy of an Oerdoo Gospel, being a Persian Scholar. He earnestly entreated me, as did many others, for my manuscript Hindee Gospel, which of course I could not part with, but I told them that they should be supplied when it was printed. All who were present yesterday were astonished at the great change of the conduct of this man to-day, saying, that from a tiger he was become a lamb.

My coming here began to be rumoured about the City, though I did not see the tenth part of the place. The people seemed willing that I should remain here, for a week or a fortnight. Several came to our quarters; and argued, read, and took away books. Tomorrow, being Saturday, we must return. May the seed sown here, tend

to the glory of God and the good of souls!

On the third day Mr. Bowley returned to Chunar. He remarks on Mirzapore—

This is a most extensive field for Missionary Labour, and one where the seed of the Gospel has not yet been sown. I found crowds of hearers, of all descriptions, at any hour of the day when I chose to go among them.

ALLAHABAD.

BAPTIST MISSIONARY SOCIETY.

Hindoo Cruelties and Superstitions.

How much the healing power of Christianity is needed at this place of Heathen resort and cruelties, will appear from some of the atrocities which are there practised under the name of Religion. These statements occur in the last Report of the Society.

Two Mahratta Women arrived from a distance, to devote themselves to the River Ganges. In vain did one of the Brethren attempt to enforce on them the absurdity and delusion of their conduct. After worshipping the River, these Females entered a boat, with three others of the same caste, who most unfeelingly tied two earthen jars filled with water round the waist of each, and thus helped them to sink. Alas! how justly are the dark places of the earth described as *full of the habitations of cruelty!*

Mr. Mackintosh had lately an interview with a Gooroo, or teacher, famed for his austerities, who had expressed a desire to see and converse with him. "His looks," Mr. Mackintosh says, "were grim and dreadful—his face blackened—a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck—his ankles environed with a heavy chain and bangles: he wore no clothes, and his naked body appeared much emaciated. I asked him what was the object of his worship: he said four things, Air, Water, Earth, and Fire; and that he should mingle in these four elements after death. "Then," said I, "it appears that you have no future prospects. But why do you go through such penances, when you believe that you are to have no existence after this life? Surely you are taken in

the snares of Satan, deceiving your own soul, and feeding on ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances.' He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions."

The state of these poor unhappy creatures is rendered still more affecting, by the awful disease which has been raging among them, and which, it is supposed, has swept away not less than a million of victims to an untimely grave! "God is pleased," writes Mr. Mackintosh, "to send the axe hither now: numbers are hewn down daily by the stroke of death. I have been interrogated by the Hindoos—'Could you not devise something for the mitigation of this mortality?' I tell them, 'No doubt but by your cleaving to your idols, and forsaking the true God, you have incurred this plague.' One man replied, 'We have had more deaths since you came than before.' I said, 'You are more culpable now, after hearing the truth, for refusing to embrace it.' The Brahmins are now very busy in imposing on the inhabitants, by exacting offerings to satisfy Bhuvanee or Kalee. They often send a man to beat a drum through the streets, to draw the attention of the people; and then, with a loud voice, enjoin them to present so many pice, cowries, or flour to the goddess, to have the plague removed. As for drowning Hindoos at the junction of the two rivers, no one seems to care to prevent these shocking instances of self-murder. *Arise, O Lord, let not man prevail! Let the Heathen be judged in thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men.*"

Asiatic Islands.

JAFFNA.

(In Ceylon)

CHURCH MISSIONARY SOCIETY.

The Native Language of first Importance to a Missionary.

WE are induced to quote some passages on this subject, as it does not

seem, in all cases, to have been duly weighed by Missionaries, when first entering on their Stations.

In the Journal of Mr. Poor, American Missionary at Tillipally, under date of Oct. 7, 1818, he bears an affectionate testimony to his fellow-labourer:—

We have been favoured, a few weeks past, with the company of the Rev. Mr. Knight, Missionary from the Church Missionary Society. We have much reason to esteem him as a valuable acquisition to the Missionary Cause in this District. He has rendered me some important assistance in my Schools, as he is well acquainted with the theory and practice of the British System of Education. Mr. Knight is setting other Missionaries a good example, in acquiring a knowledge of the Native Tongue, before his mind is distracted by other concerns.

Mr. Knight acquired by his subsequent experience a still stronger conviction of the importance to a Missionary of a thorough acquisition, in the first place, of the native tongue.

Anxious to engage in active labours, he opened his house, soon after his arrival, for Public Worship; the zealous Malabar Minister, the Rev. Christian David, having engaged to preach there once a-week. Appearances were at first promising, but the people were soon drawn off by their own shows and festivals. He visited their villages; and collected there companies of from 30 to 50, at their temples, in their houses, or by the way-side. He opened a School, with very good promise; and was preparing to open others, when his labours were suspended by the ravages of the Cholera Morbus, which, at length, after traversing India, broke out with great violence in the Island.

Mr. Knight writes—

I was now deprived of every opportunity of doing any thing in my work; and was, therefore, compelled, quietly

to sit down, and to apply the more diligently to the study of the Native Language, the want of which I now could not but deeply deplore. I was at first too eager to be doing something in my work; and was unwilling, till taught by necessity, to wait till I should acquire the language. I am now convinced, that the best manner in which the Missionary can employ his time for the first twelve or eighteen months, is, to devote it altogether to this object.

NEGOMBO.

(In Ceylon)

WESLEYAN MISSIONARY SOCIETY.

Visit to a Kandian Village.

AT p. 60 of the "Survey," it was stated that Mr. Newstead, the Society's Missionary at Negombo, had passed the Kandian Borders. We shall now give some particulars.

After two days of difficult travelling, in the end of February of last year, he reached a beautiful village, named Rellegalla, and was hospitably received. He addressed a few of the Natives from John iii. 21; and afterward from Matt. iii. 2. He had several conversations with them on the establishment of a Christian School among them: to this they assented; and the School has been accordingly opened, and with good promise of success. The village is situated in a country of the most romantic and beautiful description. Mr. Newstead cherishes the hope of being able to establish a line of Schools from Negombo to Kandy.

I would not (he adds) be too sanguine—aware, from much painful experience, of the disappointments to which we are liable from many quarters in our work here: but, leaving the whole with the Lord of the Vineyard, after doing what on the whole appears to be for the best, I would wait, patiently wait, His blessing.

The place is nearly fifty miles from Negombo; but this I shall make no obstacle, if I may but succeed in the wish of my heart, to plant the Cross of my

Redeeming Lord in this region of the shadow of death, where, I believe, the Devil is more worshipped than Budhul. The very countenances of all the people are tinged with a melancholy gloom, resulting from this worship.

AMBOYNA.

LONDON MISSIONARY SOCIETY.

Destruction of Idols.

MR. KAM writes, under date of May 21, 1819—

When I lately arrived at a large Negery, or Village, the name of which is Lileboi, north-west from Amboyna, upward of 800 persons, in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout, they were carried out of the Negery, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the 136th Psalm.—This is the fruit of the Gospel of Christ.

Polynesia.

LONDON MISSIONARY SOCIETY.

Rev. S. Marsden's View of the Mission.

THE Rev. Samuel Marsden, who has taken the warmest interest in this Mission from the beginning, and afforded to it most important aid, conveys his congratulations to the Society on its success, in the following terms, under date of Parramatta, June 8, 1819:—

You will learn, with much pleasure, that Pomare is going on well, and has finished his immense building for the Worship of the True God. Last month, the Natives were to hold a grand Pentecost.

Nothing like this, as I have had occasion before to remark, has occurred since the days of the Apostles. The work is all of God. The Missionaries, humanly speaking, had no strength for such a work; although, in the discharge of their duty, they have endured hardships and privations which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them.

Many, even sober-thinking men, for years viewed the Mission to the Islands with contempt; and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. The Otaheiteans, king and people, have forsaken their gods, and cast them into the fire, because they were no gods. Their altars no longer stream with human gore—their infants are no longer murdered as soon as born—nor does the poor savage any longer remain without hope and without God.

The blessings of Divine Revelation, even on this side the grave, can never be duly appreciated. It is impossible for those who have never seen a Heathen near death, to imagine the terrible nature of his situation. He has no magnetic point, by which he may steer his shattered bark through the dark and stormy seas, that roll between the present and future world. A horrible darkness, a Satanic dread, an anguish such as guilt alone inspires, rack the tortured mind, more and more, as death approaches; while the frantic friends of the poor dying Heathen, yell, howl, dance, shout, and distort their features into a thousand horrid forms, to frighten death from his trembling prey! Now, blessed be God! Jesus says to the dying Otaheitean, *Fear not: I have the keys of death and of hell.*

Satan has lost so much of his dominion in the Islands, that he will never regain his former hold. The Otaheiteans are now furnished with *the sword of the Spirit, the Word of God*, by which they will be able to defend themselves from the common enemy. They can now read for themselves the holy precepts and precious promises of the Gospel, which will be their guide and consolation in life and death.

I do rejoice with the Society. I feel

thankful to Almighty God, for his mercies to these poor Heathens; for whom I can say, that I have often *travailed in pain*. The *incorruptible seed is sown* among them, which *hath and abideth for ever*; and, as God has manifested His power, and taken a people to Himself from among the Heathen, He will provide for them. He has blessed the Society's exertions, far beyond all our hopes. He has been on our side. *As workers together with God*, much still remains for the Christian World to do. The weakness of the instrument employed in forwarding this great work, must not discourage us. We must look beyond all second causes, to the Great First Cause; and, while we do this, we must use such means as are within our reach, and follow closely the openings of Providence.

North America.

UNITED STATES. COLONIZATION SOCIETY. SECOND REPORT.

THIS Report was delivered at the Annual Meeting, held, on the 9th of January of last year, in the City of Washington, and has lately reached this country.

A Colony in Western Africa determined on.

The Board have been occupied in procuring information, and in making measures grounded thereon, with reference to a Colony on the Western Coast of Africa, for the reception of the Free People of Colour of the United States. On this subject it is stated—

The Board had the satisfaction to receive, within the past year, from various sources, a mass of information, calculated to confirm the hopes and to aid the future counsels of the Society.

The recent Mission to Africa, which ended in the return of Mr. Burgess to the United States on the 22d of October last, leaves no further room to doubt that a suitable territory, on the coast of that Continent, may be obtained for the contemplated Colony, at less expense than had been anticipated.

For the grounds on which the Board have come to this conclusion, they refer to the Journal of

the late Rev. Samuel John Mills, written while in Africa, which is printed in the Appendix, and extends to nearly fifty pages. From this Journal we shall extract some information respecting Western Africa, in our next Number.

From the kind reception which the Deputation of the Society met with, both in this Country and in the Colony, the Board anticipate the future co-operation of benevolent men, and security to their Colony from maritime attack; while they add—

The friendly treatment which the Missionaries experienced from the Native Tribes and Chiefs of the country, their general character and condition, together with the earnest desire which the far greater part of them expressed for the immediate establishment of such a Colony among them, afford a like security against every other external injury which might have been apprehended.

In confirmation of these anticipations, the past history and present condition of the Colony of Sierra Leone are appealed to. Some account of this Colony is given in the Appendix; with various extracts from the Sierra-Leone Gazette, which have appeared in our pages.

Increasing Influence of the Society.

On this subject the Board state—

Continued assurances have been received, in the last year, of the readiness of many of the Free People of Colour in the United States to avail themselves of the contemplated Asylum, whenever a suitable territory for its erection shall have been procured. These assurances have proceeded from the most enlightened class of persons; comprehending individuals engaged in all the occupations of civil life, dispersed throughout the United States, and in sufficient number to form the basis of a respectable Colony.

To these assurances have been added the repeated declarations of several Proprietors, of their readiness to emancipate the whole, or a part, of their Slaves, whenever a suitable abode in

March, 1820.

Africa shall have been provided for them, on condition that they shall repair to it.

The forbearance of the Managers and Friends of the Society to excite, in the breasts of the Free People of Colour, hopes which might be hereafter disappointed, has deprived them, in some instances, of the means of correcting misconceptions of the origin and views of the Society.

It has been suggested to be an invention of the Southern Proprietor to rivet the chains of servitude on his Slaves; as, if the circumstances which accompanied the origin of the Society, the character of its Members, and their solemn and reiterated declarations, did not forbid so unfounded an imputation. It would not be more uncandid to ascribe to them a design to invade the rights of private property, secured by the constitution and laws of the several Slaveholding States, and to proclaim universal emancipation!

If, as is most confidently believed, the Colonization of the Free People of Colour will render the Slave, who remains in America, more obedient, more faithful, more honest, and, consequently, more useful to his master—is it proper to regard this happy consequence to both, as the sole object which the Society hopes to obtain? Is it a substantial objection to THIS, that, like every other effort to enlarge the stock of human happiness, it enlists in its favour the selfish, as well as the disinterested, affections of the heart?

The inference deducible from all such suspicions serves only to demonstrate, that the success of the wise and charitable purpose of the Society is assured by the irresistible appeal which it makes to the all-powerful sentiments of the heart—the most sordid and degrading, as well as the most benevolent and exalted.

The Board refer to the successful result of an Address made to the Citizens of Baltimore, which led to the formation of an Auxiliary Society for Maryland, as “a sufficient proof that all such objections have only to be openly resisted in order to be overcome.”

A few passages in a Report of a Committee of the House of Representatives of the United States, on a Memorial presented by the So-

ciety, will shew, from high authority, to what an extent the objects of the Society are obtaining public sanction.

In reference to the prosperity of the United States on retiring from the conflict of the last years, the Committee of the House observe—

A survey of such blessings naturally inspires a sentiment, the existence of which is illustrated, not only by the formation of the Society from which this Memorial proceeds—a Society embracing individuals of every religious and political denomination, and inhabitants of every State in this wide-spread Union; but by the almost unanimous proceedings of the Legislatures of Virginia, Maryland, Tennessee, and Georgia—either recommending or countenancing the same benevolent object.

It cannot be supposed that the liberal and enlightened policy which dictated the Resolutions and Acts of those particular States, is confined to themselves. Their neighbours, alike circumstanced, actuated by the same interests and feelings, will be conducted to the same conclusion, in relation to questions, not only of vital importance to themselves, but, in their remote bearing, of scarcely less moment to the stability and prosperity of the Union.

The Auxiliary Colonization Societies, which are daily springing up in other quarters of the United States, evince, that, if the feelings which animate them were local in their origin, they required only to be manifested, in order to awaken the sympathy and to secure the co-operation of the rest of America, in the attainment of their common object.

Proceedings of the Government with reference to the Society.

In our account of the Institution and first measures of the Society (see Vol. for 1818, pp. 348—350), we stated the introduction of the subject to Congress by a Memorial from the Society. The importance of obtaining the sanction and support of the Government is thus intimated by the Board:—

Notwithstanding the manifestations of public liberality, the Managers would be unfaithful to the trust reposed in them, if they did not intimate to the

Society, that the progress of any Colony which they may plant on the Coast of Africa will be precarious and unsteady, unless it be nourished by the resources, as well as countenanced by the authority, of the Federal Government.

The Board state the measures which have been taken to obtain the countenance of the Legislature; and enter at large, in the Report and the Appendix, into the advantages offered by Colonization in Africa, for enforcing the Laws of the United States against the Slave Trade.

The Report of the Committee of the House of Representatives already quoted, speaks strongly in favour of the objects of the Society. The following additional extracts from that Report will still further manifest their enlarged views on this subject:—

America cannot but sympathize in the wish to redeem from ignorance, barbarism, and superstition, a Continent of vast extent—spread out beneath every climate—embracing every variety of soil—and inhabited by a much-injured and degraded portion of the human race.

Your Committee cannot forbear to remark, that time is unceasingly aggravating all those domestic evils for which the Memorialists propose the only competent remedy; and that the most auspicious circumstances conspire, at present, to promote its successful application.

Europe, after passing through a war of unprecedented extent and calamity, enjoys a repose which she has rarely known; and which, for the honour of humanity, it may be hoped that she will be disposed to signalize by some act of distinguished generosity. She will not, surely, be content with a mere forbearance of further injustice, but seek to repair the wrongs which she has inflicted on an unhappy race of men.

The people of the United States have retired from the same conflict, to enjoy a prosperity which has never been surpassed in the history of the world.

The Committee of the House proceed, in the remainder of their Report, to urge, on various grounds, the support of the Society, under

obligations so plain, and at a juncture so inviting.

In January of last year, the Committee of the Society addressed a Letter to the Speaker of the House of Representatives, the Hon. Henry Clay, who is himself a warm friend of the Institution, and was Chairman of the Meeting at which it was formed. In this Letter they lay before Congress an account of the object and proceedings of the Society. We shall quote the principal part of this document:—

The present facilities for acquiring the requisite territory from the Native Tribes, in situations combining every advantage of salubrious and temperate climate with fertile soil—the pacific and humanized temper of mind prevailing among these Tribes—their existing prepossessions in favour of the expected Colonists from America—the actual settlement, in that part of Africa, of some prosperous, intelligent, and well-disposed emigrants from among the Free People of Colour in this country—and the state of general peace, so favourable to enterprises of benevolence and utility, wholly unconnected with any political schemes of territorial or commercial aggrandizement—all together form a conjuncture, which must prove decisive of the success of an immediate experiment. But upon any permanent continuance of so favourable a state of things, no human wisdom or foresight can calculate, with any reasonable certainty, if the present opportunity be not adequately improved.

It is now reduced to the single question, whether the undertaking shall be adopted and patronized by the Government, so as to become essentially national in its means and its objects—or whether its ultimate success is to depend on the responsibility and exertions of individuals, whose zeal and perseverance, unsubdued and unabated by difficulty, by delay, or disappointment, may be rarely counted on; but whose unprotected exertions and unaided resources, whether of power or of capital, must necessarily be contingent and precarious, if not in their ultimate effect, at least in the acceleration of the results.

It is now conceived to be apparent, that, with the adequate aids and sanc-

tion of the Government, the present generation cannot pass away without permanent, practical, and important benefits from the experiment—benefits which will be felt equally in our social and domestic relations, as in the advancement of the great objects of political and international morality, connected with the suppression of the Slave Trade; and this Nation has ever stood foremost in the most decided and vigorous efforts to abolish that opprobrious traffic.

From the Journals, kept by the Agents, of their proceedings and personal observations—with an abstract of collateral information, of unquestionable authenticity and great interest, collected by them from sources not frequently accessible to the general reader or inquirer—the Society has become possessed of many rare and valuable materials, not only for forming a more accurate judgment of the utility of the scheme of Colonization, but also for demonstrating how flagrantly and notoriously, and with what impunity, the Prohibitory Laws of the United States and of other Nations, in regard to the Slave Trade, are violated by their respective citizens and subjects. Some important hints also may be derived from these documents, for making the penal sanctions of those Laws more effectual: and there is good reason to conclude, that the establishment of such a Colony as has been projected by our Society; may prove an important and efficient adjunct to the other preventive checks provided by law.

The body of accurate and valuable information thus collected, will be found among the documents, which we now beg, Sir, through your kind mediation, to present to Congress.

This Letter was referred to a Committee of the House, and the documents ordered to be printed. This important subject is now fairly before the people and Legislature of the United States.

In reference to this appeal, the Board say—

If so many of the best interests, not only of the United States but of mankind, are to be promoted by the Colonization of Africa, may not the hope be confidently indulged, that the wisdom and patriotism of the General Go-

vernment will countenance the hitherto imperfect efforts of the Society?

Conclusion.

The numerous, respectable, and concurrent authorities to which the Managers have resorted, in their endeavour to acquire all the knowledge which is attainable of the Western Coast of Africa, have augmented their desire to liberate its wretched, but artless, docile, and amiable inhabitants, from the chains of Slavery and Superstition, in which the oppression and ignorance of so many ages have fast bound them. In the climate, soil, productions, and general health of this much-injured country, there is every inducement to a zealous prosecution of the experiment which the Society has begun.

That a Colony of the Free People of Colour of the United States may be planted and protected on the Western Coast of Africa, at little comparative expence, can no longer be questioned. Should it prosper in its future growth, the extent of the blessing to which that prosperity may lead—as it regards the civilization of Africa, the happiness of the Free People of Colour, and the number of Slaves in America—no human sagacity can either foresee or compute. It is the duty of man to obey the Divine Will, by labouring to achieve all the good within the compass of his limited capacity; and to trust, with humble but zealous confidence, for the success of his efforts, to the superintending providence of God.

DEPARTURE FOR AFRICA OF THE FIRST SETTLERS.

The American Government determined to check the iniquitous traffic of Americans in Slaves, have despatched, from New York, the *Cayenne*, a Sloop of War, to watch the African Coast. She was accompanied by a vessel chartered by the Society, and carrying out about eighty Free People of Colour, to form the intended Colony. The *Sherbro* will probably be the seat of this Colony.

The expedition was ready at the beginning of February; but was detained by the ice.

The Rev. Mr. Bacon is gone with the expedition, under an appointment from the Government,

to receive and provide for such Africans as may be liberated from Smuggling Vessels. He will act also as the Agent of the Society, in the establishment of the projected Colony; and is accompanied by several Assistants. Mr. Bacon was formerly an Officer in the American Army; but had been latterly at the Bar, and has been recently admitted to Holy Orders in the Episcopal Church. An ardent zeal, it is said, is in him tempered by prudence, and directed by true piety.

Another vessel will proceed, with Colonists, from the Chesapeake; but will not be despatched for some time.

BOARD OF FOREIGN MISSIONS.

Tenth Anniversary.

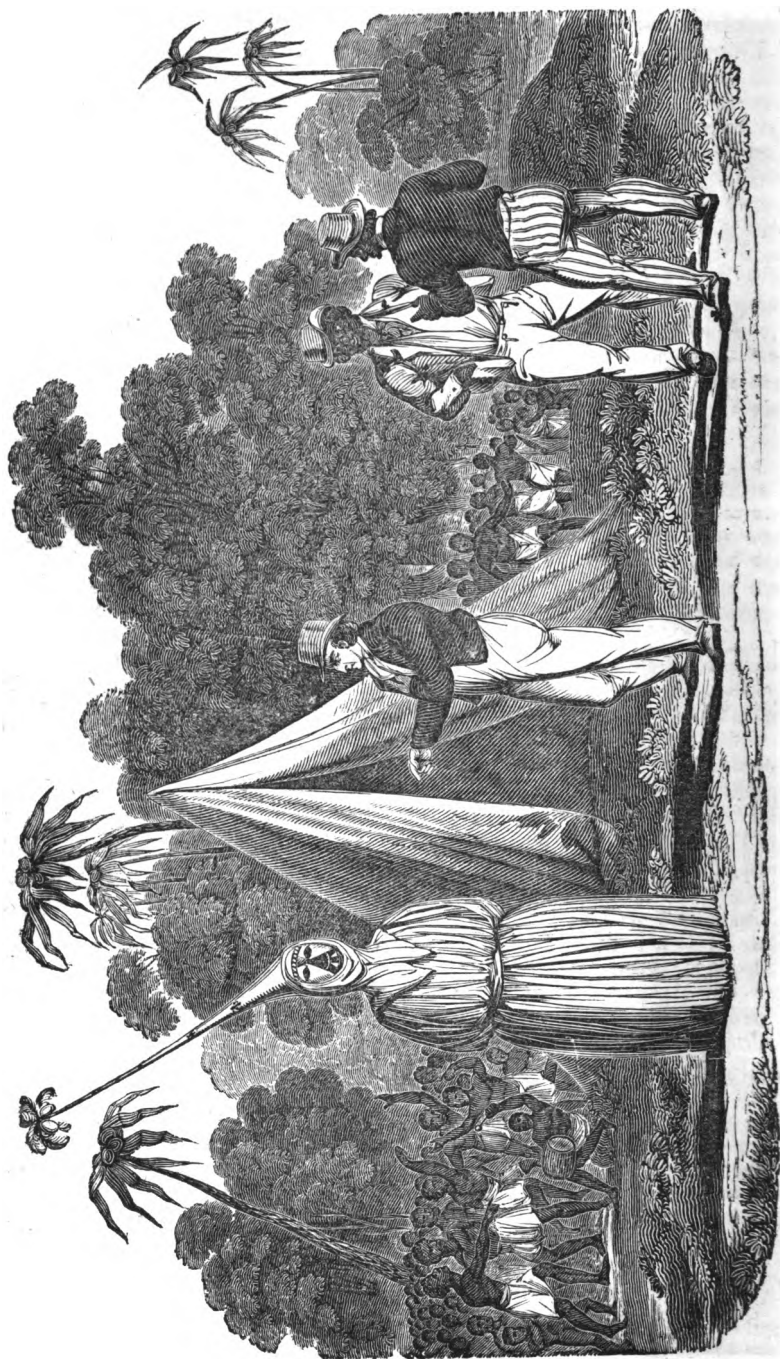
THE Tenth Annual Meeting was held in the Council Chamber of the State House, in Boston, on the 15th, 16th, and 17th of September, 1819.

The Rev. Dr. Lyman preached the Annual Sermon, in the afternoon of the 16th, at the Old South Church, from Isaiah lviii. 12.

The Reports of the Committee and of the Executive Committee of the Foreign Mission School were read at the Meeting. The first part only of the Report has yet reached us: the substance of it was given in the "Survey," under the heads of Bombay and Ceylon. Further particulars will appear hereafter.

A number of Corresponding Members were elected, for the purpose of enlarging the information of the Board, and obtaining assistance in its operations. Some of these Members reside in different parts of the United States, and others in foreign countries.

An honourable testimony was borne by the Board to the late Rev. Edward Warren:—and a Resolution was passed, that the Board would ever exercise an affectionate and provident care for the Widows and Children of such Missionaries



as shall have died in the service; and that the Committee should, accordingly, make such provision in these cases as would be consistent with the principles of the Missionary Cause, and adapted to the circumstances of the respective Stations.

The Eleventh Anniversary is to be held at Hartford, in Connecticut; to begin on the Third Wednesday in September, 1820. The Rev. Dr. Nott was appointed to preach; and, in case of his failure, the Rev. Dr. Proudfit.

Miscellanies.

THE DEVIL OF THE BASSAS, IN WESTERN AFRICA.

THE late Mr. Cates, with the Christian Natives, William Tamba and William Davis, travelled, as we stated at pp. 18 and 20 of the "Survey," down the coast from Sierra Leone, in the beginning of last year, as far as the Bassa Country. The extent of their journey was to the neighbourhood of St. John's River, which lies in about six degrees of North Latitude, a little south of Cape Mesurado.

At King John's Town, a few miles from the shore, they were very hospitably received. The aged Chief listened attentively, while the Scriptures were read and explained to him and his people. They were very willing that William Davis, who is a native of the country, should settle among them as a Teacher.

And greatly do these people stand in need of the blessings of Christianity. Superstition reigns here, as on other parts of the coast, with cruel tyranny over the minds of the multitude. It is customary, as among other tribes, to dress up some terrific figure, which the poor creatures are taught to believe is the Devil of their country—able and ready to inflict on them all kinds of injury, if he be not propitiated and obeyed.

A figure of the Devil of the Bulboms, near Sierra Leone, was given at p. 146 of the Volume for 1816. In the annexed Engraving is seen the figure of the Devil of the Bassas. In the person supposed to be holding a conference with this figure, the Engraver has given a tolerable likeness of the late excellent Mr. Cates, in the light dress in which he travelled down the country. His Native Friends stand behind him. In the back ground are the Natives, represented at those noisy revels which ac-

company the appearance of the Demon.

The nightly roarings of this Demon, with the drumming and noise of the people, had broken the rest of Mr. Cates and his friends. On the morning of their departure, they got a view of him.

The man who acts the part of Devil is dressed up in the manner shown in the engraving. A garment of dried grass or rushes covers him, and reaches to the ground. His arms and feet are concealed. A white country-cloth covers his shoulders. Round his head, and tied under his chin, are two or three cotton handkerchiefs. The face is frightful. The mouth and nose are black. Two large teeth project far beyond the lips. A row of coarse shells is bound over the eyes. On the head is a red cap, which reaches four or five feet in height, and is surmounted with a plume of feathers.

Sometimes this figure would move about in a stately style; and, at others, it would turn into all sorts of postures, and strike the plume of feathers on the ground; uttering a noise like that occasioned by blowing through a pipe, the mouth of which is immersed in water.

Mr. Cates offered to the King every inducement in his power to obtain possession of the habiliments of this terrific figure, that he might carry them out of the country; but could not prevail. The King said that the Devil belonged to the people, and that they would kill him if he let it go. He was evidently embarrassed by the request, and Mr. Cates therefore dropped the matter. We trust that the Light of the Gospel will, ere long, expose to shame these delusions of cunning and superstition.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY;

From December 22, 1819, to February 21, 1820.

(Concluded from the last Number,

COLLECTIONS.

[THIS head of "Collections" is meant for the acknowledgment of sums, collected by different Friends of the Society, to the amount of 2l. 12s. or upward, per annum. It is requested that, in future, the respective payments may be delayed till 2l. 12s. or upward can be paid at one time; as the want of room will probably render it necessary to omit, in this Work, the acknowledgment of smaller sums than 2l. 12s.]

Table with columns: Name, Present, Total. Includes entries like Hawes, Mrs. S., Berkhamstead; Hayne, Rev. W. E.; Henderson, Miss, Mile End; Hunt, Mr. (collected in the Manufactory of Mr. Storr, Harrison Street, Gray's-Inn Lane); I. F. and Friends; Jenkins, Mr. S. Craven St. City Rd. Lake, Rev. Edward, Worcester; Lamb, Mrs. Stretton, Rutland; Locke, Miss, Taunton; Malpas, Mrs. Knightsbridge; Malpas, Miss, do.; Merriman, Mr. London Bridge; Murray, Miss, Chelsea; Pritchard, M^{rs}. Kidderminster; Savage, Mrs. near Kingston; Sawkins, Mrs. Foot's Gray; Scott, Mrs. Chelmsford; Smith, Mrs. Little Moorfields; Stabb, Mrs. Foreway; Taman, Mrs. Oxford; Tiliard, Mrs. Bluntisham St. Ives; Trash, Mrs. Welwyn, Herts; Turner, Mrs. Walthamstow; Warr's, Miss, School, Colleshill; White, George, Esq., Hatham; Williams, Mrs. Moor Park, Rickmansworth; Williams, Mrs. Belmont House; Wilson, Rev. Mr. Laxton.

CONGREGATIONAL COLLECTIONS.

Table with columns: Location, Amount. Includes St. Mary Woolnoth, Lombard Street; Assistant Secretary; At several Churches, in Wiltshire and Gloucestershire; Deborough, Northamptonshire; Richard Kenney.

BENEFACTIONS.

Table with columns: Name, Amount. Includes Atkinson, W. Esq. Patrick Brompton, York; Childers, Miss, 96, Wimpole Street; Eves, Benjamin, Esq. Red-Lion Square; Hixon, Mr. T. E. Skelton, Cleveland; Missionary Prayer Meeting; Rutter, John, Esq. Mitcham; Vaillant, John, Esq. 14, Montague Street; Williams, R. Esq. M^p. Moor Park, Rickmansworth.

LEGACY.

Table with columns: Name, Amount. Includes By the late Mrs. Ann Dearnie, of Wilderness Row, Clerkenwell; Less Duty.

SCHOOL FUND.

Table with columns: Name, Amount. Includes By Berkshire Association; By Birmingham Ladies' Association; By Blythe and Billy Association; By Rev. Martin Boswell; By Miss Byron; By Chobham Association; By Clapham Association; By Guildford Association; By Hull & East Riding Association; By Rev. Edward Lake, Worcester; By L. H.; By Leeds Association; By Newcastle-on-Tyne Association; By Portsea Juvenile Association; By Shropshire Association.

From February 22, 1820, to March 20, 1820.

ASSOCIATIONS.

Table with columns: Name, Present, Total. Includes Bath (School Fund); Bedfordshire; Berkshire; Bradford (School Fund, &c.); Barton Latimer; Cambridge—Town, County, and University; Colsterworth, (Lincolnshire); Derbyshire, (Hayfield Branch); Devon & Exeter, (Hatherleigh Branch); East Moen, (Iants.); Gloucestershire, (Forest of Dean Branch); Hibernian Auxiliary; Islington Ladies, (Sch. Fund, &c.); Iver, (near Uxbridge); Kirby Lonsdale; Leicestershire, (Ashby Branch); Marg., (near Axbidge); Milborne Port; Nuneham and Baldon; Olney; Ossett, (School Fund, &c.); Richmond, (Surrey); Sedghill and Semeley, (Wilts.); Stafford; Winkfield, (Ship Fund, &c.); Workington, (Cumberland).

COLLECTIONS.

Table with columns: Name, Amount. Includes Bird, W. G. Esq. Lichfield; Birdvenue, Mr. N. Southampton; Byard, Misses, Princess St. Barbican; Campton, Mrs. Danny, Sussex.

BENEFACTION.

Table with columns: Name, Amount. Includes Miss Hankey, 18, Bedford Square.

LEGACY.

Table with columns: Name, Amount. Includes By the late Mr. William Haynes, of Oxford, 200l. 3 per Cent. Reduced, Stock.

SCHOOL FUND.

Table with columns: Name, Amount. Includes By Bath Association; By Bradford Association; By Devon and Exeter Association; By Islington Ladies; By Ossett Association.

SHIP FUND.

Table with columns: Name, Amount. Includes By Miss C. Ledyard, Winkfield, Wilts.

ERRATA.

Vol. for 1819, p. 534. The Country Annual Meeting of the Baptist Missionary Society was held at Cambridge, and not at Bristol. Page 29 of the "Survey." The Station at Constantinople should have been mentioned as connected with the Church Missionary Society.

Missionary Register.

APRIL, 1820.

Biography.

MEMOIR OF FUTIKA,

A BENGALIE CHRISTIAN, WHO DIED AT SERAMPORE, APRIL 25, 1808.

FUTIKA was born at a village named Mujgooree, in the district of Jessore, in Bengal. His father died when he was very young: he was a weaver, and a strict idolater: he used to pray to the gods to give him a son; but, before the birth of Futika, he had two daughters.

After the death of his father, Futika and his mother lived together. At this time, Futika disregarded Caste, in secret; and, under the idea of cultivating universal love, used to eat with all other castes who were of the same mind. Still, however, he worshipped Krishna, under the name of Huree.

His mother received from a Brahmin, as her Gooroo or Spiritual Guide, what is called an "Initiatory Muntra," which is an incantation, to be repeated in silence, as a sure means of salvation; but another Brahmin came to Futika's house, and constrained him to take a Muntra from him, contrary to the advice of his mother, who wished her son to receive the same spiritual teacher as herself. The words of this Muntra, which indeed Futika never understood, were "Ungu kilingu ungu shwuda ungu saviṭru mundulee." Some time after this, his mother's Gooroo came to their house; and flew into a dreadful passion, because Futika had received the Initiatory Muntra from another Gooroo. The whole family threw themselves at his feet, to appease him; and Futika ran and hid himself. Nothing could pacify the enraged Gooroo, till Futika came, and threw himself at his feet, and promised to receive the Muntra from him. Futika now took a second Guardian Deity, and a second Gooroo. After the Gooroo was thus pacified, he rose and ate with them.

These efforts to get disciples arise
April, 1820.

from the poverty of the Gooroo; whose means of subsistence depend on the number of his disciples: at each of whose houses he stays for a day or two at a time; taking away with him a present, according to the ability of the disciple.

After this, a woman gave Futika another Muntra to repeat, and he became her disciple: this Muntra consisted of certain words addressed to the earth, sun, air, and water.

Futika was next drawn among the Ghosparowites, who are followers of a man named Ram-doolala; and took another Muntra, called the "Soloanna (or perfect) Muntra," for which he gave 16 annas, or a rupee. The words of the Muntra are—"Kurta aooliya muha prubhoo amee tomaru sookhee chulee phiree, tilarddhu amee tomaru charanae a amee tonfaru sunge ahee; dohaee muh; prubhoo;" viz. "O sinless Lord, O great Lord: at thy pleasure, I go and return: not a moment am I without thee. I am ever with thee: save, O great Lord." The person who gave this Muntra to Futika told him, that, by it, he would be able to cure the most dreadful diseases.

In this way, Futika was carried away by different deceivers; finding nothing on which he could rest for salvation: and getting daily proofs, that all these people were only seeking their own profit by teaching lies; and that, while they pretended to teach others the way to heaven, they were themselves in the high road to hell.

Futika says, that he has attended meetings of those who worship the female deities, at which meetings men and women secretly set up a woman, as an object of worship, before whom a pan of liquor is placed, and a number of ceremonies performed. At length the persons present,

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both male and female, drink off a pot of spirits, each man becoming a Shiva, and each woman a Doorga (that is, as the God Shiva and the Goddess Doorga); and conclude the meeting by indecencies, which delicacy forbids to be mentioned.

He also attended meetings of persons of different castes, followers of the god Krishna, when the worshippers, at the close of the ceremony, eat together, and mix in play indiscriminately—the men becoming Krishnas and the women Radhas (the name of Krishna's principal mistress), and commit every abomination.

This forms a faint sketch of the RELIGIOUS life of a Hindoo Idolater. In this state, a Scripture Tract, written by the converted Native, Pitambura, found Futika. Futika also got another tract written by Brother Ward: this was the tract which Pitambura first obtained, and which was the means of bringing him to Serampore*.

At the time that Futika obtained these tracts, a friendship had taken place betwixt him, Dweep-Chundra, Kanaee, and Kanta. He used to call these persons, and his mother and sister, and make them sit down to hear these books. Bhaanee, his sister, however, did not like the thought of leaving her idols, and she used to attend very reluctantly, while Futika was reading about Yisoo Khreest (Jesus Christ).

At length Futika could wait no longer; but was determined to find out Serampore, where the persons lived who gave away these papers. He and Dweep-Chundra left their village, at the time when the people were going to a great assembly of idolaters, at Ugrudwipa.

On arriving at Serampore, nobody would give them the needful information; and they proceeded to Calcutta, having heard that a gentleman there was the person who was giving away Scripture Tracts in Bengalee. This person's door-keeper took them by the neck, and turned them out of the yard. This was a sad disappointment; as they expected that the persons, who had proclaimed the love of Yisoo Khreest, would have taken them into their bosoms.

Mortified and discouraged, they returned to their village, without a far-

thing to bear their expenses. Here they worked, for some time, to collect a little money, to make another attempt.

After some months, Dweep-Chundra got a situation, in another part of the country. Futika saved a rupee and twelve annas, and Kanaee a rupee and four annas: Kanta was not able to save any thing. At last, however, they left their home, and came to Serampore, when they inquired where the new Shaster was printed. The people whom they asked only abused them—asked them if they were come to sell their caste; if they were perishing for want, &c. A Brahmin, whom they asked before the door of the Mission-House, did all that he could to make them afraid and ashamed. Kanaee and Kanta were almost persuaded to return back, till Futika reproved them for their cowardice; asking them whether they had not renounced their caste a hundred times in secret, and whether, in fact, they (Futika, Kanaee, and Kanta), though they now ate together, were not of different castes! While they were disputing with this Brahmin, Krishna-Prisada happened to be going out of the Mission-House, and asked what they were disputing about. Futika told him. With the utmost joy, he took them by the hands, brought them into the house, and fetched them something to eat, while another Brother fetched Futika a draught of water.

All was new and very wonderful to these inquirers; but Futika's mind was, he says, filled with love and satisfaction. Indeed it is difficult to give his description, in the cold language of England, of his state of mind before he saw the Missionaries, while meditating on his bed upon the love of Christ in giving his soul for sinners; and after he had found the Missionaries, and had sat down, looking with surprise at them surrounded with the Native Converts. Futika and his companions stayed five days; and then went home, promising soon to return.

After some time, Futika returned; and, after staying two months, was baptized, and returned home. He, however, soon came back again; bringing with him his friends Kanaee and Kanta, who were next baptized.

Futika's mind was now so taken up

* See page 76 of the Number for February.

with the contents of the books which he had with him, that he almost forgot to eat, and his neighbours began to persecute him. The neighbouring Brahmins and others went to the head-man of the village, complaining against Futika, that he had drawn Dweep-Chundra, Kanaee, and Kanta after him; and would, at this rate, draw away all the neighbourhood—and that these persons did not mind caste; and besides, there was something in the books which they read, that unaccountably stole away the mind, and unfitted it for every thing. Futika's mother and sister were also against him. The head-man of the village hearing this, collected a mob, who went to Futika's house on the Lord's Day, while he was at prayer, bound his hands, and dragged him into the road; while the whole village, men, women, and children, hissed at him, and treated him with the greatest rudeness. Futika's mother, sister, and nephews were now in the most dreadful state of distress, thinking that he would be murdered. His uncle went to soften the mob; who, however, hissed at him, and asked him if he was become Yisoo Khreest also. They threw dirt and dust on Futika; and daubed him all over with cow dung, with which they stopped up his eyes and ears. They offered him deliverance, if he would promise to worship the gods like his forefathers, and forsake Yisoo Khreest. Futika entreated them to forbear asking him such questions.

While he was in this state, and while his mother and family were in an agony of distress, Futika describes his mind as filled with the love of Christ, and as being delivered from all shame and fear.

The mob destroyed his Bengalee Testament, and all the Tracts in his house; and he was kept tied up to the pillar of an idol temple, for several hours. In the evening, when they were tired of punishing him, they promised to liberate him, if he would give security that he would worship Christ no longer. Not giving this, a man jokingly said, "I am his surety," and liberated him. Kanaee and Kanta fled. The mob declared that if they could find them, they would feed them with dung.

Futika next brought Dweep-Chundra, and afterward his mother, to

Serampore, where they were baptized*.

At length the Serampore Brethren, wishing to place a Native Brother or two at Dinagepore, made an offer to Futika; who, after some days, consented to go. He went, therefore, to sell his little property at Panjee, and take leave of his sister and neighbours. Brother Ward, before his departure, reminded Futika of the importance of saving his sister and her children, if possible, and rescuing them from a death in idolatry. Hitherto Bhanee, his sister, had been stout against the Gospel: but her mother being at Serampore, Futika and her two sons being now about to leave her, most likely for ever, she was cut to the heart, and followed Futika, with other relations, out of the village, crying and wailing in the most shocking manner. Futika turned about, and again addressed her on this way of salvation. She relented, and promised to go with him; when Futika, full of joy, turned back to the village, where she arranged her affairs, and then came with her brother to Serampore.

While this sister continued at Serampore, and after her departure to Dinagepore, she continued without any gracious change; but after she returned again to Serampore, her mind became affected with great concern after salvation, and she was baptized. After her baptism she walked consistently, till she was seized with the dysentery, under which disease she lingered three or four months.

During her illness, and especially in the latter part of her life, she gave to Brother Ward and others much satisfaction, though

"She linger'd shiv'ring on the brink,
And fear'd to launch away."

A few days, however, before her death, she seemed anxious to depart, and expressed her firm faith in Jesus. She seemed very sensible of her own vileness; and was frequently calling on the Saviour for forgiveness, and to take her to himself. One day, she took hold of the hands of her two children, and putting them into the

* Dweep-Chundra's mother one day thanked Futika for rescuing her son from a state of the deepest pollution; and, most likely, from a premature and violent death.

hands of Brother Ward, committed them, or rather gave them, to him.

Bhanee died on the 11th of November, 1807; and was buried, the same day, in the Brethren's burying-ground at Serampore.

Futika came down from Dinagore with a disorder on him, which never was removed: this was the "bos," accompanied by a slow fever. Sometimes he was rather better: but, for many months before his death, he could never be said to be well: yet, in all these months of trial, he never appeared to think worse of the Gospel*, nor was his faith in Christ at all diminished.

A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the Brahmins and others employed in the printing-office, warning them against perseverance in rejecting the Gospel. Seeing this, Brother Ward was led to conjecture, that perhaps Futika had not long to live, and that he was bearing his last testimony for God to these hardened rebels. Such proved to be the fact: for, in a day or two afterward, this Brother was taken ill, and every one who saw him foretold his speedy dissolution.

At this time two persons, a man and a woman, were at the Bengalee-School, seeking Christian Instruction. One evening, in particular, Futika, though at this moment his fever was very violent, was endeavouring, with peculiar earnestness, to bring them to Christ. One of the Native Brethren entreated Futika to spare himself, as his illness appeared to threaten his life: yet this afflicted Native Christian could not be persuaded to desist from recommending Christ to his countrymen, notwithstanding at the moment he was almost burnt up with fever.

One evening, Brother Moore, when attending on the Bengalee Prayer-Meeting, asked Futika respecting the state of his mind. He expressed his unshaken confidence in Christ.

* The mother of one of the Members, who lately put an end to her existence on account of the severity of her pains in a long-protracted illness, used to impute her afflictions to the anger of the idols whom she had left.

On the evening before his death, he sent for Brother Ward; who found the symptoms of death on him, but Futika was still cheerful. He was talking to his mother against worldly-mindedness †, and urging her to be ready for death. Brother Ward, not being able to stay long, went home; and returned between nine and ten o'clock. Futika was still worse: yet he was sitting up. Brother Ward sat down before him. This dying Brother then began a brief history of his life. He set out with the coming of the Missionaries into the country with the Gospel in their hands, and went on to his own reception of it; his taking his nephew by the hand, and spreading the good news through the villages near his house. This nephew had learnt a few Gospel Hymns, and used to sing them at the places where Futika sat down to talk about the Gospel. Futika went on with his story, till he began to talk about Dweep-Chundra, who had lately gone back to the world, and he urged the Brethren to seek to recover this wanderer.

With all this detail, which had been interrupted again and again by want of breath, and by the weakness accompanying dying moments, Futika, at length, was overcome.

Brother Ward, after a short pause, now asked Futika respecting his prospects and his hope of salvation. Collecting all the breath he could, with peculiar force and emphasis he said, "I have not a doubt of obtaining salvation by the death of Christ." Brother Ward asked him if he had any uneasiness about leaving the world. He replied, by quoting, *Blessed are the meek: for they shall inherit the earth—Blessed are the pure in heart: for they shall see God:* and then added some very just reflections on the vanity of the creatures.

The Native Brethren sat up with him. About one o'clock, Roop asked Futika whether they should sing. He replied in the affirmative; and they continued singing, till they had nearly exhausted the whole stock of Hymns in the Bengalee Hymn-Book.

† When Futika was returning from his village in Jessore, after selling his little all there, he made a vow on the road to give up what ready money and ornaments he had as a gift to the Church. Some time before his death, he fulfilled this vow; but his mother steadily opposed him in it, keeping back part of the money.

At five or half-past, they sung the Hymn, the chorus of which is, "Full salvation by the death of Christ;" after which Krishna prayed, when almost immediately our Brother's happy spirit left the body—wafted to heaven as it were by the blessed sound, "Full slation by the death of Christ."

In the evening, the body was carried by the Brethren to the Mission Burying-ground, and interred there among other deceased Members of the Church.

Futika was naturally of a warm and ardent temper: on his first convictions, he entered into the Gospel with his whole heart; nor did he ever swerve from it, nor flinch when it was to be defended. Before the most learned or the most audacious of the Brahmins, he was the same. He avowed himself a Christian. He exhibited to them, in broad and undisguised language, the infamous actions of their own gods; and then would shew them the love of Christ, and the way of salvation by Him. He would say—"I have gone into all your ways of folly, sin, and shame. I have tried them all. I know where you are; and now I tell you, there is no way to heaven but Jesus Christ."

Futika's zeal in recommending the Gospel, is a pleasing trait in his Christian character. He was the instrument of bringing Kanaee, Kanta, Dweep-Chundra, his own mother, sister, and two nephews, under the means, all of whom, except the two latter, have been baptized.

Futika's general walk also was very consistent: excepting some quarrels with his sister before her baptism, his conduct was exemplary; and these quarrels were, no doubt, in a great measure, the fault of his sister.

His faithfulness under persecution deserves also to be recorded.

It was a circumstance for which his Brethren ought to be thankful, that Futika was so particularly favoured, in his last ten days, with that gracious frame of spirit, which made his heavy afflictions appear light and momentary.

Putting all these facts together, who can help admiring the riches of God's grace; in the conversion, per-

severance, and blessed death of this man, who was once an enthusiast in idolatry! This grace will particularly appear, if we think of the former state of such a person.

There are many obstacles in the way of the salvation of every man; but, to all these common obstacles, add those which are in the way of every Hindoo, arising from his caste*—his ignorance—the influence of friends—his prejudices—his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation: and then say, Is not every converted Hindoo eminently a monument erected to the honour of our Saviour? No doubt it appears much more easy to a Hindoo Female, to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with a European.

But, that we may still more admire the riches of the all-conquering grace of Christ in the conversion of Hindoos, let us remember, that every power and faculty of the mind, and all the members of the body, of such a converted Hindoo have been baptized into idolatry. His mind is filled with the impure stories of the gods; and all his old modes of thinking and reasoning are interwoven, like net-work, with every decision of the mind. He can scarcely think at all, except through the medium of the system in which he has been nourished. His hands have been employed, in assisting him to repeat the names of the gods; or have been stretched out in indecent motions and gestures, in the dances before the idols, or in making images. His feet have been employed, in carrying him to idol places or temples, or in dancing before the gods. His eyes have been inlets to a thousand abominations, and to impressions from the idolatrous figures stuck up wherever he goes. His ears are full of the sounds of the names of the gods, their actions, and of the ceremonies of their worship. His tongue, like the pendulum of a clock, has learnt to move regularly in the service of the idols; and the

* A Hindoo alone knows the meaning of the word *caste*.

sounds in the mouth of a parrot are not more habitual than the names of his deities in his mouth. He has the scars and marks of idolatry indelibly imprinted on his flesh*, and which he must carry to the grave with him. All that he hears, and sees, and practises after conversion, is

* Some Hindoos have idolatrous marks made in their flesh; and others have scars arising from piercing their sides and backs at the worship of the god Shiva, at the festival called the Churuka.

new; and, to his old nature and habits, very strange: nor can he see all the reasons for them, as he could have done, if he had been taught from his infancy to think and reason on religion, by the metaphors, ceremonies, history, and doctrines of the Bible. Well may conversion in all cases, but especially in such a case, be called a new creation, and a Hindoo Christian a new creature, in Christ Jesus!

Proceedings and Intelligence.

UNITED KINGDOM.

BRITISH AND FOREIGN BIBLE SOCIETY.

Supply of Merchant-Seamen.

In the Report of the City of London Auxiliary Society, delivered at the Mansion House Nov. 4, after stating that, previous to the preceding Anniversary, the Merchant-Seamen's Auxiliary Society had supplied above 1000 vessels, containing 16,000 Seamen, with copies of the Scriptures, the Committee add—

Within the last ten months, 645 vessels have been visited and supplied, containing 9717 Seamen, of whom 8438 are able to read, and who have been furnished gratuitously with 452 Bibles and 1372 Testaments; while 266 Bibles and 117 Testaments have been sold, at half cost-price, to Seamen in the foreign trade; and, in little more than three months, 330 Bibles and 172 Testaments have been sold at reduced prices to Seamen in the coasting vessels.

Papal Opposition and Co-operation.

We unite these apparently contradictory words, because the Opposition of the Roman Hierarchy to the circulation of the Protestant Scriptures, is leading to an increased distribution of their own Version, which countenances no material error in Christian Faith or Practice.

From Rome, under date of Sept. 18, 1819, the Pope addressed a Cir-

cular Letter to the Irish Prelates, against what he denominates "Bible Schools," enjoining that all the Youth be carefully kept away from them. He complains, that into these Schools the Directors "introduce Bibles, translated into English by the 'Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the Orthodox Faith."

It is strange that the Pope was suffered to commit himself, by bringing a charge so notoriously unfounded; as it is well known to be a fundamental law of the Bible Society, from which it has never deviated, that it shall circulate, in the languages of the United Kingdom, only the Authorized Versions.

The Irish Prelates seem, however, to be divided on the subject of the Scriptures: one of them has issued a Circular in entire accordance with that of the Pope; while another has addressed a Charge to his Diocese, in which he not only enjoins the perusal of the Scriptures, but states that the Catholic and Protestant English Versions do not essentially differ from each other.

A Meeting of Catholics and Protestants was held, in Dublin, on the 22d of December, the Earl of Meath in the Chair; when a Society was formed for the circulation of the Catholic Version of the New

Testament, without note or comment; and it was resolved that 20,000 copies should be immediately printed for the use of the Catholic Schools.

SOCIETY FOR THE PROPAGATION OF
THE GOSPEL.

Anniversary.

THIS Anniversary was held on the 18th of February. The Sermon was preached at the Church of St. Mary-le-Bow, by the Lord Bishop of Oxford, the Hon. and Rev. Dr. Legge, from 1 Thess. iii. 11. *Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.*

A Board had been held in the Vestry before the commencement of Divine Service; which was resumed after the Sermon, on the retirement of the Lord Mayor, Mr. Sheriff Rothwell, and the other Aldermen—the President, the Archbishop of Canterbury, in the Chair.

The Report of the Proceedings during the year having been read, a communication was made by the Bishop of London respecting the Slave Population of Cape Town, in the Colony of the Cape of Good Hope. Our readers have been before informed, that there are ten or twelve thousand Slaves at Cape Town, for whom little or no religious instruction is provided; (See p.288 of the Volume for 1818;) and they will rejoice to learn, that, in addition to the care which the Society will take on itself, of providing, to the utmost of its power, the Settlers at Algoa Bay with Clergymen, the Board have resolved to send a Missionary to the Slaves at Cape Town. His Majesty's Ministers have engaged to support the measure, and to grant to the Missionary the same additional stipend as is given by Government to the Society's Missionaries in the North-American Colonies.

Some account of the state of

these Slaves will be found under the head of South Africa, in a subsequent page of this Number.

At this Meeting, the Treasurer reported, that the sum total which he had received from the Collections in pursuance of the King's Letter exceeded 43,000*l.*

Formation of Winchester District Committee.

At a Meeting of the Winchester Diocesan and District Committee of the Christian Knowledge Society, held at Winchester on the 4th of January, it was resolved—

That the Society for the Propagation of the Gospel in Foreign Parts having, for more than a Century, co-operated with the Society for promoting Christian Knowledge, and the Ministers and Members of the Church of England, in diffusing genuine Christianity, has a strong claim on the exertions and support of the Members of this Committee, as well as on every Member of the Established Church.

A Committee was accordingly formed, under the name of the "Winchester District Committee of the Society for the Propagation of the Gospel in Foreign Parts."

This Committee is entirely identified with the Diocesan and District Committee of the Christian Knowledge Society.

CHRISTIAN KNOWLEDGE SOCIETY.

Increase of Missionaries to India.

COMMUNICATIONS have been received from the Bishop of Calcutta, on the state and prospects of the Society's East-India Mission. His Lordship is of opinion, that not fewer than Seven effective European Missionaries are required, in order to the due discharge of the duties of the several Stations; and that the Society should therefore have not less than Eight Missionaries in its service, that the supernumerary may be ready to render occasional assistance, wherever wanted. The Bishop adverts, also, to the inade-

quate amount of the salaries hitherto paid to the Society's Missionaries; having been deprived, in consequence of the increase of the East-India Company's Chaplains, of various pecuniary advantages which they were accustomed to receive from Europeans in return for Ministerial Services, they can now scarcely be said to have the means of a comfortable subsistence.

In consequence of this communication, it has been resolved to increase the salaries of the Missionaries now in India; and to raise the number of Missionaries, who are at present only Five, in the proportion recommended by the Bishop of Calcutta, as soon as fit persons can be procured for that purpose.

Counteraction of Infidel Publications.

In the Number for December, pp. 533 & 534, we stated the appointment of a Committee for providing Tracts to counteract blasphemous and infidel publications.

In pursuance of this object, the Society has opened an Office at No. 21, Fleet Street, for the sale of its publications, and more particularly of such Tracts as the Committee shall adopt for the present purpose; and upward of Fifty Booksellers, in London and the vicinity, have been furnished with Books and Tracts, as Agents of the Society.

A correspondence has also been entered into with the Diocesan and District Committees of the Society, soliciting their co-operation; and, more especially, that of the Committees which are formed in the Districts that have been most infected with the poison of Infidelity. This call has been attended to with zeal and promptitude; and the District Committees of Birmingham, Chester, and many other places, have taken effective measures to awaken the attention of their respective neighbourhoods to the claims of the present crisis on their exertions and liberality, and to give an extensive

circulation to the Society's Tracts throughout their respective districts.

Thirty-four New Tracts, adapted to the exigencies of the present times, have been published; and, of those and the other publications of the Society, upward of 400,000 have been issued in the last three months. More than 5000*l.* has been subscribed in aid of this object; besides the Collections made by the Diocesan and District Committees, to defray the expense of circulating Tracts in their respective neighbourhoods.

The Special Committee have made particular inquiries respecting the extent to which the late diffusion of Infidel Principles has prevailed; and have been highly gratified to find that a large portion of the Kingdom may be considered as free from the infection. The Manufacturing Districts in the North of England and in the Western Parts of Scotland, present, as might be expected, a very different aspect. Zealous and persevering efforts are indispensable, in order to check, and, with the blessing of God, to suppress, in those quarters, the growing spirit of irreligion. In the vicinity of Glasgow, an awful change has taken place in numbers of the labouring people; who have abandoned those views of Religion so prevalent in Scotland, for the wild and wicked fables of Infidelity.

CHURCH MISSIONARY SOCIETY.

Seventh Anniversary of the Bristol Association.

THE Anniversary of this Association was held, as usual, at the end of March. The Preachers, on this occasion, were, the Rev. Daniel Wilson, the Rev. J. W. Cunningham, the Rev. Thomas Mortimer, and the Assistant Secretary of the Society. The Rev. T. T. Biddulph also preached twice for the Society. The Secretary was prevented from

attending by the pressure of the Society's business.

The Annual Meeting was held on Thursday, the 23d of March, at the Great Room in Princes Street; Arthur Foulks, Esq. Treasurer, in the Chair. The room was quite filled.

The Resolutions were severally moved and seconded by General Prole and the Assistant Secretary—the Rev. William Day and the Rev. Joseph Stephenson—the Rev. T. T. Biddulph and the Rev. Thomas Mortimer—the Rev. J. W. Cunningham and the Rev. James Olive—the Rev. James Boak and the Rev. William Knight—the Rev. John Hall and the Rev. Daniel Wilson—and the Rev. Fountain Elwin and the Rev. T. T. Biddulph.

The following, among other Resolutions, were passed on this occasion. We insert them as calculated to suggest proper topics for Resolutions at other Anniversaries.

That the exertions of the Parent Society in India continue to excite our warmest feelings of thankfulness to God: as it is evident that the work of Christian Education is making accelerated progress; and that the Everlasting Gospel is gradually diffusing itself, by means of British Missionaries, Native Teachers, and the distribution of the Bible and Prayer-Book in the Native Languages—

That although the revival of the Slave Trade in Western Africa, and the death of some of the Missionaries, have unhappily checked the benevolent exertions of the Society in that quarter; yet this Meeting discover ample cause for rejoicing, in the benefits conferred on the Liberated Negroes in Sierra Leone, by Christian Education and the Preaching of the Gospel: and they trust that the blessing of God, thus manifested on the patient and persevering labours of the Society's Missionaries, will prove an earnest of more extensive good to the interior of that country—

That this Meeting derive the strongest encouragement to support the measures of the Parent Society in the Medi-

terranean Mission, from the success which has hitherto attended the efforts of the Rev. William Jowett and the Rev. James Connor, as appears by the interesting communications from those Gentlemen, which have been inserted in the Missionary Register—

That this Meeting fervently implore the Divine Blessing on the patient and self-denying labours of the Society's Missionaries in New Zealand: and, while they view, with pleasure, the prospects of ultimate good which are opening there, are reminded of their obligations, under God, to the judicious and benevolent assistance afforded to that distant Mission by the Rev. Samuel Marsden, Principal Chaplain of New South Wales.

The sum raised by the Association, in the last year, amounted to 1846*l.* 3*s.* 9½*d.*; and upward of 650*l.* was added at this Anniversary. The friends of the Society in this City still maintain, as is evident, their ardent attachment to its cause.

Fourth Anniversary of the Colchester and East-Essex Association.

SERMONS were preached at St. Peter's, Colchester, on Sunday Morning, the 9th of April, by the Rev. Robert Cottam, M. A. Sunday Evening Lecturer at Christ Church, Spital-fields; in the Afternoon, by the Rev. William Marsh, Vicar; and, on Tuesday Evening, by the Assistant Secretary of the Society: and, at St. James's Church, on Sunday Evening, by Mr. Cottam.

A Meeting of the Colchester Ladies' Association was held on Monday Evening, at the New Room in the Red Lion Walk: and, on Tuesday Morning, the Annual Meeting of the Association assembled in the same place; the Hon. Lieutenant-Colonel Gardner, Vice-President, in the Chair.

The Report having been read by Mr. F. H. Newell, the Secretary, the Meeting was severally addressed, by the Assistant Secretary

of the Society; by the Rev. Messrs. Newman, Storry, Burgess, Bull, Bryan, Walker, E. Pemberton, and Marsh; and by Mr. Boutflower. Mr. Marsh, in conclusion, took an able review of the remarks of those who had preceded him, assigning to each Address an appropriate character, and urging a practical application of what had been stated, in an increase of exertions and prayers. The Collections amounted to upward of 105*l*.

Second Anniversary of the Hereford Association.

On Sunday Morning, April the 10th, the Rev. Henry Gipps preached in his own Church of St. Peter, for the Society; and, in the Evening, the Rev. Henry Biss, M.A. Fellow of Worcester College, Oxford.

At the Annual Meeting, on Tuesday, in the Shire Hall, the Rev. T. T. Biddulph, of Bristol, communicated much valuable information. Mr. Gipps was in the Chair. The Meeting was also addressed by James Hare, Esq., and the Rev. Messrs. Rogers, Biss, Eckley, Morris, Williams, Loyd, and Mountfort.

In the Evening of Tuesday, Mr. Biddulph preached at St. Peter's, from Rom. x: 13—15.

The Collections amounted to 65*l*. 14*s*. 6*d*.; and the Remittances of the Year to 389*l*. 1*s*. 9*d*.

Second Anniversary of the Forest-of-Dean Branch Association.

On the Evening of Tuesday, April the 11th, the Rev. Fountain Elwin, of Bristol, preached at Weston-under-Penyard; and, on the 12th, at Trinity Church, in the Forest.

The Meeting was afterward held in the School Room; the Rev. Robert Strong, President, in the Chair. In the Resolutions which were passed, the Meeting expressed its thankfulness for the opportunity afforded of joining in the blessed

work of attempting to evangelize the Heathen World—congratulated the Association on the accession to it of Three Parishes, since the First Anniversary—and urged the duty of fervent Prayer and searching of the Scriptures, with Christian Fruitfulness, in all who profess to seek the salvation of others.

On Thursday, the 13th, Mr. Elwin preached at Little Dean; and, on the 14th, at Brampton Abbots.

Heavy rain prevented the attendance of numbers: the Churches and Annual Meeting were, notwithstanding, well attended. Some of the Colliers of the Forest gave a striking proof that the Missionary Spirit is in full vigour among them, as they worked the whole night of the 11th, that they might be able to attend the Sermon and Meeting on the 12th.

The Collections amounted to about 32*l*., and the Contributions of the year to 190*l*. Out of the box of the little Foresters, kept in their School Room, the sum of 6*l*. 0*s*. 1*d*. had been received in the course of the Year.

WESLEYAN MISSIONARY SOCIETY.

Baptism of two Young Cingalese.

OUR Readers were informed, at pp. 125 and 126 of the last Volume, of the arrival of these Young Men in England; and that they were placed under the care of the Rev. Dr. Adam Clarke, at Liverpool, with good promise of improvement. The hopes cherished respecting them have been happily realised.

At their Baptism, which took place on Sunday the 12th of March, Dr. Clarke gave the following account of them:—

The eldest was born near Point de Galle; and was sent to the celebrated Temple of Matura; when about six years of age, where he received his instruction, not only in his maternal language, but also in the Patois Portuguese, the Pall, the Tamul, and the Sanscrit. Having

passed through the proper forms, he became Gannunanxie, or Priest; and, in process of time, Theerunanxie, or High Priest: and had, previously to his coming to England, been constituted High Priest in the temple of Doodana-heveh, near Galle.

The younger was born near Colombo, entered the Temple at about the same age, went also through the usual forms, and was made Gannunanxie; and was for five years Theerunanxie, previously to his leaving his native country, his family, and his gods, and was High-Priest in the same Temple with the former. His mind is also highly cultivated, in all the learning of his native country.

They are cousins-german; and are of the second class, called the Carava Class; the first being the Goigama: but these two classes are so near in point of honour and respect, that they often mingle in social intercourse; and the several families of each not unfrequently intermarry—a circumstance peculiar to those two classes.

The Translation of the New Testament into Cingalese fell into the hands of these two Cingalese; who, having naturally curious and inquiring minds, read it with great care and attention, and were deeply struck with the character of our Blessed Lord; and, from His history, were led to contemplate Him as the most wise and benevolent of Beings. Their attention thus roused, they inquired and sought deeper still into the truths of our Holy Religion; and, in proportion to their inquiry, so was their belief of Budhuism shaken.

Still, however, they could not see, for they examined and perused this translation of our Testament together, how they could, without subjecting themselves to privations and hardships, make any profession of their growing attachment to Christianity while in their own Temple; but the desire to know it yet more fully, induced them to wish to visit that happy country, where they knew it was the Established Religion, and of which they had formed the highest conceptions.

Hearing that Sir Alexander Johnston was about to return to Europe, they agreed to request him to allow them to accompany him to England. They had no personal acquaintance with that Gentleman; but they knew his character: they saw the interest which he took in the melioration of the civil condition of

their country: they knew him as the first establisher of our noble English Trial by Jury in Ceylon; and the pains which he had himself taken to acquire a knowledge of the Tamul Language, in order to the impartial administration of justice. To this Gentleman they went; he treated them with his known politeness and tenderness; but could not, on their explanation of their wishes, find any motive sufficiently powerful to justify him in taking the proposed step, knowing but little of the men: he therefore refused. Again and again, they urged him; but he as constantly refused to grant them their request. After the ship which was to convey Sir Alexander Johnson and his family was under weigh, these two Priests, undaunted in their resolution even by such great obstacles, put off in a boat and joined the vessel, without having had an opportunity of bidding adieu to their parents and friends. They found, however, a kind reception from Sir Alexander, who protected them on their voyage from all insult, and supplied their wants; but, at the same time, put their resolution and sincerity to the strongest proof. He took care to pay them no particular respect—they ate of the most homely fare, and slept on a mat, &c. All this they did without one complaint, so great was their thirst for spiritual instruction—going in quest of a religion of which they knew so little; and yet were willing, for its sake to relinquish their honours, glee lands, parents, and country.

On their coming away, they consulted an old and very learned Priest, concerning his opinion relative to the comparative merits of Budhuism and Christianity, from whom they received this singular answer: addressing Dherma, who had proposed the question, he said, “O Dherma, the religion of Budhu is the Moon, but the religion of Jesus is the Sun.”

Of their improvement in knowledge, Dr. Clarke stated, that—

In reading, they had gone beyond what could at all have been expected for the time; and can read, and in general understand, the Bible and Testament. Though they had previously known nothing of writing, (their own being a sort of engraving, with a steel point upon the talipot leaf,) yet they can now write well in English, and have

gone through a general course of common Arithmetic, and have acquired a good notion of the principles of Geography and Astronomy.

On their religious knowledge and state, he observed—

Of the grand PRINCIPLES of the Christian Religion, they have a clear and accurate knowledge. From idolatry and all its concomitants, they are completely saved; and believe, most conscientiously, the whole System of Divine Revelation. Their favourite doctrine of Metempsychosis, or Transmigration of Souls, they have totally abandoned; and he firmly believed that they had not remaining the slightest vestige of their ancient religious prejudices, nor the slightest DOUBT concerning the truth of Christianity.

Their hearts, also, had experienced a powerful change. They loved prayer and the reading of the Holy Scriptures: and often experienced gracious influences of the Divine Spirit on their minds, though frequently cast down respecting their religious state, and especially at their supposed slow advances in religious knowledge and feeling—deploring the sinfulness of their own hearts, of which God seemed to have given them a clear discovery; leading them into all the chambers of the House of Imagery, and shewing them the idols set up in the heart against the worship of the true God.—Ezekiel viii. 7—10.

These Young Men had long and earnestly desired to be received into the Christian Church by baptism; which was now, therefore, administered to them. The whole Service was very solemn and impressive.

The eldest earnestly requested that the name of his Christian Instructor might be prefixed to his own; and he was accordingly baptized Adam Sirrah Goano Munhi Rathana. The youngest, wishing to take the name of his Patron, Sir Alexander Johnston, was baptized Alexander Dherma Rama.

Journey of Messrs. Bunting and Watson, in Cornwall.

The Rev. Jabez Bunting and the Rev. Richard Watson, two of the Secretaries of the Society, visited Cornwall in February. Besides

preaching in the principal places in the different Circuits in that District, they held Public Meetings in Penzance, Camborne, Helston, Falmouth, and Truro. Colonel Sandys gave affecting details of the superstitions of India, of which he had been an eye-witness; and the Rev. W. Davies, who had been a Missionary at Sierra Leone, arrested the attention of the people by lively descriptions of the superstitions of Africa, and the deplorable condition of its inhabitants.

Departure of Missionaries.

Mr. Close has lately sailed for Madras, Mr. Kay for South Africa, and Mr. Parkins for Antigua. These Missionaries are all married.

UNITED BRETHREN.

In a late Number of the "Periodical Accounts" of the Brethren's Missions, a more distinct view is given than we have before met with, of their Resources for the support of these Missions. To a Statement on this subject by Mr. Latrobe, a Letter is subjoined, addressed to the Brethren's Congregations by the Synodal Committee. We shall abstract the substance of these official documents, as they shew the just grounds on which the Brethren appeal, on behalf of their work among the Heathen, to Christians more favourably circumstanced than themselves.

SOURCES OF THE BRETHREN'S FUND.

These are three-fold—the Contributions of the Congregations, the productive Labour of the Missionaries, and the efforts of Auxiliary Societies.

Contributions of the Congregations.

It will appear from the following extract, with what zeal the Congregations entered on this work:—

When, in the year 1732, the Brethren first undertook to establish Missions in the West-India Island of St. Thomas and in Greenland, little more was necessary, and indeed, from the poverty of the community, possible, than to give to those worthy men, who devoted themselves to the cause, a few shillings (literally, a few shillings), to pay for the little that they might want on their WALK from Herrnhut to Copenhagen—friends by the way supplying them with a meal or a bed. Private individuals then furnished the means of their outfit and passage.

As it pleased God to give stability to their undertaking and to bless their labour, the means of prosecuting the work, even with the greatest frugality, would soon have failed, had not Count Zinzendorf, with that unbounded liberality, with which he devoted himself and all that he possessed to the cause of God in the world, supplied the deficiency. But the continued increase of the Missions, and many pressing calls for their further extension, by degrees rendered both him and several of his rich friends, especially in Holland, unable to bear the weight of the expenditure; even though they were then supported by collections throughout the Congregations of the Brethren, the latter having increased, both in number and ability. Poor as they were, the Brethren, from a sense of the vast importance of the work committed to them, by being made instrumental to the conversion of the Heathen, were ready to obey every call, and to go forth in dependance on God, relying solely on His aid.

Labour of the Missionaries.

Some other resource, beside the Contributions of the Congregations, was therefore necessary. On this subject it is stated—

They soon found, that even the most liberal Contributions from their own body would not be adequate to the maintenance of so many Missions; and therefore, formed a plan of making them, as much as possible, independent of such support. This could be done, only by the Missionaries themselves endeavouring to supply their own wants by the labour of their hands; for which they had the example of the Apostle: and Brethren were soon found, who

were willing to devote their talents, skill, and labour for the benefit of the Missions. Thus, some went to the Danish West-India Islands, others to the Dutch Colony at Surinam, some to Tranquebar and the Nicobar Islands, others to Egypt and the Cape of Good Hope, chiefly with a view to establish trades—not for their own profit, or to return with a handsome capital, honestly acquired and easily accumulated by skilful workmen in distant colonies; but to throw their earnings into one common stock, for the general support of the Mission in which they were employed; being also, when called on, and as God gave them grace and ability, willing to assist in the spiritual labour; even as those Brethren, who were purposely sent to teach and instruct, were likewise ready to lend a helping hand, wherever their assistance could be useful.

The Lord laid a special blessing on this cordial co-operation, entered into with a single eye to the benefit of a cause so precious. In some places the plan succeeded so well, that its benefits extended even to other Stations, where a similar mode of support could not be adopted. Before the late wars, the Missions in Surinam and the Danish Islands maintained themselves; but the distresses of the times have considerably lessened their means. In the English Islands, the experiment has, generally speaking, failed, owing to various causes; the opinions and prejudices of the Planters being likewise against it.

Auxiliary Societies.

In the year 1742, a "Society" was formed by some Brethren in London "for the Furtherance of the Gospel among the Heathen," with a view to assist in the Missionary Work; chiefly by caring for the lodging, maintenance, and outfit of Missionaries passing through London to the different Stations under British Government. This Society came into full activity, when a Mission of the United Brethren to the Coast of Labrador was proposed by the British Government and commenced in the year 1764. Finding no other means of keeping up a communication with the Missionaries stationed among the Esquimaux on that inhospitable coast, to whom every necessary of life must be supplied from Europe, a Company of Brethren undertook to fit out a ship,

to be sent annually with the necessary provisions and stores for their use. With a view to support the expense of the vessel, a bartering traffic was carried on by the Company with the Esquimaux visiting the Settlements, a Brother being appointed in each to manage that concern. After a succession of years, various considerations prevailed, to dissolve the Company, and make the whole a concern of the Committee of the Society. By the blessing of God, the Society has been enabled, though often under very discouraging appearances, to take the whole charge of the maintenance of the Labrador Mission off the hands of the Synodal Committee, from the time of the Missionaries arriving in England; and likewise, on some occasions, to contribute to the wants of other Missions: but regrets, that it is not enabled to extend its aid to more of the Brethren's Stations, especially to these under British Government.

The Mission among the North-American Indians was always an object of the care of our American Brethren, who, in 1787, formed a "Society for the Propagation of the Gospel among the Heathen," which regularly meets at Bethlehem in Pennsylvania; and a Branch-Society, at Salem, in Wachovia. Their exertions and contributions toward the maintenance of the Missions, both in Canada and in the territories of the United States, have considerably relieved the heavy burden of these Missions on the Synodal Committee.

Not long after the renewal of the Brethren's Mission at the Cape of Good Hope, the Brethren's "Society for the Propagation of the Gospel" was instituted at Zeyst, in Holland, in the year 1793; and undertook, as far as they were rendered able by the contributions of their Dutch friends, to provide for the expense of that Mission. They have exerted themselves to the utmost of their ability: and, though the late war had almost paralyzed all their efforts, and the Cape has now become a British Colony, they are yet actively engaged in rendering every assistance in their power; and furnish occasionally part of the means of supporting the Mission; its internal resources being unequal to cover the whole of the expenditure.

MANAGEMENT OF THE FUND.

The Fund, thus raised, is under

the direction of a Committee, appointed, by the Synod of the Brethren's Church, to conduct their Missions. Whatever deficiencies may remain, after the Contributions of the Auxiliary Societies and the balances of trades carried on in the Missionary Stations have been taken into account, the Synodal Committee endeavour to supply from the Contributions of the Congregations.

AMOUNT OF THE FUND.

The exact amount of the Income and Expenditure of all the Missions of the Brethren cannot well be ascertained, as each Auxiliary Society keeps separate accounts; nor can the balance of all the different trades carried on be collected with accuracy.

Some judgment may, however, be formed, from a statement of the Receipts and Disbursements which passed through the hands of the Synodal Committee in the year 1818.

The Receipts of that year were as follows:—

Collections from Congregations and Friends	L. 1545	10
Benefactions, chiefly in England and Scotland	4035	10
Legacies	683	13
Balance from the Danish West-India Islands	940	0
By different Courses of Exchange	6	17
	<u>L. 6511</u>	<u>4</u>

The Expenditure of the year was as follows:—

Greenland	L. 718	10	7
Labrador	105	5	11
North American Indians	918	4	4
West Indies	2681	9	3
South America	190	10	11
South Africa	1124	18	3
	<u>L. 5197</u>	<u>7</u>	<u>3</u>
Pensions to Superannuated Miss.	L. 748	11	3
Pensions to Widows of Mission.	317	10	3
Education of 66 Child. of Miss.	851	15	7
	<u>L. 1919</u>	<u>17</u>	<u>3</u>
Sundry Expenses	787	14	0
	<u>L. 7324</u>	<u>18</u>	<u>0</u>

In this statement of Expenditure, but a small part of the charge of the Labrador Mission seems to have passed through the accounts of the Synodal Committee.

On this Statement, the Synodal Committee make the following remarks, in a Letter addressed to the

Congregations, and dated Herrnhut, Aug. 10, 1819—

It appears from the statement of our accounts for 1818, that our expenditure has amounted to 783*l.* 18*s.* 2*d.* An increase in the disbursements of last year was occasioned by the establishment of the New Settlement on the Witte Revier in South Africa, of a second Missionary Station in St. Kitt's, and of a fourth in Antigua.

On a calculation of the average expense of our Missionary Establishments for the last ten years, the annual expenditure was 6846*l.* 13*s.* 4*d.*; nor can we expect that the charges will be smaller in future, if the work is to be carried on to the same extent.

To raise so large a sum from year to year, is far beyond our own strength: for it appears, that, for the last ten years, the average Annual Contributions of all our Congregations was no more than 1300*l.* 13*s.* 4*d.*—a sum amounting scarcely to one-fifth of what is requisite, and not even sufficient to cover the expense of the maintenance of superannuated Missionaries resting in different Congregations, and of the Widows and Children of such as have departed this life at their posts.

On these considerations, we cannot but be filled with astonishment and thankfulness, when we contemplate the mighty support granted unto us by that Lord, whose work it is, and to whom alone we ascribe its continuation and prosperity. He has again, in the year past, sent us such an abundant supply, that we have been enabled to meet the greater part of the expense incurred. Yet you will see, by the annexed statement, that our Disbursements have exceeded our Receipts by 1323*l.* 13*s.* 7*d.* Some Annuities having lately become extinct, this deficiency is brought down to 810*l.* 16*s.* 3*d.* which yet remains uncovered.

The extraordinary help thus afforded has arisen from hence, that the Lord has stirred up many Brethren and Friends in other Denominations, who honour His name and are desirous of spreading the Gospel among the Heathen, to come to our assistance. This has been more particularly the case in England and Scotland, from whence we have received the most generous aid, by very liberal Contributions from many Individuals, Associations, and Societies, who have

kindly noticed, and taken share in, our labours. We are the more disposed to acknowledge this timely aid with the deepest gratitude, as those persons who wish well to the cause of God on earth, have so many calls made on them in their own connexions and from different quarters, that we should not be surprised if they were to overlook our feeble attempts. We entreat the Lord to reward with his richest blessings these kind Benefactors; and to grant them to rejoice, with us, at the success of all that great work, which, with united efforts and in His strength, we are anxious to promote.

STATE AND PROSPECTS OF THE MISSIONS.

On these points, the Synodal Committee bear the following testimony:—

As to the internal state of our Missions, it is with humble gratitude that we are able to declare, that the Lord has caused the Word of His Cross, preached by our Brethren abroad, to be accompanied with power and the demonstration of His Spirit; and their testimony of His love to sinners, whom He calls to repentance and life, to be received by many for their eternal salvation. Through their ministry, He has again brought many souls from darkness to light, and from the power of Satan to God. Those who had formerly been led to the saving knowledge of the Gospel have been more firmly established in grace; and the work of sanctification has been promoted in them by the Holy Spirit. We may say, of a truth, that our Congregations, gathered from among the Heathen, have increased, both in number and grace.

The more we are convinced, both by the blessing of the Lord on our exertions, and by the needful help which he grants to enable us to proceed, that He owneth it as his work, so much the greater do we feel our obligations, as well as our encouragements, to support this branch of service committed unto us, both by fervent and persevering prayer, and by taking an active share in all its concerns. And we may confidently hope, that the Lord will not forsake us in any distress or perplexity, into which we may be brought; but, unworthy as we know ourselves to be of engaging in His service, He will assuredly give us further proofs of His acceptance of our good-will.

We commend ourselves to your remembrance and prayers, that we may be supported in those duties, to which we are appointed.

BAPTIST MISSIONARY SOCIETY.

Plan for Increasing Native Missionaries in India.

MR. WARD is improving, in various ways, his residence in this country, before his return to India, for the benefit of that scene of his labours. He has circulated a Letter, in which he reasons very forcibly on the necessity of encouraging Native Labourers—the population of Hindoostan being estimated at 150 millions, with not one Christian Teacher for a million of souls!

The Serampore Missionaries, deeply convinced that on Converted Natives must ultimately depend the instruction of the great mass of the population, have established a Seminary for the especial purpose of training Native Missionaries in that knowledge of the Divine Word which is necessary to a Christian Teacher, and without which there can be little hope of real benefit from his labours.

In support of this plan, Mr. Ward makes the following appeal to the friends of the Mission:—

It is intended that the sums raised in England and Scotland shall be formed by the Society into a Fund, and placed in the hands of Trustees, remitting the interest to Serampore every year; and that this interest shall be applied in giving Scriptural preparation, not a learned education, to as many Natives as possible. Ten pounds, or the interest of 200*l.*, would send one Native Missionary into the harvest every year; and to what nobler object could a Donation or a Legacy to this amount be applied?

Did a Native Missionary possess the same knowledge and the same grace as an European, he would be worth ten Europeans. In the knowledge of the language, in access to the Natives, in a capacity of enduring the heat of the climate, in the expense of his education and support, and in the probability of the continuance of his life—there is no

comparison. Still, however, the English Missionary is, AT PRESENT, as absolutely necessary as the Native; for without the instructions and superintendence of the English Teacher, the Natives, in their present infant state, would be able to accomplish nothing.

While, therefore; Mr. Ward expresses his anxiety that his application in behalf of this object should not, in the least, affect the contributions to the General Objects of the Mission, to the Translations, or to the Schools, he adds—

The object of this Address is, to solicit the Friends of the Mission to make, for once, an extraordinary effort—an effort which shall place in trust a sum, the interest of which will afford an annual supply of Native Help, till we see hundreds in the field.

Mr. Ward's appeal has not been disregarded.

In a late visit to Frome, a number of friends came forward to raise 200*l.*, that Frome might send forth one Labourer annually: another friend there has engaged to remit to the Treasurer the sum of 200*l.*, that he may annually send into the work a Native Missionary—thus returning to the Saviour a small acknowledgment for eternal mercies and for temporal prosperity: and hopes are also entertained, that another Gentleman in that neighbourhood will follow so excellent an example.

By all these considerations, therefore (Mr. Ward adds)—by the value of the exertions hitherto made—by the importance of all the Translations—by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the river, under the wheels of the car of Juggernaut, and on the roads to the Sacred Places all over India; and of all those Children smothered, strangled, or thrown into the mouths of alligators by their own mothers—yea, BY THE CRIES OF ALL THESE MILLIONS, PERISHING *without Christ and without hope*—are British Christians called on to assist in this, it is conceived, immensely important undertaking.

Auxiliaries.

The *Bristol Auxiliary* held its

First Anniversary on the 18th of November, in the Great Room in Princes Street; Major General Prole, in the Chair. The Receipts had amounted to 720*l.* 11*s.* 4*d.*; a considerable part of which sum had been contributed by Christians of other Denominations. Sermons were preached, by the Rev. Jenkin Thomas, of Oxford; by the Rev. Wm. Ward, of Serampore; by the Rev. Wm. Thorpe, of Bristol; and, at the Church of St. Philip and St. James, for the Oriental Translations, by the Rev. Henry Campbell, of Nailsworth. The Collections exceeded 330*l.*

An *Auxiliary Society for the County of Essex* was formed, on the 24th of February, at Saffron Walden. Mr. Ward preached, on this occasion, from Mark xvi. 15; and Mr. Cox, of Hackney, from Isaiah xxvii. 2, 3.

SCOTTISH MISSIONARY SOCIETY.

Formation of the Hibernian Society for Tartary and Circassia.

THE Sultan Katte-Ghery having visited Ireland, last Autumn, many friends there took a warm interest in his future objects and plans. A Meeting was, in consequence, held in Dublin, on the 4th of August, for the purpose of forming a Society with particular reference to Tartary and Circassia. At this Meeting, it was Resolved—

That, as the Scottish Missionary Society has engaged to furnish the Sultan Katte-Ghery with Four Missionaries, in furtherance of his plan, and is now employed in propagating the Gospel in parts of Tartary and Circassia, the Funds of this Society shall, for the present, be transmitted to the Treasurer of that body, for the purpose of being applied to the specific object of this Association.

The Funds already raised amount to—Donations, 224*l.* 9*s.* 9*d.*; Annual Subscriptions, 68*l.* 7*s.* 6½*d.* Irish.

April, 1820.

Formation of Dumfries and Galloway Branch.

At Dumfries, on the 4th of October, a Branch Society was formed, for Dumfries and Galloway, in support of the Scottish Missionary Society.

The Sultan Katte-Ghery pleaded, with effect, the cause of his benighted countrymen; and stated, that there are not fewer than EIGHTY MILLIONS of Tartars, thousands of whom are daily perishing in ignorance and under Mahomedan Delusion.

JEWS SOCIETY.

Journey of the Rev. Messrs. Richmond and Westoby, in the North.

IN September, October, and November, the Rev. Legh Richmond and the Rev. Amos Westoby collected for the Society, at various places in the North, the sum of 662*l.* 7*s.* 8½*d.* About a fourth of this amount was contributed in England, and the rest in Scotland.

In Scotland, Sermons were preached in some of the Episcopal Chapels, and Meetings were held in various towns. The duty of Christians to labour for the Conversion of the Jews was everywhere acknowledged. Mr. Richmond had various opportunities of addressing assemblies of School Children; on which occasions, Collections were made among them, by their own desire, in behalf of the Schools for the instruction of Jewish Children.

EDINBURGH JEWS SOCIETY.

IN an Abstract of the Eleventh Report of the Jews' Society, it was stated, at p. 514 of the last Volume, that a Society was formed at Edinburgh, in behalf of the Jews, which is in co-operation with the London Society, though not affi-

X

154 UNITED KINGDOM—CHURCH-OF-ENGLAND TRACT SOCIETY. [APRIL, listed with that Institution. The sum of 324*l.* 0*s.* 6*d.* has been already received.

Particular Object of the Society.

The Conversion of the Jews is the ultimate object of this Institution, in common with the London Society. The immediate plan of its operations, is the appointment of Foreign Missionaries, whose native language shall be understood by the Jews among whom they may labour. By this means, much of the delay and expense attending Missionaries from this country will be avoided.

Appointment of Two Missionaries.

Mr. Bozzart, a Native of Switzerland, and Mr. Besner, of the University of Tubingen, have been engaged in the service of the Society.

CHURCH-OF-ENGLAND TRACT SOCIETY.

EIGHTH REPORT.

State of the Funds.

THESE have so far improved, as to enable the Society, both to discharge the Debt which it had contracted, and to keep up an adequate stock of Tracts.

The Receipts have been 451*l.* 18*s.* 5*d.*—consisting of 246*l.* 10*s.* for Subscriptions and Benefactions, and 205*l.* 8*s.* 5*d.* for the Sale of 75,708 Tracts.

The Payments have amounted to 450*l.* 14*s.* 5*d.*, including 116*l.* 18*s.* 6*d.* for the repayment of the Society's Debt, with interest due thereon.

New Tracts.

Three New Tracts have been added to the Larger Series, making the whole number of that description Fifty-eight.

Six Folio-Sheet Tracts have been published, with the view of superseding ballads and other noxious productions of the press.

Issue and Stock of Tracts.

In addition to the Tracts sold, as above specified, 11,542 have been gratuitously distributed—making a total issued of 87,250.

The present Stock amounts to 428,556—of which 281,489 are at the Depository in Bristol, and 147,067 in the hands of the different Agents of the Society.

Circulation of Anti-Infidel Tracts.

In order to counteract the pernicious publications circulated in the Manufacturing Districts, 5000 copies of the last Tract issued by the Society, were sent to proper persons for distribution: the Title of this Tract is—"Infidelity exposed, by some Account of the Writings and Death of Thomas Paine; or, the Churchman confirmed in his Religion and Loyalty."

The following extract of a Letter from one of the Gentlemen to whom the distribution of these Tracts was entrusted, will shew how seasonably the Society's care was extended to those quarters of the Kingdom.

Of late, bad Newspapers and deistical Tracts have inundated us. Schools of Infidelity are established in every place; and its advocates boldly push themselves into our Churches, with the insignia of blasphemy and rebellion, openly to defy all religion and order! Threatening Letters are sent to us for our loyalty; and hand-bills placarded everywhere, of the most dangerous tendency.

I will seek out the haunts of Infidelity, and will distribute your kind grant, though such a procedure will almost endanger my life—for it is impossible to give you an adequate description of their hostility to those whom they think to be active in promoting the Circulation of the Bible and good Books. They know well, that Religion is the grand supporter of civil order: they exert, therefore, every nerve to bring that into contempt, and to intimidate its propagators. I do not however fear, for God is with his Church; and I hope to see all

their Babels overturned, and our Zion yet in great prosperity.

Of a Sheet-Tract, intitled "The Loyal Englishman's Appeal to the Scriptures," a number have been sent to the Committees of Schools; with a request, that, after the Tract had been explained to the Children, they might be furnished with copies to take home to their Parents.

SUNDAY SCHOOLS.

Number of Children now under Education.

VARIOUS Institutions are engaged in the benevolent work of promoting the Christian Instruction of Children on the Lord's Day. The National Society, the Christian-Knowledge Society, the Sunday-School Society, and the Sunday-School Union, are either directly occupied in this reasonable labour, or render important assistance therein.

From the last Report of the Sunday-School Union, it appears, that there were 2029 Schools in connection with that Institution—that these Schools contained 237,584 Scholars, among whom were included 2224 Adults—and that 27,442 Teachers were engaged in the gratuitous instruction of these Scholars. It further appears, from the same Report, that there were, in Scotland, 480 Schools, containing 34,000 Scholars, under the "Sabbath-School Union," in that part of the United Kingdom. Our Readers have been already informed (see p. 100 of the Number for March), that, by the last Returns of the "Sunday-School Society for Ireland," there were 84,174 Scholars under its care.

These numbers amount to 355,758.

But to these must be added a multitude of Children not included in the above Return, chiefly under the direction of the Parochial Clergy, and in connection with the National or Christian-Knowledge Societies.

It is, therefore, probable that the

number of Sunday-School Scholars in the United Kingdom is not less than FIVE HUNDRED THOUSAND; and these are receiving instruction in Christian Principles, while they are imbibing the first elements of knowledge. With what anxious care the Youth of our country should be imbued with right principles, the blasphemies of the present day affectingly demonstrate.

And it is by the blessing of God on the assiduous instructions of Christian Teachers, that they will be prepared to meet the errors and seduction presented to them on every side, and their knowledge will be rendered, not a curse to them, but a blessing.

The gratuitous instruction of Sunday-School Children, by persons who themselves feel the value of the Scriptures, is a striking feature in these Institutions. That 237,584 of these Scholars are taught by 27,442 gratuitous Teachers, is a fact well authenticated. What portion of the remainder are thus taught we have not, at present, the means of ascertaining; but it is manifest that the system of gratuitous instruction has been taken up with a degree of zeal in Schools not in connection with the United Church, which ought to rouse to emulation the Members of her Communion; and we rejoice to witness an increasing attention in them to this most efficient branch of Christian Charity. While the routine business of the School may be committed, if requisite, to Stipendiary Teachers, the religious instruction of the Children should be gratuitously undertaken, under the direction of the Minister, by those persons connected with the Parish or Congregation who can command sufficient time. This is true Charity, and a Charity especially called for in a "day of rebuke and blasphemy." Such friends of the poor are the true friends of their country.

FRANCE.

PARIS BIBLE SOCIETY.

Want of the Scriptures among Protestants.
THE First Report of the Society contains some affecting information on this subject:—

Many small tribes of Protestants, scattered over the surface of France, appear worthy of the attention and care of the Society. Some are without Pastors, and without Public Worship. The Department de la Somme, alone, counts about six thousand individuals in this state of abandonment and religious privation; but it is there, in particular, among these Reformed Christians, so long forgotten, that the faith of their fathers has been preserved in all its purity.

For want of the Sacred Books, of which violence had deprived these obscure families, and from replacing of which either fear or poverty had prevented them, oral traditions had transmitted, from generation to generation, the most interesting narratives, the most important lessons, and the holiest precepts of the Bible. Passing from the memories of the fathers to the children, the most fervent prayers, and hymns the most proper to nourish faith and hope, have never ceased to resound in their cottages; and the paternal benediction has stood in place of that of the Minister of the Lord. When, at length, the written Word of God returned to the bosom of these insulated families, what thanksgivings have been offered up for this unexpected blessing!

GERMANY,

. COLOGNE BIBLE SOCIETY.

Zeal of a Catholic Vicar for the Scriptures.

THE glowing sentiments of this Ecclesiastic, addressed to the Cologne Bible Society, under date of Jan. 12, 1820, will be read with sincere pleasure:—

Here is the heart and the hand, Beloved Brethren, of one, who, though a stranger to you, still lives in blessed hope of being one day inseparably united to you in the abodes of our Heavenly Father!

Religion is the *one thing* needful for these times of vanity, levity, and selfish-

ness. And are there any means more fit to lead mankind back to the principles of pure Christianity, than to let our Divine Master himself, and His Disciples, again address the people in their own words? The simple-hearted among the multitude listen to them with delight; but the ignorance of many of their guides has withheld from them the source of their faith, their hope, and their consolation. Whoever finds in Holy Writ the words of eternal life, belongs to the flock of the Lord, and is perfectly capable of discriminating between the voice of the Shepherd and that of the Hireling. We are not to be of Cephas or of Apollos—we, who have one Father in heaven, one Redeemer, and are baptized in the same Name, entertaining the same hope of glory! Of what use are these hair-spun disputed questions, but to annihilate that Charity which is the foundation of Christianity?

It is true, we cannot give the increase; but never was the blessing of God withheld from faithful diligence. The fruit of our labours, though withheld from our view here below, will, on the other side of the grave, display the greater riches, when beheld with the unveiled eyes of a glorified nature. To diffuse, to foster godliness, is the same object for which Jesus, with his Apostles and all His faithful followers, so zealously laboured.

May God strengthen you in the work begun! Receive among you, with brotherly affection, a worshipper of Jesus, whose desire is to co-operate with you in propagating Christianity.

Prosperity, salvation, and blessing, from God the Father and the Lord Jesus Christ our Redeemer, be with you; together with perseverance and patience in the prosecution of your holy work!

MADEIRA.

CHURCH MISSIONARY SOCIETY.

Arrival of the Missionaries on board the Ajax.

THE sailing of the Society's Missionaries, on board the Ajax, destined for Madras and Calcutta, was stated at p. 81. On the 24th of February, they reached Madeira, after a fortnight's passage.

The ship was visited by Mrs. Brounlie, an active friend of the

Society. This Lady did not know that there were Missionaries on board; but, as it is her practice to visit the ships which touch at the Island, for the purpose of soliciting Contributions for the Bible and Church Missionary Societies, she went on board the Ajax with her customary object. She had just completed a collection of sixty dollars for the Society; and has been very active in promoting the Circulation of the Scriptures, having herself distributed 500 Portuguese Testaments. The Missionaries express peculiar pleasure, on meeting, at their first port, with so cordial a friend.

Mr. Gray, another Resident at Madeira, had very kindly given them a supply of Books and Tracts; those which they had on board not being sufficient for the wants of the Sailors, some of whom were very solicitous for copies.

Western Africa.

SENEGAL.

EDUCATION SOCIETIES *Progress of Education.*

On the restoration of Senegal to the French, a School was established, on the New System, in connection with the Society, formed in Paris, for promoting that System throughout France and its Foreign Possessions. M. Dard was appointed to superintend this School. He reports his plans and his success in the following terms:—

Nearly three years have elapsed, since my departure from Paris for this place; and I have now the heartfelt satisfaction of being able to inform you, that already two hundred Native Children, instructed under my own eyes, at Saint Louis, read with great correctness and facility.

The total number of Scholars since my appointment, amounts to 254. Of these, 19 have disappeared, without profiting in any manner by their lessons—130 have completed their elementary courses—and 105 regularly frequent the School-room.

But the small-pox has struck a dreadful blow at our Institution. Eighty children were attacked by it in less than a fortnight; so that, for a short time, the School was reduced to 25 Pupils. Thank God, however, that the malady is drawing to an end! but we have to regret the loss of two Monitors-General, who were the chief ornaments of our little Establishment.

At present our Roll-call increases daily. Joy is depicted on every countenance, on re-visiting the Asylum in which they tasted the first-fruits of civilization: they themselves participate in those sentiments of affection which I have uniformly manifested toward them, on reflecting that they are the first Natives of Senegal who are destined to spread the blessings of instruction amongst their more remote compatriots.

Our little Black Academy has recommenced its Evening Sitzings: we are about to begin the Translation of Simor de Nantua, and shall also put the last hand to our Version of the School Pictures. We have already found a great number of "Wolof" (proverbs), which are well worthy of being transmitted to Europe. Geography has not been neglected: the greatest part of our Monitors possess globes, which they have traced themselves on the eggs of ostriches. Several understand the use of the quadrant, and know how to calculate the latitude and longitude: finally, four of the most advanced, and to whom I have given lessons in particular since my arrival, are versed in arithmetic, elementary geometry, rectangular and spherical trigonometry, and algebra to the second degree inclusive.

In order to neglect nothing that can contribute to the improvement of my Monitors, I determined to make them acquainted with the principles of Nature; for this purpose, Sundays and Thursdays have been appropriated to the study of elementary physics. We have treated on caloric, light, the different states of bodies, space, divisibility, porosity, and on attraction and repulsion. We have also touched on the principal phenomena presented by the atmosphere, water, and electricity; but our charger, which is nothing more than a large bottle well plastered with Spanish wax, has not answered our wishes. We have, notwithstanding, succeeded, by dint of patience; and now so indifferent have my pupils

become to the sound of thunder, whose approach formerly made them tremble in every joint, that it only furnishes them with a philosophical experiment; and while the lightnings are playing over their heads, they are merely discussing their salutary effects!

M. Dard's instruction of his Monitors in "the principles of Nature," as he denominates them, may furnish a hint to his fellow-labourers in Sierra Leone: but he may borrow a much more important suggestion from them. He will find THEM dedicating the Sunday to the instruction of their Negroes in the things which concern their everlasting peace; and maintaining a proper difference between the Sacred Day and other days. The works of God in creation may, at all times, justly awaken our admiration and gratitude; but the experiments, by which we gain our little insight into these works, do not form a suitable employment for that day which He has set apart for His own immediate service. We are not pleading for any method of sanctifying the Sabbath, which would go beyond the spirit and tenor of the Gospel; but we are fully convinced, from every day's experience and observation, that a cheerful and happy dedication of the Sabbath, in the private, domestic, and public worship of God, is an unerring test of the vigour of religious principle, whether in an individual or a community. A thorough reformation, in this respect, must take place in M. Dard's native country, and in most other Christian Countries, or the demoralizing consequences of the profanation of the Sabbath will bring on them, by the retributive justice of God, the most severe chastisements. The newly-formed Christian Communities of Africa and of the South Seas, while they demonstrate the powerful influence on Civilization which accompanies the due observation of the Lord's Day, are a standing re-

proach to the Nations of Christendom.

M. Dard says, in conclusion—

I have omitted no exertion or precaution that was likely to increase the number of Lancasterian Schools in Africa; and, in spite of the obstacles which I have frequently had to encounter, notwithstanding the pamphlets circulated by selfish individuals to depreciate the New Method, I am happy to assure you of its entire success, as well as that of the honourable Mission confided to me; since I can add, in proof of the assertion, that twelve Monitors are ready and willing to proceed forthwith into the interior, for the laudable purpose of enlightening their ignorant brethren: so that it only remains for Government to issue their orders on the subject.

BATHURST.

Increasing Trade of the Settlement.

THE prosperity of these Settlements on the Western Coast of Africa, is a subject of great interest to Christians. In testimony of the improvement of this infant Establishment, we quote the following passage from the Sierra-Leone Gazette:—

With peculiar satisfaction, we lay before our readers a Statement of the Exports to Great Britain from our Settlement of Bathurst, St. Mary's, for the year terminating on the 31st of December. Comments on this document might, indeed, be deemed superfluous, proclaiming, as it does, the beneficent effect of British Protection and British Legislation. When we contemplate the progress of this Establishment, so recently formed, and the rapidly-increasing extent of its export trade, feelings the most gratifying are excited. Let but the ban of Africa and the opprobrium of Europe, the Slave Trade, cease—let the plundering of her coasts and the kidnapping of her Children terminate—and what may we not anticipate!

The substance of the Document referred to, is as follows:—

In Ten Vessels, there were consigned to London, during the year 1819, from Bathurst, the undermentioned Exports;

on which were payable, in Great Britain, the Duties specified:—

	Tons.	cwt.	qr.	lb.	L.	s.	d.
Wax ..	142	6	1	6	9463	15	7
Ivory ..	3	12	1	12	217	10	0
Gum ..	1	1	1	26	12	18	0
	oz. dwt. gr.						
Gold ..	130	14	12	...			
	number						
Hides ..	53,619	1340	9	6
Total Duties,					L.11,034	13	1

We are happy to state, that, on the representations of Governor Mac Carthy, His Majesty's Government have resolved on the establishment of a Chaplain at this Station.

SIERRA LEONE.

Rapid Improvement of the Liberated Negroes.

THE Chief Justice of the Colony, on a late public occasion, bore the following testimony to the rapid advancement of the Liberated Negroes in civilization, and illustrated it in the particular instance of a man in his own employ:—

The progress made in civilizing those unfortunate persons who have been rescued from Slavery, and all its horrors, must be matter of admiration to all who have the opportunity of witnessing it.

One instance, in particular, I feel myself called on to mention, as it has come under my knowledge. You all know this instance; and you know, I have no doubt, many others equally striking.

The individual to whom I allude, is named John French. He is of the Coromantine Nation; and was brought hither, a few years since, in all the horrors and all the abjectness of the hold of a Slave Ship. He is now so far advanced in civilization and industry, as to have built himself a house of stone, with shingled roof, and with galleries in front and in rear; at an expense of several hundred pounds, besides the labour of himself and his assistants, as well as materials prepared by that labour. Such are, to this humble individual, the happy results of being brought to this Colony! I do not mean that he received here the qualities of mind that enabled him to turn his opportunities to such good account: these qualities he received, in common with the most favoured among us, from

the hand of the benign Creator of our common nature. But it was here that he obtained, under the happy influence of security and freedom, the opportunity of learning the simple art of a Sawyer, and a ready market for the products of his labour in that art: thus drawing forth the good qualities with which he was gifted by Heaven; and enabling him to realize, in so ample a manner, the advantages to which the possession and the exercise of those good qualities must infallibly lead in every well-regulated society.

This instance, I am sure, is not single; but one of many well known to you; but it was one that came especially under my notice; and these instances are to be particularly mentioned, as they are the best proofs of the practicability of converting a Liberated Negro, in a short time, by the means of freedom, protection, and instruction, into an useful and respectable member of a civilized community. Such are the certain and most gratifying fruits of the beneficial establishment of this Colony.

Some further particulars of this worthy man are given in the following Note in the Sierra-Leone Gazette:—

The following trait will not be read without admiration.

In the year 1816, when the small-pox raged among the Negro Inhabitants, a man of the Coromantine Nation, and his wife, well known to French, who is Head Man to the Coromantines at Sierra Leone, were both carried off by the pestilential influence, within the space of twenty-four hours, leaving four helpless Children. French bought coffins, and other necessary materials, for the interment of the wretched pair; and, having buried them, he applied to Governor Mac Carthy on behalf of the Children, offering himself to take charge of two of them. The Governor placed the other two in one of the Liberated-Negro Establishments in the interior. French performed his promise respecting the other two so faithfully and so liberally, that he recently applied to Chief Justice Fitzgerald, for whom he was then working as a Sawyer, to obtain a confirmed grant of a building lot, originally given to their father and mother: on this lot, he engaged to build for them a good frame-house, to be applied for their maintenance until they should attain

maturity, and then to be a provision for their establishment in life. The lot was of course confirmed by a regular grant to these poor orphans; and there is no doubt but that French will erect on it the building which he has promised.

And this is a Liberated Negro—a Sawyer of Sierra Leone! who goes in the beginning of every week into the forests, and labours, almost naked, with those under him—sleeping beneath a bush—subsisting on rice and water, until the approach of its close, when he returns to receive and to make the payments incident to his trade on the Saturday, and to attend Divine Worship on the Sunday.

CHURCH MISSIONARY SOCIETY.

Death of Mr. Thomas Jesty.

OUR Readers were apprised (see pp. 445, 446 of the last Volume), that Mr. Jesty was himself confined to his bed at the time of his wife's death.

He continued to grow weaker during the latter months of the year. Being incapable of attending to the Freetown Schools, and the Medical Officers of the Colony advising a change of air, the Governor proposed, as a temporary measure, that Mr. Jesty should proceed to Leicester Mountain, and that Mr. Bull should relieve him in the care of the Freetown Schools.

As he still grew worse, it was judged right, as the last resource, that he should attempt the voyage home. He accordingly embarked on board the "Lord Middleton," Captain Bell; but had not proceeded further than 150 miles, when he breathed his last, on Sunday Evening, the 17th of January. His remains were committed to the Deep the next morning; but shall be raised in glory, when *the sea shall give up her dead.*

Arrival of the Rev. William Johnson.

The sailing of Mr. Johnson and his companions from Falmouth Roads, on the 5th of January, was stated at p. 16 of the "Survey." Intelligence has been received, that

the Maida dropped anchor, at Freetown, on the 31st of that month, all well.

SHERBRO.

AMERICAN COLONIZATION SOCIETY.

EXTRACTS FROM THE JOURNAL OF THE
LATE REV. S. J. MILLS.

IN the last Number, p. 129, we promised some information respecting Western Africa, from the Journal of the American Missionaries while on the coast.

Mr. Mills and Mr. Burgess left London on the 2d of February, 1818; and entered the Gambia on the 13th of March: after a few days' stay at St. Mary's, they reached Sierra Leone on the 22d.

Various details occur in the Journal respecting St. Mary's and Sierra Leone; which confirm the statements that have appeared, from time to time, in our pages. The improved and promising condition of the Liberated Negroes, at Regent's Town, in particular, was witnessed by the Missionaries with cordial joy.

In search of a suitable place for a Colony of American Blacks and People of Colour, Messrs. Mills and Burgess, accompanied by several intelligent inhabitants, left Freetown, on the 30th of March, on a visit to the Sherbro Country; and returned from this investigation on the 7th of May. We shall extract some passages from their Journal, which will throw light on the character and manners of the people, and on the nature of the country.

Sherbro Island and Bay.

Sherbro Island is about 22 miles by 12. It lies six or seven miles from the main, and forms with it a Bay or Sound of the same name.

Of the Island and Bay, the Journal states—

The Island has no cattle or horses. Goats and sheep thrive well. Domestic fowls are numerous. There are wild hogs, a species of deer, porcupines, mon-

keys, guinea-bens, pigeons, parrots, and a great variety of birds. Rice, corn; cassada, yams, sweet potatoes, bananas; plantains, cocoa-nuts, oranges, limes, &c. are found here; with coffee, indigo, and cotton. There are many medicinal roots and plants known to the Natives; with woods, barks, and leaves, for colouring. Fish, it is said, are numerous, and of a good quality. The land is flat and sandy, but covered with a luxuriant growth of trees, shrubs, and plants. The water is good.

The banks of the Bay are low, not exceeding twenty feet above the sea. Some places are occasionally overflowed by the tide, and are covered with mangroves. Sherbro Bay has much the appearance of the Mississippi, between the mouth of the Ohio and Natchez. The islands are numerous; and, with the main land, present a very verdant and handsome prospect.

Palaver with King Somano.

At Bendou, on the main land, opposite Sherbro Island, the Missionaries waited on King Somano. He has three villages under him, and owns considerable tracts of land. A neighbouring Chief, named Safah, was with him. The Palaver, or Conference, held on this occasion, will give some insight into African Manners:—

We found King Somano seated in the Palaver House. This is only a conical roof, supported by posts, leaving an area of about twenty feet in diameter.

Safah soon made his appearance, marching along between the mud-walled cottages; dressed in a silver-laced coat, a superb three-cornered hat, a mantle round his neck hanging nearly to the ground, blue-baft trowsers considerably the worse for wear, and without stockings or shoes: Somano was dressed in a common gown and pantaloons, with hat and shoes. Safah is large, has a broad African face, and an inquisitive eye: Somano is rather slender, and has a face less striking: both are nearly sixty years of age.

After a full introduction to the Kings, we had to shake hands with the men and women, who had collected round to the number of forty or fifty. Some of our party went to the schooner for our present, before the Palaver could be opened.

April, 1820.

It consisted of a piece of baft, a keg of powder, a few bars of tobacco, and a small jar of rum: the rum was obtained for us, as we were told that the Natives would in no case hold a Palaver without it; and we have reason to believe that our information was correct. One jar only was first set before them: they contended that there were two Kings, and that they must have two bottles; nor would they yield this point. A second was produced, and the Palaver went on.

The nature and objects of our visit were stated. They listened with attention; but said, that they were younger brothers of Sherbro, and must wait his answer. They thanked us for our present, but made no return: indeed we could hardly desire their bounty, as they are and ever will be poor while their indolent habits are indulged. They possess much good land, but do not cultivate one acre in fifty, if one in five hundred.

During our conversation, the Kings named some articles, which our people must bring hereafter, if an arrangement be made for land. One wanted a large hat, shoes, &c.: the other wanted a silver-headed cane and clothes; and especially a black horse-tail, furnished with an elegant handle, which is the badge of royalty in this country.

First Palaver with King Sherbro.

After this Palaver with Somano and Safah, the Missionaries crossed the Sound back to Sherbro Island, to hold a Palaver with King Sherbro.

Kong Couber, son of the late King Sherbro, a man of intelligence and skilled in Palavers, seems to possess the real authority. It is the custom of these people, when a King dies, to select a King from another family; but, in this case, while one of another family enjoys the name of King, Kong Couber manages to preserve the power in his own hands.

The account of this Palaver will throw further light on the African Character:—

Kong Couber met us where we landed, in a friendly manner; and introduced us to King Sherbro. He was sitting in

the door of his hut, barefoot, with a cap and a three-cornered hat on his head, dressed in a calico gown and some folds of country cloth, with a large silver-headed cane in his left hand, and a horse-tail, the regal badge, in his right. He is about sixty years of age.

We walked together under a large colatree, which afforded an excellent shade. Sherbro seated himself in a great chair, and Couber on a large mat before the King: the people, fifty or sixty in number, were seated, some on mats and some on the ground; the women and children round the circle, behind the men. Some of the people were dressed in gowns, extending from the neck to the feet; some in blankets of country cloth, wrapped round the body; and some, particularly the young, in narrow strips of cloth; while the children were not burdened with any clothes at all.

Our present of baft, tobacco, &c. was placed on a mat in the centre of the circle.

After the usual ceremonies in opening a Palaver, our character and the object of our visit were made known. Good and great men, in America, had sent us to talk to King Sherbro about the children of those African People, who, in times past, had been carried from Africa to America. Some of them are free to go where they please; and some of these think of returning to the land of their fathers. Some people in our country think of helping them; and had sent us to speak with Sherbro and other Kings, to see if lands may be given to these strangers to sit down quietly. The people who may come, by cultivating the ground and by a knowledge of the arts, will increase the necessaries and conveniences of life. We come as messengers of peace and good tidings—no arms in our hands—wish no war. If the King consent to our wishes, and the people obtain a quiet settlement here, we think they will establish Schools, to instruct all the children. They will bring the Book of God with them; and, when you are able to understand it, we hope that it will make you more happy while you live here and after you die. What word will King Sherbro send back to the people in our country?—Parts of our instructions were read, with many additional observations. The whole was carefully interpreted, as we read or spoke.

Kong Couber, who managed the whole business on their part, replied, "All that you say is well—very well: but these men were sent to King Sherbro—why did they call on Somano and Safah before they came to me?" We told him that it was convenient to us to call on them, as we came down; and that no disrespect was designed to Sherbro, as we were not minutely informed of the rank of the Kings or the customs of the country. "How would you like it," said he, "when a table was set for yourself, that your child should sit down before you, and you eat afterwards? But why did not Somano and Safah come and speak their mind to Sherbro?" Tasso, Somano's Deputy, said, that Somano sent him to hear what Sherbro would say, that he might know what answer to give to these strangers. All this was unsatisfactory. It was concluded, that no answer could be given until Safah and Somano came; and Tasso was sent for them.

The Palaver lasted three or four hours. Despatch in business is what African Kings know nothing of. They will talk around a subject, for hours, without coming to the point.

Second Palaver with King Sherbro.

Considerable delay was occasioned by the tardiness of Somano and Safah. The following passage may account for their reluctance:—

Some years ago, a destructive war raged between Caulker and Cleveland, in which most of the Bullom People were enlisted, on one side or the other. Sherbro was for Cleveland—Safah and Somano were for Caulker. A cessation of arms was effected by the Governor of Sierra Leone; but his early death prevented the consummation of the treaty, and mutual jealousies have existed ever since. They have not seen one another for years. Sherbro wishes to improve this opportunity of meeting together. As the country is common property, one dares not move until he knows the mind of the rest.

Caulker and Cleveland, here spoken of, are principal Chiefs in these quarters. The Missionaries, in their way down, had been well received by Thomas Caulker, Headman at the Banana Isles, which lie off

Cape Shilling; and by George Caulker, his nephew, Headman at the Plantain Isles, which lie between the Bananas and Sherbro. Thomas Caulker had sent his son and another nephew with the Missionaries, to support them in the object of their visit to Sherbro.

The Chiefs at length met; and, after adjusting their own differences, determined on a Palaver with the Missionaries. The account of this Palaver follows:—

We found all assembled under the cola-tree. After shaking hands, one of us said, "We are come." Couber replied, "We see you—we are glad—we love you: we do not hate you—you are our strangers—we love your country—we are friends—we love peace as you do—war is not good. But when you did come from the Headmen of your country to Sherbro, where is the Letter that you did bring to Sherbro?" We answered, that we had instructions to visit Sherbro, and to consult with the Kings of the country; but, as King Sherbro was not personally known in our country, no Letter was addressed to him. Kong Couber said, "The country belongs to all the Kings and people: we cannot sell land, unless we see them all." In reply, we urged the necessity of a definitive answer, that we might carry their good words to our people, or go to other Kings who would give us a good answer. We inquired whether the Headmen and People could not be assembled before we went away. Couber answered, It was the busy season of the year—rains were coming on—the people were clearing their plantations, and sowing their rice—the Kings were poor, and must work as well as the people—the people could not be called together, unless there was something to set before them—if we had goods to buy lands and people to sit down, they would call the Headmen together.

After much palaver, and a forcible recapitulation of the objects of our visit, we inquired—"What answer shall we carry to our People of Colour? Will King Sherbro receive his children?"—"Yes! we cannot hate them! we will receive them."

We proposed that we should have liberty to look about their country, and

go to other Kings on the coast, if we chose, without giving offence—they assented.

They proposed that we should write Sherbro's words in two books; leaving one book with them, and taking the other book to our country: when we came back, or any others from our Headmen, they should bring this book, and a Letter addressed to King Sherbro—we assented.

Couber said that our present was carefully preserved, and was at our command. We answered, that we freely gave it to King Sherbro and the people. He inquired if we should consider it a payment for land. We said, No. These people have so long dealt with rogues, that they cannot without difficulty trust honest men.

Excursions up the Boom, Deong, and Bagroo Rivers.

Opposite to the southern end of Sherbro Island, on the main land, the Boom empties itself into the Sound; and the Bagroo opposite the northern part; the Deong flowing in between them. The Boom is nearly two miles wide at its mouth, the Deong a mile, and the Bagroo a mile and a half. The Boom and the Deong have series of Islands, extending up from twenty to twenty-five miles, and dividing each river into two channels. In the Bagroo, about twenty-one miles from its mouth, the Robanna flows out toward the north, and rejoins the Bagroo six miles from its mouth, forming an island about fifteen miles long and five wide. To the north of the Bagroo, the Yaltucker flows into the sea; and still further north, the Camaranca, which borders on the Colony of Sierra Leone.

The Missionaries penetrated up the Boom, Deong, and Bagroo Rivers, from twenty-five to thirty miles. On the Boom, two Chiefs, Tucker and Soyarrab, offered them land. Cleveland, the principal Headman on the Deong, was absent. Soman-go, Sologo, and Pa Poosoo, Chiefs on the Bagroo or its associated streams, highly approved of their ob-

jects, and wished them to fix their Colony in those parts.

We cannot detail the particulars of these interviews; but shall extract the account of one preparatory to their ascending the Bagroo.

Palaver with King Fara.

Before the Missionaries explored the Bagroo, it was found expedient to have an interview with King Fara, who claims the land on that river. He lives at Marro, a place of about thirty cottages, on Sherbro Island. The account of this Palaver follows:—

We made a brief statement of our objects and wishes, which Fara well understood. Rango, his chief man, replied in a very appropriate manner: "We hear you—we like your words—may God bless you, and give you health and long life. We shall not say much now. Fara, you see, is young—a boy: he will stand behind Sherbro, and will speak the same word as his father. We have not talked with Sherbro—you have. You have seen Caulker, Tucker, Soyarrah, &c. They have offered you lauds—which do you fancy most? When a man wants a wife, and goes to a father who has many daughters, he tells the father which he likes best." We replied, that we had not yet seen all parts of the country, and were not yet prepared to make a selection; nor could we let the Kings know our choice until we should return from our country. He said we were at liberty to go anywhere—the country was large—many parts where no people lived were very good land—the banks of the Yaltucker were fertile, and had few people—the Bagroo Country was wide and vacant. He thanked us for our present. He said he knew that we should write all his words in our books; so we must hear true and write straight—laying his palaver brush flat and straight on the ground. They said that it was the custom of their country, when strangers came, to pour a little wine on the graves of their fathers, and say, "Good strangers have come to us! O bless good strangers!" We told them that their intimation would not be forgotten; and, having taken an affectionate leave of them, we returned on board, and sent them a bottle of wine, rather to bedew their lips

than to sprinkle the ashes of their fathers.

Eligible Spot for a Colony.

Passing up the Bagroo, about sixteen miles, comes in, from the right, the beautiful Mano, 100 yards wide. Here we anchored in five fathoms. The Bagroo was here found to be 350 yards over. At the confluence of these rivers, is the place for our town. The land gradually rises back twenty-five or thirty feet, is sufficiently supplied with stone for building or other purposes, and is covered with fine timber. The ground is hard and dry, and covered with six or eight inches of vegetable mould. The hills are cleared, to a great extent, for rice. Over the village of Mano, a kind and sensible man, named Superwill, presides. At the falls or rapids, two miles up the Mano, there is abundance of stone convenient for laying the foundation of forges, mills, and water-works, of any description. There are evident appearances of iron ore in many places. We crossed a rivulet of very cool and pure water, descending from a hill, and flowing over a bottom of gravel and sand. The back country appears to be high land, agreeably undulating, and covered with forest: for health and comfort it appears very inviting; though the soil is not so fertile, nor so easy of tillage, as on the banks and in the low lands.

It seems desirable to obtain this country on the Mano. It is high and airy. It extends back, eighty or ninety miles, to the Timmanee Country; and is called a good country by those who have travelled over it. The whole country, after we leave the little villages on the Mano, has no inhabitants till we reach the Timmanees. Its extent, vacant population, and probable fertility, render it highly eligible. It includes mountains, rivers, forests, rapids, and springs of water. The Bagroo will admit vessels of a good size to the mouth of the Mano; and the Mano, especially at high tide or in the rainy season, has three and four fathoms water nearly to the rapids.

All the people on this river appeared most friendly and kind. They expressed great satisfaction at our words; and eagerness to see our people come, if they would be kind, and bring God's Book. We said that persons must be sent with our people, to establish Schools for the children, and to instruct the people: they said they should be

glad. One man, whose hair and beard were white with age, said he wished it could be now—it was much wanted in the country,—he wished to know more about God's Book before he died. It is certainly surprising that there should be such a desire among the people to hear the Book of God, and to have their children instructed. There is just reason to hope that the principles of our Holy Religion would be embraced by many in this country.

Superstitions.

Several instances are given, in different parts of the Journal, of the Superstitions which prevail among the people.

Near the Palaver-House, at Bendou, was a little thatched hut, not larger than a spread umbrella, called the Witch or Devil's House. It was filled with shells, bits of cloth, &c. In walking out from the village, I passed by the Devil's Bush—a thicket of shrubs and vines, nearly impenetrable. If a woman should be found in this bush, she would suffer death, according to the law of the Purrah. When we were at the Bananas, I saw a man who was tattooed on his face, back, and breasts: Caulker said that he was—what the English would call a Freemason—a Purrah; and was known to his brethren by these marks.

Near Yonie also is a thick grove, called the Devil's Bush; from which they profess to believe that the Devil makes his appearance occasionally in the evening, during the dance. His approach is known by frightful noises; now resembling the whistling of an elephant, and now the roaring of a lion. The poor women and children are obliged to scamper into their houses, and keep clapping their hands until the Demon is gone. Then the dance is renewed. This is a part of the Purrah System; the great secret of which is said to be, to keep the women in subordination.

In the middle of the river Deong, there is a large ledge of rocks. We directed our men to paddle towards it. They were wholly averse; believing that some evil spirits lived there, who would punish their temerity. We laid our commands on them; when they yielded with reluctance, and threw water into the air with their hands, as if to appease the wrath of these local demons.

The Natives believe in the existence

of a Supreme God, who is great and good, but indifferent to the affairs of men. It is their concern to secure the favour and avert the displeasure of certain inferior malignant spirits, whom they imagine to be continually attendant on their persons, and to be the authors of all their evils. They place great confidence in their greegrees or amulets; and have sacred groves, trees, and huts. They occasionally strew fruits about their towns, or spread mats by the public paths, as offerings to the invisible spirits. They sometimes make prayers on the graves of their fathers, or under their sacred trees. Though they may sometimes pay a kind of homage to the Supreme God, yet their ideas of Him are very indistinct. The true light has never shone on them.

South Africa.

CAPE TOWN.

State of the Slaves.

It has been already mentioned in this Number (see p. 143), that the Society for the Propagation of the Gospel is about to take charge of the Christian Instruction of the Slaves at Cape Town.

That these Slaves have a strong claim on this country, will be manifest from a view of their condition, which we have collected from the statements of an eye-witness.

Great numbers of free Malays, who are all Mahomedans, have long resided in Cape Town. They have, at present, not less than Twelve Priests; who are zealous in making converts. The degradations to which Slaves were formerly subject, rendered numbers of them a prey to these Priests. Baptism was, in those times, denied to Slaves; as, by the Dutch Law, a Slave when baptized became free: nor were Slaves even permitted to be present at Christian Worship. Many temporal motives are offered to induce the Slaves to become Mahomedans: the Priests promise them protection, and take care of them when in sickness or want. In

return, the Priests are liberally maintained: they exercise an unlimited sway over the minds of the Slaves; the poorest of whom will contrive to save a trifle for them.

There is another class of persons, nearly allied to the Slaves, who have a just claim to our regard. They have been liberated from the holds of vessels which were carrying them into bondage, and are dispersed among the Colonists: they are too generally considered and treated as Slaves; and, associating as they do with them, they are equally exposed to the influence of the Mahomedan Priests.

We rejoice, therefore, that the care of these outcasts has been undertaken by the Society. It cannot engage in a more honourable work, than the providing of adequate Christian Instruction for these dependents on the justice and charity of this country.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF THE REV. JAMES CONNOR. AT pp. 29 and 30 of the "Survey," were stated the objects of a Journey on which Mr. Connor had just entered. Letters have been received from him, which detail his proceedings in the Islands of Candia, Rhodes, and Cyprus. The following extracts of these Letters will be read with great pleasure; as they will serve to confirm the hopes, already awakened, of the revival of the Greek Church, and of the wide circulation of the Scriptures.

Candia.

Under date of Rhodes, Dec. 31, 1819, Mr. Connor writes—

When I last wrote, I was on the eve of leaving Constantinople. I sailed on the 31st of October; and, after a passage prolonged by calms and contrary winds, arrived at Smyrna on the 14th of November. There I was compelled to remain a fortnight, for want of an opportunity to Candia; and I employed

my time in preparing for future operations, and in thinning Mr. Williamson's *depôt*.

At length, on the 28th of November, I sailed, in a Turkish Brig, bound to Canéa, in Candia. Contrary winds drove us into the port of Scio, where we remained two days. I spent some pleasant hours with Bambas, the Head-master of the School there. In consequence of the visit of Messrs. Allen and Grellet, he has begun to print School-papers on the Lancasterian Plan; which he hopes to see, ere long, adopted in the island. I was rejoiced to find that the printing-press had at length been attached to the School, and was fully employed.

On the 2d of December, we sailed from Scio; and, on the 5th, arrived in Canéa. I took up my abode with our Consul there, Signor Capogrosso; from whom, and from every member of the family, I received the most friendly attentions during my stay in the island.

The day after my arrival, I sent to the Bishop an Introductory Letter, which I had brought from the Archbishop of Candia; together with the Bible Society Tracts printed in Corfu; and, the following morning, I called upon him. He received me in the kindest manner. We conversed at large on the operations of the Bible Society. The Bishop and the Greeks who were present expressed their warmest approbation of the Institution.

Having found, on my arrival in Canéa, that the Plague was rife in the city of Candia and its neighbourhood, I resolved to confine myself to Canéa, and to operate there for the whole island. With this view, I drew up the following "Plan for the Circulation of the Scriptures in Candia."

Our Consul, Signor Pietro Capogrosso, is to keep a well-supplied *depôt* of the Scriptures in his house at Canéa. Every Bishop on the island is to exhort the Priests in his diocese, to make inquiry, in their respective parishes, into the number of Testaments necessary to supply EACH FAMILY, at least, with a copy. The Bishop will send this account to Signor Capogrosso, who will expedite the Testaments to the place named by the Bishop. The Bishops will superintend the sale or distribution of the Testaments. The prices are to vary, according to the circumstances of the purchaser. To those who are so poor that they cannot

afford to pay any thing, but who nevertheless manifest a strong desire to possess a Testament, a copy is to be given gratuitously, with these words inscribed within, "Gift of the Bible Society." The money received for the Testaments is to be sent, through the Bishops, to the Consul, who will transmit it to Mr. Williamson at Smyrna. The Consul will receive fresh supplies of Testaments from Mr. Williamson, as he may require them.

This plan met with the full approbation of the Bishop of Canéa, who said he would immediately adopt it in his own diocese, and would write to the Archbishop's Vicar in Candia to recommend the plan to the Bishops of the island.

Before I left Canéa, I wrote fully on the subject to the Eleven Bishops, and to the Archbishop at Constantinople; requesting him to give an impulse to the plan, by uniting himself to the Bishops. To each of these I sent the two Bible Society Tracts, printed in Corfu.

I left with Signor Capogrosso 210 Greek Testaments; and copies of the Scriptures in various languages, for the ships that frequent the Port of Canéa. Before my departure he had sold many copies himself, and had written to his agents at Retimo and at Candia, to assist him in circulating them. I left with him written instructions. He will regularly correspond with Mr. Williamson; and will inform him of the mode in which he has disposed of the Testaments.

I made many inquiries into the number of Greeks in the island, but could not obtain certain information: they probably amount to upward of 150,000; the calculation being made from this fact, that there are 40,000 males who pay tribute. The Turks are by no means so numerous. The number of Franks is very inconsiderable, probably amounting to no more than forty individuals; and the only Roman-Catholic Ecclesiastic in Candia is a Capuchin, the sole inhabitant of a monastery in Canéa. The only Jews in the island are at Canéa, and they do not amount to more than one hundred. I shewed several of them the New Testament in Hebrew; but could find no purchaser. I have left, however, two or three copies with the Consul.

Rhodes.

In the same Letter, Mr. Connor writes—

Contrary winds confined me to Canéa for three weeks. At length, on the morning of Christmas Day, I sailed for Rhodes, and arrived here on the 28th instant.

The next day, I sent to the Archbishop an Introductory Letter, the Greek Tracts, and a digest of my plan for the circulation of the Testaments in his diocese. The day following I called upon him. He bade me welcome in the most friendly manner, acceded heartily to my plans and wishes, and said that he would promote the cause in Rhodes, and would immediately write to the other islands in his jurisdiction.

These are, Leros, the seat of a Bishop, with about 600 Greeks—Calyrne, under the Bishop of Leros, 3000—Niseros, 1200—Delos, not the celebrated island of the same name, 1000—Syme, 3200—and Karke, 600. The Greek population of Rhodes amounts to about 18,000.

The Archbishop will also write to his friend, the Metropolitan of the populous isle of Scarpanto and its dependencies, and encourage him to the diffusion of the Testaments in his diocese.

Our Consul here, Signor Stephano Masse, a physician, will keep the dépôt in his house, and will do all in his power to promote the sale of the books. I have written a Letter to the Bishop of Cos on the subject, which the Consul will transmit.

In consequence of a prophecy of a Santon (holy man), that the city of Rhodes is to be taken by the Christians on a Friday, no Christian is permitted to have a house within the walls. This is allowed to Turks and Jews only. The Greeks have shops in the town; but, at sun-set, they are obliged to pass the gates, and go to their houses in the suburbs, where they and the Franks reside. On Fridays, however, during prayers in the Mosque, both Greeks and Franks are compelled to leave the town, and the gates are shut.

The number of Jews here is about 1000: but here, as in Canéa, I can find no purchaser of the Hebrew Testament. I shall leave a few copies of it with the Consul; and a number of Testaments for the ships that touch here.

I left Constantinople with the intention of proceeding from Rhodes to Sataliah, in Caramania, and thence to Cyprus; but my progress has been much impeded by unavoidable delays: the

consideration, therefore, that the Passover is fast approaching, and that before I arrive at Jerusalem I have the whole of Syria to traverse, has brought me to the resolution of renouncing Caramania for the present. I shall proceed, therefore, direct to Larnica, in Cyprus; and probably in the same vessel that brought me hither from Canéa.

I heard, yesterday, that the Archbishop of Sataliah is gone to Constantinople; and, without his sanction, I could do little there. Signor Masse has resided six years in Sataliah: he tells me that the Greeks there speak nothing but Turkish, which they write in the Greek character: the Testament, therefore, now in progress at Constantinople, will be the very thing for them.

I shall write again from Cyprus. We shall sail as soon as the wind permits.

I wish you would request the Bible Society to send out, as soon as possible, a copious supply of Greek Testaments, in both forms, to Mr. Williamson, that he may be ready to answer the demands from the islands. Let them send him also as many copies of the Scriptures, in Arabic, and Syriac, and Turkish, as they can spare. I shall endeavour to establish depôts in Syria, Mesopotamia, and other quarters.

Would it not be advisable, if circumstances permit, to visit the Patriarch of all the Armenians at Echmiazin, and consult with him?

It would gratify me much to find at Aleppo, on my return from Jerusalem, a Letter from you or from the Bible Society, containing hints, suggestions, subjects of research, &c. for my future journey. If I find myself, on my return to Aleppo, in vigour of body, it is my full intention to visit the Churches on the banks of the Euphrates and the Tigris, and should probably go down to Bagdad or Bussorah. Our Resident at Bagdad, Mr. Rich, is a friend to the Bible Society.

It has struck me, that, through the channel of the Bombay Bible Society and Mr. Rich, a ready and safe conveyance of the Scriptures might be carried on to the Churches of Mesopotamia, by way of the Tigris and Euphrates. On this subject, however, I shall seek information at Aleppo. By operating through Trebisond, from Constantinople, on the north, and through Bagdad, from Bombay, on the south, the whole line

of country from the Persian Gulph to the Black Sea might be readily put in possession of the Word of God.

Cyprus.

From Larnica, in Cyprus, Mr. Connor writes, on the 6th of February—

My last Letter, dated in Rhodes, will have informed you of my proceedings there and in Candia.

Contrary winds detained me in Rhodes three weeks; and I did not arrive in Larnica, till the 24th ult.

After a few days' stay in the house of our Consul here, Signor Vondiziano, I proceeded to Nicosia, to visit the Archbishop, to whom I had brought an introductory Letter from his agent in Constantinople. He received me in the kindest manner; and seemed highly gratified with the object of my visit to Cyprus. I showed him the two Tracts on the Bible Society, printed in Corfu. He glanced through them hastily; and frequently exclaimed, as he turned over the leaves, "A noble work!" He afterward handed the Letter and Tracts to the Greeks present. The operations of the Bible Society excited their astonishment. The Archbishop ordered an apartment to be provided for me in the palace, and I remained with him five days.

During this time, I drew up "Proposals for a Bible Society for Cyprus," and presented them to Cyprian. He summoned a Council of the principal men about him, and they discussed the matter. Their unanimous opinion was, that, in the present impoverished state of the island, a Bible Society, desirable as it might be, could not be organized. The Archbishop, however, will do all in his power to promote the sale and distribution of the Greek Testaments; of which I have left 250 with him, all of the last edition. The Archbishop asked for 400: I have, therefore, written to Smyrna for 150 more.

As the majority of Greeks in this island are poor, the Archbishop advised me to reduce the price of the Testaments to five piastres. To this I agreed; though it is only half price. The sum of 1250 piastres, therefore, will be transmitted, through our Consul, to Mr. Williamson at Smyrna; who will supply the depôt here, according to its wants. I

hope that the Bible Society will keep Mr. Williamson's depôt well filled, that he may be able to answer every demand upon him.

The Archbishop has given me an Introductory Letter to the Patriarch of Antioch, who resides at Damascus, and another to the Agents of the Patriarch of Jerusalem.

The Archbishop of Cyprus is the political, as well as spiritual head of the Greeks in the Island. It is his business to collect their tribute: and, at present, he finds this no easy task; the last year having been a year of scarcity. His multifarious occupations scarcely allow him a moment's repose during the day; and he spends the greater part of every morning with the Turkish Governor, transacting business. The Archbishop of Cyprus is not subject to any Patriarch; and he alone, of all the Ecclesiastical Dignitaries, is empowered to wear a purple robe, to carry a sceptre, and to sign his papers with red ink. The Archbishop, with the concurrence of the chief Greeks of the Island, generally elects his successor: this election must, however, be afterwards confirmed by the Porte.

The three Bishops of the Island are those of Larnica, Baffo, and Cerines. The Archbishop occasionally holds a Synod, when the Bishops attend. He also, now and then, visits the dioceses.

The Island contains about 40,000 Greeks, and 14,000 Turks; and has 40 Greek Monasteries with about 300 Monks, and two Catholic Convents with six Fathers. The chief School in Cyprus is at Nicosia, and contains about thirty scholars. Nothing is taught but Hellenic and Music.

There are about 500 Maronites in the Island. They reside chiefly in the neighbourhood of Nicosia and in Larnica; and have one Monastery, with three Monks. They have no Schools here; but those who can afford to do so, send their children to Mount Lebanon for education. The Arabic which they speak in their families, as I was told by a Maronite, is very corrupt. He said that it is much like the Maltese.

There are no Jews in the Island.

I leave a considerable number of Bibles and Testaments, in various languages, with Signor Vondiziano, for the Franks resident at Larnica, who are very numerous; and for the ships which visit the port; with many Tracts, in Greek

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and other languages; which I did also in Candia and Rhodes.

Having been disappointed in my plan of visiting Caramania, I have made many inquiries respecting the languages spoken along the southern shores of Asia Minor; and I find that the language universally spoken by the Greeks residing along the line of coast from the Gulph of Mactri to Tarsus, is the Turkish, which they write in the Greek Character. As we have not yet the Book to offer them, my visit would have proved somewhat premature.

I expect to sail to-morrow for Beirut; and must defer my visit to Damascus and Aleppo, till after the Passover. I shall most probably proceed, direct from Beirut, to the Convent of the Syrian Archbishop.

In order to be able to pass through Syria and Asia Minor with facility and safety, I have assumed the Oriental dress.

India beyond the Ganges.

RANGOON.

AMERICAN BAPTIST MISSIONS.

Death of the Rev. Edward W. Wheelock.

THE "Calcutta Journal" gives the following melancholy detail of the death of Mr. Wheelock, who had taken his passage for Calcutta, on board the *Britannia*, Captain Snowball, for the recovery of his health, which had suffered much at Rangoon.

On the afternoon of the 20th of August, Mr. Wheelock, Baptist Missionary, who had been for some time in a declining state of health, had been sitting by his wife, who was writing, when he left her without her immediately perceiving it. Hearing the quarter-gallery door close, and missing him from her side, she concluded that he was gone there. The circumstance, therefore, excited no alarm. His long stay, however, induced her to open the door of the quarter-gallery. It was found empty: and the window being wide open, it was conjectured that this unfortunate Gentleman had either accidentally fallen overboard through it, or in a fit of delirious phrensy had jumped out of it into the sea. As an immediate search was made all over the ship, and proved

unsuccessful, there can be no doubt of the melancholy fact. For several days previous, Mr. Wheelock had not been perfectly sane. It is singular, considering the noise occasioned by a body falling into the water, that, in this instance, not one on board heard it.

India within the Ganges.

CALCUTTA.

Death of an Involuntary Victim on the Funeral Pile.

THE "Calcutta Journal" contains the following narrative of facts, communicated by an eye-witness. It cannot be read without horror.

Returning from Chitpore, on Sunday Evening (Aug. 1st), about six o'clock, I observed a concourse of Natives assembled on the banks of the river, a little above the Baug Bazar Ghaut; and curiosity having prompted me to inquire the occasion, I was informed that a Sutte was about to be celebrated.

Having never witnessed the horrid spectacle of which I had heard so much, I directed my boat to proceed to the spot: for the two-fold purpose, of endeavouring, if possible, to prevent the wretched victim from immolating herself on the funeral pile of her husband; or, in the event of interference proving ineffectual, to see a ceremony which the inhabitants of a civilized country would hardly admit the existence of, unless certified by the evidence of a person who had actually witnessed the scene.

On arriving at the bank of the river, I immediately inquired for the Thanadar of the place, who, I found, was not on the spot; but the Jemadar being present, I requested him to come on board my boat. I asked him whether any licence or authority had been granted by the Magistrate, to sanction the ceremony for which I saw preparations; and if so, to inform me from whom it was obtained.

He replied, that the usual authority had been procured from the Magistrate, and that the document was in the possession of the Thanadar. I requested him to send for it, which he did; but an answer was returned by the Thanadar, that compliance with my application was deemed unnecessary. I then asked the Jemadar, whether he was certain

that the sacrifice about to be made was voluntary, and whether any interference might not operate to prevent it: he answered that it was the wish of the Widow to burn with the body of her deceased Husband; and that any effort to prevent it would prove unavailing, as the measure was sanctioned by the usual authority.

During this conversation, I observed preparations going on, with great activity, for the erection of the pile: it was constructed of alternate layers of fire-wood, straw, and dry bamboo-twigs.

In a few minutes, I noticed a poor, decrepid, wretched-looking old woman, apparently more dead than alive, borne down to the river in the arms of another woman, and surrounded by two or three men, who, I was given to understand, were relatives of the miserable creature. On arriving at the edge of the river, some pots of water were thrown over the head of the woman; and a bunch of leaves placed in her hand, which she appeared to be almost without strength to support. After this operation, she was stripped of a few ornaments—a parcel of wooden combs were stuck in her hair—and, her apparel being changed, she was conveyed toward the pile, on which the body of her husband lay extended. On reaching the pile, she was released from the arms of the woman who had hitherto supported her, and hustled round it, three or four times, amidst the vociferations of the multitude: and then, with the aid of the ruffians who surrounded her, she mounted the pile; on which she reclined, in a state as apparently inanimate as the dead body of her husband. At this interval, I observed one of the most active of the attendants fasten her with a cord to the body of the deceased; and, instantly, a quantity of straw, dry bamboos, and fire-wood was thrown over the victim of this disgraceful scene, sufficient to prevent her extricating herself from her dreadful situation, had she been so inclined. A long bamboo was then laid across the whole, no doubt with a view to prevent resistance, had any been practicable; but which, on this occasion, appeared superfluous. In two minutes the whole was enveloped in smoke and flames, and the work of destruction was complete.

I turned from this diabolical scene with horror and disgust—lamenting that

such should be tolerated under the humane sway of a British Government—and satisfied, that if those in power had been witnesses of the shocking exhibition greater efforts would be made to subvert a practice, which well-timed interference might do much to check, and in time perhaps might entirely extirpate.

On the present occasion, it appeared obvious to me, that the wishes or intentions of the unfortunate woman were not consulted; and that she was hurried into eternity by a number of unfeeling monsters, who in any other country would have been deemed guilty of wilful and deliberate murder.

Miscellanies.

HINDOO TRACT AGAINST THE BURNING OF WIDOWS.

We have frequently called the attention of our Readers to that merciless superstition of the Hindoos, by which Widows are taught to offer themselves as victims on the funeral pile of their Husbands. These sacrifices are, no doubt, frequently quite voluntary, on the part of the sufferer; from the influence on her mind, of delusive expectations if she burn with her husband, and of the dread of shame and disgrace if she refuse to burn: but there is good reason to apprehend that they are much oftener involuntary; at least so far, that it is necessary to assist the operations of Hope and Fear in deadening the feelings of nature, by stupifying medicaments. But the love of life sometimes breaks through all restraints. We quoted one instance of this, at pp. 123 and 124 of the last Number; and the poor wretch, whose death has just been stated would have doubtless lived, if she had been permitted to do so.

Our Readers will learn with pleasure, that this subject has attracted the attention of various persons of influence in this country. Mr. Ward has not ceased, since his return home, to urge on such persons, whenever an opportunity has occurred, the duty of adopting, without delay, such measures as may lead to the utter extinction of this practice. A few years since, a "Collection of Facts and Opinions" on this and other destructive customs prevalent in British India, was published by Mr. William Johns, which no Christian can read without indignation and a conviction of the duty of abolishing such practices.

To further this benevolent object, we here reprint a Tract which was lately published in Calcutta. It is entitled "A Conference between an Advocate and an Opponent of the Practice of Burning Widows alive;" and is a translation from the original Bengalee. The Bengalee Tract itself has been reprinted in a Newspaper, which has been for some time past published in Bengalee, under the sole conduct of Natives. It is attributed to Rammohun Roy. We learn, from a Notice prefixed, that it has been put into extensive circulation in those parts of the country where the practice in question is most prevalent; and that an idea that the arguments which it contains may tend to alter the notions which some European Gentlemen entertain on the subject, has induced the Writer to lay it before the British Public also, in an English Translation.

ADVOCATE.

I AM surprised that you endeavour to oppose the practice of Concremation and Postcremation * of Widows, so long observed in this country.

* When a Widow is absent from her husband at the time of his death, she may in certain cases burn herself along with some relique representing the deceased. This practice is called Unconcremation or Postcremation.

OPPONENT.

Those who have no reliance on the Shaster, and those who take delight in the self-destruction of women, may well wonder that we should oppose that suicide which is forbidden by all the Shasters and by every race of men.

ADVOCATE.

You have made an improper assertion, in alleging that Concremation and Post

cremation are forbidden by the Shasters. Hear what Unggira and other Saints have said on this subject:—

That woman, who, on the death of her husband, ascends the burning pile with him, is exalted to heaven as equal to Uroondhuti.

She who follows her husband to another world, shall dwell in a region of joy for so many years as there are hairs in the human body, or thirty-five millions.

As a serpent-catcher forcibly draws a snake from his hole, thus raising her husband by her power, she enjoys delight along with him.

The woman who follows her husband, expiates the sins of three races—her father's line, her mother's line, and the family of him to whom she was given a virgin.

There, possessing her husband as her chiefest good, herself the best of women, enjoying the highest delights, she partakes of bliss with her husband as long as fourteen Indras reign.

Even though the man had slain a Brahmin, or returned evil for good, or killed an intimate friend, the woman expiates those crimes.

There is no other way known for a virtuous woman, except ascending the pile of her husband. It should be understood, that there is no other duty whatever after the death of her husband.

Hear also what Vyas has written, in the Parable of the Pigeon:—

A Pigeon devoted to her husband, after his death, entered the flames; and, ascending to heaven, she there found her husband.

And hear Hareet's words:—

As long as a woman shall not burn herself after her husband's death, she shall be subject to transmigration in a female form.

Hear too what Vishnoo the Saint says:—

After the death of her husband, a wife must live as an ascetic, or ascend his pile.

Now hear the words of the Bruhm Pooran on the subject of Postcremation:—

If her lord die in another country, let the faithful wife place his sandals on her breast, and, pure, enter the fire.

The faithful Widow is declared no scribe by this text, of the Rig Ved:—

When three days of impunity are gone, she obtains obsequies.

Gotum says—

To a Brahmnee after the death of her husband, Postcremation is not permitted: but to women of the other classes, it is esteemed a chief duty.

Living, let her benefit her husband—dying, she commits suicide.

The woman of the Brahmun Tribe, that follows her dead husband, cannot, on account of her self-destruction, convey either herself or her husband to heaven.

Concremation and Postcremation being thus established by the words of many sacred Lawgivers, how can you say they are forbidden by the Shasters, and desire to prevent their practice?

OPONENT.

All those passages which you have quoted, are indeed Sacred Law: and it is clear, from those authorities, that, if women perform Concremation or Postcremation, they will enjoy heaven for a considerable time. But attend to what Munoo and others say, respecting the duty of Widows:—

Let her emaciate her body, by living voluntarily on pure flowers, roots, and fruits; but let her not, when her lord is deceased, even pronounce the name of another man.

Let her continue, till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure; and cheerfully practising the incomparable rules of virtue, which have been followed by such women as were devoted to one only husband.

Here Munoo directs, that, after the death of her husband, the Widow should pass her whole life as an ascetic. Therefore the laws given by Unggira and others whom you have quoted, being contrary to the law of Munoo; cannot be accepted: because the Ved declares, "Whatever Munoo has said is wholesome;" and Vrihusputi—"Whatever law is contrary to the law of Munoo, is not commendable." The Ved especially declares—

By living in the practice of regular and occasional duties, the mind may be purified. Thereafter, by hearing, reflecting, and constantly meditating on the Supreme Being, absorption in Bruhm may be attained. Therefore, from a desire during life of future fruition, life ought not to be destroyed.

Munoo, Yagnyuvulkyu, and others, have then, in their respective Codes of Laws, prescribed to Widows the duties of ascetics only. By this passage of the Ved therefore, and the authority of Munoo and others, the words which you have quoted from Unggira and the rest are set aside; for, by the express declaration of the former, Widows, after the death of their husbands, may, by living as ascetics, obtain absorption.

ADVOCATE.

What you have said respecting the Laws of Unggira and others, that recommend the practice of Concremation and Postcremation, we do not admit: because, though a practice has not been recommended by Munoo, yet, if directed by other Lawgivers, it should not on that account be considered as contrary to the Law of Munoo. For instance—Munoo directs the performance of Sundhya, but says nothing of calling aloud on the name of Huri; yet Vyas prescribes calling on the name of Huri: the words of Vyas do not contradict those of Munoo. The same should be understood in the present instance. Munoo has commanded Widows to live as ascetics: Vishnoo and other Saints direct that they should either live as ascetics, or follow their husbands: therefore the law of Munoo may be considered to be applicable, as an alternative.

OPONENT.

The analogy which you have drawn, betwixt the practice of Sundhya and invoking Huri, and that of Concremation and Postcremation, does not hold: for, in the course of the day, the performance of Sundhya at the prescribed time does not

prevent one from invoking Huri at another period; and, on the other hand, the invocation of Huri need not interfere with the performance of Sundhya: in this case, the direction of one practice is not inconsistent with that of the other. But, in the case of living as an ascetic or undergoing Concremation, the performance of the one is incompatible with the observance of the other. Scil. Spending one's whole life as an ascetic after the death of a husband, is incompatible with immediate Concremation as directed by Unggira and others; and, vice versa, Concremation, as directed by Unggira and others, is inconsistent with living as an ascetic in order to attain absorption. Therefore those two authorities are obviously contradictory of each other: more especially as Unggira, by declaring that "there is no other way known for a virtuous woman except ascending the pile of her husband," has made Concremation an indispensable duty; and Hareet also, in his Code, by denouncing evil consequences, in his declaration, that "as long as a woman shall not burn herself after the death of her husband she shall be subject to transmigration in a female form," has made this duty absolute. Therefore all those passages are, in every respect, contradictory to the law of Munoo and others.

ADVOCATE.

When Unggira says that there is no other way for a Widow except Concremation, and when Hareet says that the omission of it is a fault, we reconcile their words with those of Munoo, by considering them as used merely for the purpose of exalting the merit of Concremation, but not as prescribing this as an indispensable duty. All these expressions, moreover, convey a promise of reward for Concremation; and thence it appears, that Concremation is only optional.

OPPONENT.

If, in order to reconcile them with the text of Munoo, you set down the words of Unggira and Hareet that make the duty incumbent, as meant only to convey an exaggerated praise of Concremation, why do you not also reconcile the rest of the words of Unggira, Hareet, and others, with those in which Munoo prescribes to the Widow the practice of living as an ascetic as her absolute duty? And why do you not keep aloof from witnessing the destruction of females, instead of tempting them with the inducement of future fruition? Moreover, in the text already quoted, self-destruction with the view of reward is expressly prohibited.

ADVOCATE.

What you have quoted from Munoo and

Yagnyavulkyu and the text of the Ved, is admitted. But how can you set aside the following text of the Rig Ved, on the subject of Concremation:—

O fire! let these women, with bodies anointed with clarified butter, eyes coloured with collyrium and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, but may be in unison with excellent husbands, themselves sinless, and jewels amongst women.

OPPONENT.

This text of the Ved, and the former passages from Hareet and the rest whom you have quoted, all praise the practice of Concremation as leading to fruition, and are addressed to those who are occupied by sensual desires; and you cannot but admit, that, to follow these practices, is only optional. In repeating the Sungkalpya of Concremation, the desire of future fruition is declared as the object. The text, therefore, of the Ved which we have quoted, offering no gratifications, supersedes, in every respect, that which you have adduced, as well as all the words of Unggira and the rest. In proof, we quote the text of the Kuthopunishut:—

Faith in God, which leads to absorption, is one thing; and Rites, which have future fruition for their object, another. Each of these, producing different consequences, holds out to man inducements to follow it. The man, who of these two chooses Faith, is blessed; and he, who for the sake of reward practises Rites, is dashed away from the enjoyment of eternal beatitude.

Also the Moonduk Oopunishut:—

Rites, of which there are eighteen members, are all perishable. He who considers them as the source of blessing, shall undergo repeated transmigrations; and all those fools, who, immersed in the foolish practice of Rites, consider themselves to be wise and learned, are repeatedly subjected to birth, disease, death, and other pains. When one blind man is guided by another, both subject themselves on their way to all kinds of distress.

It is asserted in the Bhuguvut Geeta, the essence of all the Smritis, Poorans, and Itihashes, that

All those ignorant persons, who attach themselves to the words of the Veds that convey promises of fruition, consider those falsely alluring passages as leading to real happiness, and say that besides them there is no other reality. Agitated in their minds by these desires, they believe the abodes of the Celestial Gods to be the chief object; and they devote themselves to those texts, which treat of ceremonies and their fruits, and entice by promises of enjoyment. Such people can have no real confidence in the Supreme Being.

Thus also do the Moonduck Oopunishut and the Geeta state, that "the science by which a knowledge of God is attained, is superior to all other knowledge." Therefore it is clear from those passages of the Ved and of the Geeta, that the words of the Ved which promise fruition, are set aside by the texts of a contrary import.

Moreover, the Ancient Saints and Holy Teachers, and their Commentators, and

176 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.
 what is really conformable to its precepts grace brought on this country, by the
 may be perceived; and the evils and dis- crime of female murder, will cease.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From March 21, to April 20, 1820.

	Present.	Total.		Present.	Total.
Bath (including 16l. Gr. 9d. for Chippenham Branch)	21 0 0	1107 17 10	Tutbury (Staffordshire)	24 3 8	150 14 3
Basingstoke	20 0 0	147 14 6	West Bromwich (Staffordshire)	60 2 0	222 9 0
Bedfordshire	17 0 0	674 0 8	Woodburn (Bucks.)	29 6 8	202 10 6
Berkshire (including 6l. 6s. from Chewer Branch)	66 0 0	1358 9 6	Worcester	21 16 5	562 8 11
Birmingham	170 16 2	3465 13 6	COLLECTIONS.		
Blackheath Ladies	25 19 0	539 18 10	Brounlie, Mrs. Madeira	15 0 0	80 6 0
Bodmin	20 10 0	83 14 1	Bulmer, Mr. Mansion House St.	2 3 0	22 17 0
Bristol (incl. School Fund 15l. and Clifton Branch 325l.)	955 7 4	13293 3 3	City Sunday School	8 18 9	10 3 2
Broadway Church, Westminster	80 13 3	439 8 5	Dyke, Mr. Joseph, Portsmouth,	2 12 0	5 4 0
Bunney, Bradmors, and Runninton, (Notts.)	24 10 4	64 15 4	Gawler, Lieut. from Soldiers of the 24th Regt.	2 12 0	9 15 0
Cambridge, Town, County, and University	126 1 0	2770 5 5	Goode, Miss, Stockwell	4 4 0	14 10 0
Carlisle (including S. Fund, 5l.)	141 14 7	1288 18 1	Gorham, Miss, St. Neo's	3 12 0	16 10 3
Carshalton (including S. F. 5l.)	60 0 0	271 5 10	Haverhill, Mrs. High Wycombe,	7 7 0	7 7 0
Christchurch, Newgate Street (including School Fund, 5l.)	78 18 5	338 10 4	Johnson, Rev. J. H. Gisburne,	1 2 6	1 2 6
Chester, City & County (including 3l. 18s. 3d. from Latchford Branch)	82 18 3	795 12 7	Malpas, Miss, E. Knightsbridge,	1 6 0	11 9 0
Clerkenwell	122 19 7	1090 16 1	Odell, Miss, Ray St. Clerkenwell,	1 8 0	2 2 0
Collingham & Langford, Notts.	21 1 0	115 18 0	Owen, Miss, Fulham	2 0 0	6 0 0
Derbyshire (including S. F. 5l.)	368 7 1	3012 4 3	Parker, Mrs. Gibraltar	7 0 0	7 0 0
Devon and Exeter	27 2 4	1651 11 5	Prichard, Mrs. Kidderminster,	15 0 0	91 2 8
Doncaster	60 0 0	239 10 2	Richardson, Miss, Old Bailey,	4 0 0	8 0 0
Donnington (Lincolnshire)	4 13 4	36 6 0	Samler, Mrs. W. St. Andrew Hill,	3 0 0	11 4 0
Dorchester (Dorsetshire)	9 10 7	312 17 7	Staines, Rev. W. T. Rochester,	4 10 0	36 12 0
Dudley	43 18 1	43 18 1	White, Miss, Two Waters, Herts.	1 8 6	1 8 6
East Meon (Hants)	2 0 0	8 5 6	Webb, Mrs. Wickham, Hants.	2 0 0	3 16 0
Falmouth	51 8 3	320 14 2	Williams, Miss, Abergavenny,	5 6 6	30 17 8
Gainsbro'	93 11 6	448 5 5	BENEFACCTIONS.		
Glasbury	19 4 11	634 4 4	A Friend, by Rev. W. B. Hayne	20 0 0	
Gloucestershire (including 44l. 10s. 5d. from Campden B.)	220 19 9	2285 2 9	J. W.	10 0 0	
Godstone (Surrey)	1 0 7	10 12 7	Mrs. Oliver, Sweepston, near Atherstone,	6 0 0	
Guildford	0 5 2	227 11 0	Warwick, including 1l. from her Children,	6 0 0	
Haitax	30 0 0	380 0 0	SCHOOL FUND.		
Helston	31 0 0	248 5 1	By Anonymous	30 0 0	
Healey-upon-Thames	12 0 0	91 12 6	For Flora Wyndham, for Six Years,		
Hereford	89 3 0	1190 3 2	For <i>Andrew Cooper</i> - Fifth Year,		
Hibernian Auxiliary	1100 0 0	6105 18 5	For <i>Millicent Beattie</i> - Fifth Year,		
Hook Norton (Oxfordshire)	5 0 0	8 11 0	By A Friend, to the memory of late Rev. W. Goode,	5 0 0	
Hull & East Riding (including School Fund 20l.)	230 0 0	4128 4 7	For <i>William Goode</i> - Fourth Year,		
Iver (Bucks.)	20 0 0	175 19 5	By Bath Association,		
Kirby Misserton (Yorkshire)	13 17 8	20 17 8	For <i>Henry Gloucester Ryder</i> , Third Year,	5 0 0	
Lancaster & North Lancashire,	60 0 0	631 17 4	By Bristol Association,		
Leeds (including S. Fund 25l.)	165 0 0	3677 12 0	For <i>Aetlaid Brown</i> - Fifth Year,		
Lidington and Caldecot (including Uppingham 6l. 10s.)	31 19 6	212 17 11	For <i>Edward Beales</i> - Third Year,		
Lincoln	39 2 0	218 9 6	For <i>Rachel Siddolph</i> - Fourth Year,	15 0 0	
Liverpool-St. George's, Seaford,	20 7 8	287 18 11	By Carlisle Association,		
Long Newton (Wilts)	6 11 9	6 11 9	For <i>Richard Hartley</i> - Third Year,	5 0 0	
Mitcheldever & Stratton (Hants)	23 2 5	95 13 3	By Carshalton Association,		
Newcastle-upon-Tyne	103 3 3	851 6 4	For <i>William Rose</i> - Fourth Year,	5 0 0	
Norfolk & Norwich	300 0 0	572 16 1	By Christchurch, Newgate Street,		
Northampton & Cresson	150 14 0	691 4 5	For <i>Samuel Crowthor</i> - Third Year,	5 0 0	
North Staffordshire	101 0 0	1044 2 11	By Derbyshire Association,		
Percy Chapel	51 6 7	1802 6 11	For <i>Samuel Shipley</i> , Third Year,	5 0 0	
Penrith	34 0 6	181 4 6	By Hull & East-Riding Association,		
Penzance	15 6 8	101 11 7	For <i>James Knight</i> - Sixth Year,		
Portsea	41 12 2	783 2 8	For <i>John Clarke</i> - Sixth Year,		
Preston	56 8 0	392 7 10	For <i>John Scott</i> - Sixth Year,	30 0 0	
Queen-Square Chapel	21 0 0	616 4 1	For <i>Thomas Dykes</i> - Sixth Year,		
Rugby	32 2 11	246 19 3	By Leeds Association,		
Ryde (Isle of Wight)	17 0 0	35 0 0	For <i>George Pierce Richards</i> , Second Year,		
St. John's, Bedford Row (Ladies' Com. 100l. 3s. 3d. Gentlemen's ditto, 77l. 17s. Collections after Sermons 140l. 2s.)	318 2 3	3164 7 1	For <i>Gathorne Hardy</i> , Fourth Year,		
St. John's, Horsleydown	6 0 7	77 0 10	For <i>Robert Cholmeley</i> , Fifth Year,	25 0 0	
St. Anthony's, Watling Street	1 0 0	234 17 8	For <i>Miles Atkinson</i> , Fifth Year,		
St. Swithin, London-Stone Sun. S.	3 12 7	40 13 3	For <i>William Hey</i> , Fifth Year,		
Shaftesbury	15 0 0	140 0 0	By Mrs. Johnson,		
Sheffield - School Fund	5 0 0	1090 11 2	For <i>Anna Benigna Johnson</i> , Sixth Year,	5 0 0	
Shropshire (including S. F. 40l.)	200 0 0	2120 0 6	By St. John's, Bedford Row, Association,		
Swarby Bridge (Yorkshire)	9 5 0	48 16 8	For <i>Elizabeth Cardale</i> , Third Year,		
Southwark	100 0 0	1629 2 7	For <i>Edward Warren Cooper</i> , Fourth Year,	10 0 0	
Suffolk & Ipswich (including 29l. 15s. 6d. from Sudbury Branch)	57 1 4	2760 18 6	By Sheffield Association,		
Tamworth (including S. F. 5l.)	64 15 0	1068 2 3	For <i>Romland Hodgson</i> , Fourth Year,	5 0 0	
Titchmarsh (Northamptonshire)	7 0 0	96 16 2	By Shropshire Association,		

ERRATA.

Page 92. col. 1. line 26. for the country, read this country.
 122. col. 2. line 34. for making, read taking.

Missionary Register.

MAY, 1820.

Biography.

MEMOIR OF KRISHNA-PRISADA,

A CHRISTIAN BRAHMIN, WHO DIED AT BERHAMPORE, JULY 24, 1806, AGED ABOUT TWENTY-ONE YEARS.

KRISHNA-PRISADA was the first Brahmin baptized by the Serampore Missionaries. He was born at Bhalooka, a village near Nuwadweepa; and was baptized, at Serampore, on the 22d of January, 1803. The Missionaries have given the following view of his character:—

1. His TRUST IN CHRIST was strong and unequivocal.

Trained up in the idea of procuring heaven by his own works, he was a striking proof of the reality of that change which the Gospel produces on all who heartily believe it. Though his views were more obscure at the beginning of his course, yet further discoveries of his depravity, added to family and bodily afflictions, brought him to a decided and child-like dependence on the Saviour. At Seetarama's, in Jessore, while reading to an inquirer some verses of a Christian Tract in Bengalee, when he came to a description of Christ's sufferings, the tears ran down his face plentifully, and for some time he could not proceed for grief.

He had a clear conviction of sin; and from hence he was established in this fact, that the work of Christ alone suited his fallen and ruined condition. Hesaw plainly that there was nothing in all that the Hindoo Gods were said to have done, that would be of use in the salvation of souls. "Be it so," he would say, "that Rama did this, and Krishna that, and Doorga the other—supposing all this to be true, that Rama fought for and obtained his wife, that Krishna killed king Kungsha and got his throne, that Doorga killed a number of Usooras, what good do these things do you or me?

May, 1820.

I, who am a sinner, find nothing here by which my sins will go away, and I get heaven; but Christ bore our sins, their guilt and punishment, and hence HE is the Saviour, for His work was for us, and for our salvation. He came for no other purpose—not like Rama for a wife—not like Krishna for a kingdom—not like Doorga to kill Usooras and drink their blood; but to seek and save that which was lost, and to become the ransom for sinners."

2. Not only by his words did Krishna-Prisada confess Christ before the Brahmins, and in the very teeth of those who hated him for Christ's sake, but his CHRISTIAN WALK confirmed his testimony, that his Christian Profession was genuine.

He possessed tenderness of conscience, in the midst of a people who make sin their play-thing; and among whom this sentiment is universal—that sin is the play of the gods! He regarded truth among a nation of liars, whose very gods were liars; and whose Shasters, in certain cases, declare the innocence of lying. He was a man of integrity, among a nation who value themselves on their dexterity in the arts of deception and fraud. Divine Grace thus changed his nature and his habits, and enabled him to make head against sin, which runs through the plains of Bengal like a

2 A

mighty torrent, carrying all before it into the vortex of hell. It seemed to be time that God should work in some such way, and bring forth a seed to serve Him out of the very heart of the idolaters; for idolatry, by its toleration of sin, by its easy ways of removing it, and by its public spectacles, has drawn the world after it: hence, the Hindoos worship their Ramas and Krishnas, the Mus-ulmans their peers * (saints), the Native Catholics their crucifixes and Virgin Marys, and in the houses of Europeans their Hindoostanee Mistresses carry on idolatrous worship.

3. Another feature in the character of this Convert was, his decided REJECTION OF ALL THAT IS CONNECTED WITH IDOLATRY.

Krishna-Prisada was never known to lean to idolatry, in any one instance. He did not give up the domestic manners and innocent customs of the Hindoos. He was no advocate for making the converts Englishmen: for he knew that this would be a fatal impediment to the reception of the Gospel; as the very dress of the English is offensive to the Hindoos. Though in these things, however, he was a Hindoo, yet he was never known to have the least desire to give either the forms or the doctrines of the Gospel an idolatrous complexion.

Though it was impossible for the Missionaries always to be with him, yet, from the knowledge which they had of the state of his mind, they firmly believe, that at the time of bathing he never performed any cere-

mony connected with idolatry, and that when he saw an image he never bowed to it. Brother Ward has heard him declare, that the repeating of the gytree † never came into his mind from the time of his coming to Serampore. He gave a copy of this secret to the Missionaries, as an old rag. Of his own accord, he renounced his poita ‡, and all the honours attending the wearing of it. He not only himself abstained from all the idolatrous shews and night-poojas, dances and songs, but was the means of restraining others. He once said to Brother Ward, "Till I got the pamphlets, I did not know that the gods had been guilty of such abominations: I had merely heard that there were such and such gods, and that to worship them was the certain means of salvation. Thousands and thousands are still in my case, carried down the stream without knowing whither it is carrying them."

4. Krishna-Prisada was also enabled to APPRECIATE THE VALUE OF THE CHRISTIAN SYSTEM.

He admired its doctrines. The doctrine of the fall, of the divinity of Christ, of his incarnation, sufferings, and death, and of our complete salvation on the reception of Christ, through the sanctifying influences of the Holy Spirit—these doctrines were cordially received by him.

He was a conscientious observer of the times of preaching, prayer, and praise. Brother Ward found his and two other Christian families, whose houses joined each other, more than once, at morning family-worship, when no one expected that he would call; and this Brother has heard Prisada lament his being sometimes obliged to attend to business early, as it interfered with family-worship.

In his attendance at the Lord's Table he used to shew the greatest reverence for this solemn ordinance. The Missionaries endeavour to avoid laying an undue stress on the Lord's Supper; but they have found it difficult to raise the devotional feelings of some of the Native Members to a proper pitch on these occasions. Little familiarized to a spiritual life, and

* The Mussulmans present offerings to these Peers, and perform religious ceremonies to them, as the Hindoos to their gods. The Portuguese Catholics find complete substitutes for their former idols, in the images of the Virgin, &c. On Palm-Sunday, they present flowers and buds of the date-tree to the crucifix, before which these things are laid for a time, and the Priest distributes the branches of the tree as holy things among the people who go to church: at the same time, he gives them water in which the crucifix has been bathed: they take these home, and preserve or use them as sacred things, in the same way that the Hindoos carry home flowers, fruits, &c. that have been offered to their gods. The Catholic Priest marks the foreheads of the people with the ashes of the date-tree: the Hindoos mark their foreheads with the dirt of the Ganges. The Catholics visit the shrines of saints: the Hindoos have their holy places. The Catholics have their holy water: the Hindoos sprinkle themselves with the waters of the Ganges. The Catholics pray to the saints, as persons placed betwixt God and them: this is the Hindoo idea of the gods. The Hindoo repeats the name of his god, counting the seeds in his mala: the Catholic repeats the name of the Virgin, counting with his bead-rolls. The lower orders regard St. John as a god or saint who presides over fire, and let off fire-works to his honour.

† A secret incantation that takes away all sin.
‡ A thread thrown over the shoulder—the distinguishing badge of the higher castes.

to the drawing of spiritual instruction from the elements of food, all converts recently turned from Heathenism are perhaps, like the Corinthians, in danger of underrating the importance and solemnity of the Lord's Supper. After the real design of the ordinance, and the many benefits to be derived from a devout attendance upon it, had been explained to this Convert, he generally sat in his place with his eyes closed; and, abstracted from all around him, appeared to be meditating on a Crucified Redeemer.

5. Krishna-Prisada was DILIGENT IN THE PERUSAL OF THE HOLY SCRIPTURES.

He was not a careless reader of the Word of God: but made observations as he read; and kept by him a small book, for the purpose of inserting such passages as struck his mind, particularly such as expressly related to the expiatory work of our Lord Jesus Christ, and such as might become useful in holding conversations with his countrymen. He would say, shewing the Bengalee Testament to one of his countrymen, "Brother, here is nothing in this book but what is profitable. It is not like the Hindoo Shasters, full of lewd stories. It gives wisdom, and mends the heart."

6. This deceased brother felt CONCERN FOR THE PURITY OF THE CHURCH of which he was a Member.

He was always an advocate for maintaining a proper discipline, even when some of the Native Members were ready to revolt, on account of what they supposed to be severity.

Unaccustomed to any effectual controul, many converts from Heathenism can scarcely bear it from foreigners, whom they are soon ready to suspect, and of whose motives they are frequently very incompetent judges. Some of the Periodical Accounts of the Moravian Missionaries contain one or two instances, in which their converts revolted from them, on account of the scriptural discipline which they maintained.

Krishna-Prisada was enabled to perceive, that on the purity of a Christian Church depended the Divine Presence, and the consequent energy and prosperity of the Church. He was anxious that the Members of the Baptist Church at Serampore should be very different people from

the Native Catholics in various parts of India.

7. He was also ANXIOUS FOR THE CONVERSION OF HIS COUNTRYMEN.

In one of his journeys with Brother Ward, he said, that he should rejoice when he had cleared off the debt which he had incurred in building his house; for, after that, he would devote himself wholly to the work of God. He laboured, day and night, in getting acquainted with the Scriptures, and with the proper method of composing discourses; and began to collect a library.

When he accompanied Brother Ward to Dinagepore, he bore a constant testimony to the truth of the Gospel. His discourses often moved that Brother; and, frequently, the attention of the crowd of native hearers under the banyan's shade was fixed and solemn. He made no scruple in avowing that he was a Christian—that he had renounced his poita, his caste, his gy-tree, and his spiritual guide, for Christ—and that he *counted all things but dung, that he might win Christ, and be found in Him*: and would allege the most solid and satisfactory reasons for this change of sentiment and conduct.

8. DESIRE FOR THE SALVATION OF HIS RELATIVES was another feature in the character of Krishna-Prisada.

He had a relative, a man of property, at Calcutta, at whose house he lived before his conversion. This man was not very inimical to the Gospel, but his fears about caste were great. Krishna-Prisada wrote to him, again and again, in the most respectful and tender manner, assuring him that he was happy in his choice of Christ, and recommended the Gospel to his reception. He wrote also to his relatives at home, on the same subject; and was anxious to get one of his brothers into the printing-office, that he might be under the Word.

9. Not only did he thus adorn the Gospel by a holy life, but by his PATIENCE and FORTITUDE under a very long and trying affliction.

In the year 1803, he accompanied Mr. John Fernandez and Brother Ward to Dinagepore. He there caught a fever, which laid him aside for some time; and which afterwards settled into the spleen, a very common

disease in Bengal. In this state he long lingered, and took many medicines; but nothing could remove his disease. For some time he lived at the Mission-House, in order that he might have attendance while taking his medicines. When there, his wife became familiar with a rich Bengalee; and, for two or three days, lived in a criminal intercourse at this man's house. This, added to Krishna-Prisada's long continued bodily afflictions, was a severe trial.

Very often, the Hindoo Idolaters, in times of affliction, break out into angry expressions against their gods, telling them that they have made so many offerings to them, and yet they have suffered such afflictions to enter into their families. Some have carried their murmurs so far as to curse their gods; and others have taken their images down, abused them, kicked them out of doors, and destroyed them. Yet Krishna-Prisada was never known to utter the least murmur against God, though his afflictions were so severe and long-continued.

From several conversations which Brother Ward had with him during the latter stages of his affliction, a happy submission to the will of God, founded on a sense of his own deserts, and on a knowledge of the glorious character of God, seemed to prevail in his mind.

It is common with the Hindoos, and perhaps with all other Heathens, to estimate the value of every thing new, by the outward happiness which immediately succeeds the embracing of it. Hence, if a person were to fall sick on the day of his baptism, they would consider it as an irrefragable proof that baptism was a bad thing. It is very probable that some of the idolaters would conclude, that Pri-

sada's lying so long afflicted was a proof that it was a punishment for his having renounced the gods, his gooroo, &c. But Krishna-Prisada himself was never overcome in this way, though he was the sufferer. He never thought better of the gods nor worse of Christianity, on account of his suffering so much after he had embraced the Gospel.

10. Krishna-Prisada, in the few last weeks of his life, manifested a STRONG AND CONTINUED AFFIANCE ON CHRIST FOR SALVATION.

Brother Ward visited him one Lord's-Day Evening; and asked him, as usual, respecting his hope in Christ. He said, he had no doubt that Christ could save: his only fear was, lest he should not be found in Him; and, while he uttered these words, the tears rolled down his cheeks very plentifully. Brother Ward comforted him, by holding up to him the certain salvation of all those who commit their souls into the hands of Jesus.

Towards the last stages of his affliction, Krishna-Prisada accompanied Brother Moore and Dr. Taylor on a missionary journey, under the idea that the river air would do him good; but, by the time he reached Berhampore, his race was run, and he received the crown of victory. He died on the 24th of July, 1806; and was buried, on the 26th, in the European Burying-ground.

When we consider the youth of this Convert, (about twenty-one years,) the prejudices and errors in which he was brought up, and the disadvantages under which first converts from Heathenism labour, we cannot but glorify God in him. He and Pitambura-Singhu were distinguished monuments of Christ's power—to save to the uttermost them that come unto God by Him.

Proceedings and Intelligence.

UNITED KINGDOM.

ANNIVERSARIES.

The Anniversaries of the various Benevolent Societies, which are held in the Metropolis in the month of May, increase both in number and in

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efficiency. The truly Christian Spirit, which we have noticed in former years, continues to gather strength; and we trust, that, as the years revolve, we shall be called to witness a steady increase of enlightened Piety, and of Charity unfeigned.

The Annual Meetings of the Societies which fall within the scope of our Work, took place in the following order:

Wesleyan Missionary Society, Monday, May 1—Church Missionary Society, Tuesday, May 2—British and Foreign Bible Society, Wednesday, May 3—Prayer-Book and Homily Society, Thursday, May 4—Jews' Society, Friday, May 5—Hibernian Society, Saturday, May 6—Naval and Military Bible Society, Tuesday, May 9—Religious Tract Society, Thursday, May 11 (early)—London Missionary Society, on the same day—African Institution, Wednesday, May 17.

In our account of the Proceedings at these Anniversaries, our space will not allow us to give more than a few short abstracts of the various Addresses, or extracts from them. It has been our aim herein, to notice such Facts as it might seem desirable to put on record.

WESLEYAN MISSIONARY SOCIETY.
ANNIVERSARY.

PREPARATORY to the Annual Meeting of the Society, the *Annual Meeting of the Auxiliary for the London District* was held on Wednesday Evening, April the 26th, at Queen Street Chapel. Sir Richard Ottley, late Chief Justice of Grenada, but now appointed a Judge at Ceylon, was in the Chair. Sir Richard opened the Meeting by an Address of some length; and replete with remarks in favour of Missions, to which his past experience and his future destination gave peculiar weight. He was followed by John Poynder, Esq., Dr. Adam Clarke, William Blair, Esq. Joseph Butterworth, Esq. M. P. John Dyer, Esq. of the Admiralty, the Rev. John Arundale Home, Secretary of the London Missionary Society, and other Gentlemen.

Sermons were preached for the Society, on this occasion—by the Rev. William Ward, Baptist Missionary of Serampore, on Thursday Evening—by Dr. Clarke, on Friday Morning—and by the Rev. Jabez Bunting, on Friday Evening—and on Sunday, April the 30th, the usual Annual Collections were made, after Sermons on the subject, in all the Chapels of the Wesleyan Methodists in the London Circuits.

The *Annual Meeting of the Society* took place, on Monday, May the 1st, at the City-Road Chapel; Joseph Butterworth, Esq. M. P. in the Chair. The Chairman, in opening the Meeting, communicated some important facts, on high authority in India, in proof that Hindoo Superstitions are giving way.

The Report having been read by the Rev. Richard Watson, one of the Secretaries, various Resolutions were moved and seconded, respectively—by the Rev. Dr. Adam Clarke; and William Blair, Esq.—by Mr. Sheriff Rothwell; and the Rev. J. A. James, of Birmingham—by Edward Phillips, Esq. of Melksham; and Sir Richard Ottley—by the Rev. George Burder, Secretary of the London Missionary Society; and James Wood, Esq. of Manchester—by the Rev. John Dyer, one of the Secretaries of the Baptist Missionary Society; and the Rev. Robert Smith, of Bristol—by Benjamin Sadler, Esq. of Leeds; and Mr. Mawer, of Lincoln—by the Rev. Richard Watson; and the Rev. Richard Reece—and by the Rev. Joseph Benson; and Thomas Allan, Esq.

The Rev. W. M. Harvard, Missionary from Ceylon, also addressed the Meeting.

Mr. Sheriff Rothwell alluded, very feelingly, to the striking contrast of the scene before him with that which he had just witnessed; having attended, that morning, the execution of the wretched men, who had conspired to imbrue their hands in the blood of his Majesty's Ministers, and to bring desolation and ruin on their country.

Sir Richard Otley referred to the accounts lately made public respecting the kingdom of Ashantee, in refutation of those who represented Heathen Superstitions as harmless and inoffensive. Of this people it is said, that, on the death of the King's Mother, not less than 2000 criminals and 1000 innocent persons were sacrificed. A regular correspondence is supposed to be kept up with the invisible world, by dispatching one victim after another to carry messages to any deceased relative: when the King wishes to send such a message, he delivers it to a slave, and then kills him, under the notion that he will carry the message to the deceased; and if the King happens to have forgot any part of the message, he will send for another slave, and, after committing to him the rest of the message, will dispatch him with the same inhuman indifference—for *the dark places of the earth are, indeed, full of the habitations of cruelty!*

The Rev. Richard Reece, of Leeds, gave a striking testimony to the power of religion, in maintaining loyalty and peace in dangerous times. Though the Members of the Society at Leeds and in the neighbourhood are upward of 4000, many of whom had been in great difficulties through the present distresses, and were surrounded by the infectious doctrines of Infidelity and Sedition, yet not one of them had committed his character as a Christian and an Englishman—not one of them had been seduced from the faith and hope of the Gospel; but they had maintained a

Christian Spirit, in the midst of much obloquy and detraction from the disaffected and disloyal.

The two Christian Cingalese took leave of the Society on this occasion; and have since embarked, on board the Tanjore, with Sir Richard Otley, and several Missionaries.

The Meeting continued upwards of six hours; but such was the variety of information communicated, that the interest of the large Assembly was kept up to the close.

CHURCH MISSIONARY SOCIETY.

TWENTIETH ANNIVERSARY.

THE Annual Sermon was preached at St. Bride's Church, Fleet-Street, on Monday Evening, the 1st of May, by the Rev. Benjamin Williams Mathias, M. A. from Mal. i. 11.

At Twelve o'Clock, on Tuesday, May the 2d, the Chair was taken at the Annual Meeting, at Freemasons' Hall, by the President, Lord Gambier.

In opening the Meeting, the Noble President adverted, with much Christian feeling, to the deplorable condition of the human race, scarcely an eighth part of which had yet received the light of the Gospel. He rejoiced, however, that we live in glorious days: for, within the last ten or fifteen years, greater exertions had been made, by means of Bible and Missionary Institutions, to extend the boundaries of Christ's kingdom, than had perhaps been before made for as many centuries.

A Letter was read from the Lord Bishop of Norwich, expressive of cordial attachment to the Society and its object; and excusing his Lordship's absence from Public Meetings, on account of his increasing years.

The Report presented an outline only of the Proceedings of the year, the details being unavoidably reserved for the Press.

It appeared from this document, that the Receipts of the Twentieth Year had exceeded those of the Nineteenth by 2,000*l.*, and had amounted to 30,000*l.* and the Expenditure to 31,000*l.* The Bristol Association had contributed 1755*l.* 7*s.* 4*d.*; and the Hibernian Auxiliary, 1800*l.* Of this last Institution, the Lord Bishop of Kildare had become a Vice-President, and had declared himself its cordial friend.

A Resolution was moved, in reference to the Report and the general Proceedings of the Year, by the Lord Bishop of Gloucester; and seconded by John Herbert Harrington, Esq.—another, on the West Africa and West India Missions, by Mr. Wilberforce; seconded by the Rev. Peter Roe, of Kilkenny—a third, respecting the Mediterranean and the East, by the Rev. J. W. Cunningham; seconded by the Rev. John Owen—a fourth, on the Australasia Mission, was moved and seconded, respectively, by the Right Hon. Lord Viscount Jocelyn, and the Hon. and Rev. Henry David Erskine—the Right Hon. Lord Calthorpe, seconded by the Rev. Daniel Wilson, moved thanks to the Preacher—and the Hon. and Rev. Gerard Thomas Noel proposed a Vote of Thanks to the Noble President, and the various Friends of the Society.

From the Address of the Bishop of Gloucester, we extract the following passage:—

My Lord—In rising to move that the Report be received and printed, I cannot but feel that I should much impair the interest which it has excited, by any lengthened observations of my own; conscious as I am, that a very large proportion of the audience around me have hearts accustomed to rejoice at Missionary Exertions, and which beat high with the hope of rescuing the captives of Satan, and extending the triumphs of their Redeemer. I shall therefore confine

myself to one or two observations, which have struck me on hearing the Report that has just been read.

During a year of unexampled pressure and distress, and in which also a Society of similar designs and views has collected such noble contributions, our revenue has increased in no inconsiderable degree, and has surpassed that of any former year. Is not here ample cause for placing still more implicit dependence on the same gracious Being who has thus provided for us?—and for exerting ourselves still more earnestly in the glorious cause in which we are engaged?

On hearing the Report, and meditating upon it, my eye has glanced from shore to shore, through India, the islands of the Mediterranean, and from the Western coast of Africa to the West Indies and New Zealand. On the coasts of India we see the Temple of Idolatry beginning to totter to its base; and the rising of a College, destined, I have no doubt, to prove a main support of Missionary Exertions.

But the eye of the Christian may fix itself, with peculiar pleasure, on the state of the Negroes in Sierra Leone. Discouragements and difficulties had attended the Society's exertions, in this first scene of its labours: but now we behold the first-fruits of these labours hastening to maturity; and that new creation, described in the Scriptures, beginning to unfold itself in all its beauty. We see communities of Negroes, rescued from slavery and sin, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life. Well may we say, *Happy is the people that is in such a case!* Happy the Minister who has thus seen the fruits of his labour! Happy the three years which have produced and witnessed such a change! Would to God, that in every triennial Visitation of my own Diocese, I could witness such improvement! Well then may each of us exclaim, "If such be the fruit of Missionary Exertions, I will persevere in spite of every opposition and difficulty: God will accomplish His own work, in His own way—the Lord will hasten it in his time."

Mr. Harrington, from personal knowledge of the Members of the

Society's Corresponding Committee at Calcutta, could bear the most decided testimony to the prudence, piety, and zeal, which were combined in the conducting of its affairs in that quarter. A residence of nearly forty years in India led him, however, to think that there is no immediate prospect of very large success. The cause is the cause of God; and will, doubtless, ultimately succeed: but we must not be disappointed if the work advances but by slow degrees. The value of those labours in which Christian Missionaries are engaged in the East, is not to be estimated merely by the present number of their Converts; but by the connection of those labours with future success, when others will arise and enter into them, and reap the glorious harvest.

Mr. Cunningham illustrated the advantages which would arise from the employment of Native Teachers, when duly prepared in knowledge and by Divine Grace, in the instruction of their countrymen, by a circumstance which had occurred to himself:—

It had pleased Almighty God to bring an aged woman in my parish, who had been a great sinner, to see the error of her ways, and to seek mercy through her Saviour. Some time after this, another woman was brought into much distress of mind on account of her sins; and, as I understood that she was ill, I intimated an intention to visit her. "No, Sir," said my aged friend, in whose hearing I had said this—"No, Sir! let me go. You do not know so much as I do. You never was, I dare say, such a sinner as I have been. I can tell her what my distress was before the mercy of the Gospel came to my relief, and that the grace of God has now rescued me, and that though I now stand on the edge of another world, yet I have a hope full of glory." Such will be the strong appeal of the Native Preacher to his Countrymen—"I, too, was once bound down by this Superstition and Idolatry: but the light of the Gospel and the grace of Christ have delivered me, and may deliver you."

Mr. Wilson, in reference to the two Cingalese Christians from Ceylon, and to the Rev. Wm. Ward, Baptist Missionary from Serampore, who were present at the Meeting, said—

We not only hear, on these occasions, of Missions and of Missionaries, but the great object is brought before our eyes. The mind is led, from the representations here made, to view every man as lying in a state of sin and misery, and as having no hope but in one Common Redeemer. The distinctions of colour and of country are forgotten. When, in this Meeting, we behold two of the inhabitants of Ceylon, once leaders in Idolatry, but now Christians and Brethren, we identify ourselves with them—we are united—we are one. I know not whether these friends sufficiently understand our language fully to comprehend what I am saying; but, if not, I hope some one will explain to them, that, in the name of this Assembly, I request them to tell their Countrymen, on their return to their native land, that, God being our helper, nothing shall prevent us from sharing with them that Heavenly Bread which the Giver of all good has showered down so plentifully round about our habitations.

"Thank you, Sir!" cried out one of these intelligent young men, who both perfectly understood Mr. Wilson's address to them.

In allusion to Mr. Ward, Mr. Wilson added—

Various friends engaged in the active labours of other Societies are present on this occasion; and, among them, the Meeting will gladly recognize one who has laboured for Christ, with *indefatigable* zeal, in the enervating climate of India, for nearly twenty years. View his sun-burnt face! While we hold some differences of opinion, we all labour in one common cause. We wish all of them every possible success. We give them our hands—we give them our hearts. But, my Lord, Charity is one thing—Confusion is another. We say to Mr. Ward, "*We give you the right-hand of fellowship, and wish you good luck in the Name of the Lord;*" and we say the same to every faithful Labourer in the great Missionary Field.

Lord Viscount Jocelyn bore witness to the zealous feeling in behalf of the Society's objects which had been kindled in the Sister Island. He had attended, in Dublin, the week before, a Meeting more numerous even than that which he was addressing; and had witnessed a spirit among his countrymen, that was most truly gratifying to him as an Irishman. Most delightful was it, indeed, to him, to meet on these occasions, the friends of his more youthful years, now uniting with him in pursuit of objects far higher and nobler than had then engaged their ardent minds. In this sentiment his Lordship was warmly joined by his School-fellow, the Hon. and Rev. Henry David Erskine, who congratulated himself in meeting the companion of his boyish years in such an Assembly for such an exalted purpose.

In reference to what had fallen from Lord Jocelyn with respect to Ireland, Mr. Mathias said—

When I witnessed that Meeting in Dublin to which my Noble Countryman has just referred, I felt, that, had I been told, fifteen years ago, that one of the largest rooms in the city of Dublin would have been crowded by persons of all ranks, assembled together for such a purpose, I should have said—"It may be the case in another century, but it cannot be the case in this!"—but, my Lord, it has pleased God to do, in our country, in fifteen years, the work of a Century of Years!

The excess of the Income of the Hibernian Auxiliary over that of the preceding year has been 700*l.*; and yet no other Society among us has suffered any decline—and all this during a year, which, though in England a year of peculiar depression, was much more so in Ireland. It was during this year, my Lord, that the cause of Benevolence among us increased greatly—and, I rejoice to say it, chiefly by the exertions of Ladies; who made a number of Missionary Boxes, covered with appropriate devices and forcible appeals, and sent these boxes, with ample success, to all parts of the country. And when these boxes are returned, what do they contain, my

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Lord?—they contain many of the hard-earned mites of industry, and of the savings of youthful frugality. With such a spirit, and God for our helper, we shall go on and prosper.

The Collections made at this Anniversary amounted to 323*l.* 15*s.* 8*d.*—of which 191*l.* 7*s.* 2*d.* was contributed after the Sermon, and 132*l.* 8*s.* 6*d.* at the Doors of the Hall.

BRITISH AND FOREIGN BIBLE SOCIETY.
SIXTEENTH ANNIVERSARY.

ON Wednesday, May the 3d, the Right Hon. the President of the Society, Lord Teignmouth, took the Chair, at the Annual Meeting, held in Freemasons' Hall, at Twelve o'Clock.

After Letters had been read from the Archbishop of Tuam, the Bishops of Durham, Norwich, and Cloyne, and the Chancellor of the Exchequer, expressive of their cordial regard, though unavoidably absent from the Meeting, the Report was read by the Rev. John Owen, assisted by the Rev. Daniel Wilson.

The following is an abstract of the Issues of Books and of the State of the Funds:—

<i>Issues of the Scriptures within the Year :</i>	
Bibles	115,775
Testaments	141,108
Total	<u>256,883</u>

Being somewhat more than 3000 copies short of the issues of the Fifteenth Year; and making the total number of Bibles and Testaments, issued in somewhat less than fifteen years, upward of TWO MILLION FIVE HUNDRED AND FIFTY THOUSAND.

Receipts of the Year :

Subscriptions and Benefactions	<i>L.</i>	<i>s.</i>	<i>d.</i>
Legacies	4,158	6	10
Dividends	5,732	3	7
Auxiliary Societies	2,009	1	6
	51,129	6	3
Total Contributions	63,028	18	2
Sale of Bibles and Testaments, Reports, and Monthly Extracts	30,004	8	5
Total Receipts	<u>93,033</u>	<u>6</u>	<u>7</u>

Being about 1,300*l.* less than the Receipts of the Fifteenth Year; the Contributions having been nearly 3,800*l.* short of those of that year, and the Sales 2500*l.* more.

Payments of the Year:

Total Net Payments . L. 123,847 12 3

Being 31,610*l.* 10*s.* 11*d.* more than the Payments of the Fifteenth Year.

The Society was under engagements, at the last Anniversary, to the amount of 70,000*l.* Its present engagements are about 29,000*l.*

Of the above Payments of the Sixteenth Year, the sum of 75,344*l.* 19*s.* 2*d.* has been expended for Bibles and Testaments in the Languages of the United Kingdom.

The Motions were made and seconded, respectively—by his Royal Highness the Duke of Gloucester, and the Bishop of Salisbury—by the Earl of Harrowby, and Lord Ashtoun—by Lord Calthorpe, and the Bishop of Gloucester—by Admiral Sir James Saumarez, and the Rev. William Henry (of the Scottish Church)—by Mr. Wilberforce, and the Rev. Walker Griffith (of the Wesleyan Society)—by Sir Thomas Dyke Acland, Bart., and the Hon. Thomas Windsor—by the Rev. Benjamin Williams Mathias, and the Rev. Mr. Wahlin, (Swedish Chaplain)—by Robert Grant, Esq., and the Right Hon. Colonel Barry—by Lord Gambier, and the Rev. John Scott (of Hull).

In the Addresses of the Earl of Harrowby and the Bishop of Gloucester, there was an affecting reference to the diabolical plot against His Majesty's Ministers, which has been so providentially detected.

In that of the Earl of Harrowby, this reference was general: but the crowded assembly could not hear the following sentiments, among others of a like nature, delivered with his Lordship's accustomed manliness and dignity, without heartfelt thankfulness to Almighty

God that the life of such a man had been preserved to his country:—

Accustomed as I have been to scenes of argument, where every observation that is made calls up an opponent with an argument of a contrary tendency, I am but little prepared for such a meeting as this: but it is with a feeling of the most gratifying nature, that I find that there is one subject, on which all may concur—that there is one point, on which we may all assemble, and unite with heart and hand—and THAT a point, not chosen for the purpose of fixing thereon a lever to subvert or destroy the world; but a point on which the centre of gravity of that world must rest—a point round which all its discordant elements may range themselves in harmony and peace.

The Bishop of Gloucester, in more direct allusion to the danger and escape of his Noble Brother, forcibly urged the importance of the Society's object:—

May I be permitted to dwell, for a short time, on the subject of the enemies of this cause; and on an occurrence, which has excited the attention, not only of every Statesman, but of every Christian and every Subject in the realm, to the perpetration of a crime which I will not mention.

What has been the principle chiefly apparent in the leaders of this design?—Hatred of the Bible, of its restraints and injunctions, wherever that hatred could be avowed; or a most entire perversion of its precepts, when these men could not venture to avow a hatred of the Bible itself. I happen to know, from undoubted authority, that every one of these individuals had, previously to the commission of their crime, avowedly renounced his faith in the Scriptures. They found in those Scriptures a declared opposition to their principles and practices, and therefore they renounced the Bible!

It has been seen, in a variety of circumstances, during the past year, that the enemies of religion have, in their spirit and conduct, borne unwilling testimony to the truth of the Scriptures; while these Scriptures have been revered and defended, by the resisters of faction and the decided friends of the laws of their country. Well, then, my Lord, may we, amidst whatever trials we may meet

with, call to mind this reflection, and be comforted.

In the following passage, his Lordship alludes to the Forest of Dean, in Gloucestershire, in behalf of which once-desolate portion of his Diocese, the Bishop has laboured, as is well known, with paternal anxiety, since his appointment to the See.

But, my Lord, there are grounds, not only for negative, but for positive praise to this Institution. Bible Associations have been found most effectual means of converting a large community of several thousand persons, once murmuring and disaffected, into a body of quiet, peaceable, industrious mechanics. Five years ago we saw that extensive community in a state of remarkable tumult and disorder, though they were in no greater distress than they were last year. But its roads were no longer crowded with its idle and disaffected inhabitants—a Bible Association had been formed—the time of trial came—the loom failed to produce more than a scanty subsistence, and less and less every day. What was the consequence?—Cheerful submission to the will of God! The walls of their cottages seemed to echo with these words, “Be patient! be quiet! be obedient to your superiors! Better times will come!”

If, then, my Lord, we have said, and surely we have said it, we shall now, with tenfold warmth, repeat it to this Society—“Go on, and prosper! Go on, and be the happy instrument, in every country, of uniting Princes and People; and of binding them in no common bonds, but in the bonds of the Gospel! Go on, till the lion shall lie down with the lamb, and till the whole earth shall be filled with the knowledge of the glory of the Lord.”

The Noble President, in addressing the Meeting, quoted the following devout and impressive language of one of the Bible Societies of the Continent:—

If, among the thousands to whom the Bible is given, only one weary pilgrim of this earth should be refreshed—one sufferer relieved—one weak believer strengthened—one thoughtless sinner roused—one wanderer led back to the right way—one who has fallen, raised up—one soul saved:—who would not gladly co-

operate in such a work, and cheerfully bestow his mite in such a cause!

The Rev. W. Ward, of Serampore, on presenting to the Society copies of various Editions of the Scriptures, translated and printed by the Baptist Missionaries, addressed the President in the following impressive words:—

My Lord, I feel very peculiar satisfaction, in having an opportunity of presenting to the Bible Society, through your medium, some of the fruits of our labours in India.

It is not necessary, considering your Lordship's long residence in India, that I should trouble the Meeting with many observations; but, having resided there nearly twenty years, perhaps a few remarks from one who has been deeply interested in beholding the state of that country, may be pardoned.

The inhabitants profess to worship three hundred and thirty millions of Deities; and some of these Deities, which are actually worshipped, are personifications of sins themselves. Idol Worship is practised in every form, with all its most disgusting features; and cannot, surely, be contemplated by a Christian, without producing shame, on reflecting that he is connected with creatures so debased. When we consider that idolatry is not only practised all over India, but that it is connected with circumstances that can never be mentioned to Christian ears, we must view the situation of that people as awful in the extreme. These unhappy objects of our pity have no better idea of expiation of sin, than that of bathing in the Ganges. Thus ignorant are they of every thing which it is important for man to know, and of which it has pleased the Divine Being to make an express revelation! Thus ignorant are they of every thing that can bring man back to God, and prepare him for eternity!

I need not tell you, my Lord, that the Government of Great Britain in India, has been a vast blessing; and I can add, the gift of the Bible by Great Britain to that country has been the GREATEST of the blessings which she has received under that Government. Thus, openings have been made for the communication of that good, which Britain has it in her power to afford more than any other nation.

From the exertions of the Head of the

Government in that country, and the general exertions of our countrymen, we may hope to witness an improvement in the situation of females in India. Their present degraded state will go to the heart of every one here present. Scarcely any of them can read or write. In consequence of this ignorance, we see the female character there remarkable only for superstition and vice. We see mothers, especially in one tribe, murdering all their female children; and I am sorry to inform this Meeting, that all the efforts which have been made to suppress infanticide in that country, have been attended with but little success. Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands. It has indeed been said, and I wish that we had proofs that it had been said truly, that this custom is on the decline in India. I fear it is rather on the increase. In the year 1815, the number of females burned, or buried alive, under the Bengal Presidency, amounted to between 400 and 500; in 1816, to between 600 and 700; and, in 1817, 706 females suffered in this manner in that Presidency. Now, my Lord, with these facts before us, need we any further proofs of the want of Christianity in India?

With your Lordship's permission, I will now present these Translations of the Scriptures, in most of the vernacular languages of India.

It would have given me great pleasure, my Lord, if I could have added the works of our Fellow-labourers in this cause, and if I could have brought to your table some other proofs of Bible Conquests in India.

As it respects preaching in that country, what shall I say? It is certainly attended with great difficulties. Your Lordship well knows the influence of Caste on the minds of the Natives. The difficulties from that and other causes have been so great, that it has been the opinion of many in this country, as well as in India, that it will be a vain attempt. But the Report just read gives such evidence that it is the work of God, that we cannot doubt, but that, in twenty more years, by means of the Bible Society and other Institutions, we shall all have reason to say, "This is the finger of God! and the Bible is the power of God for the salvation of men."

I could mention several facts, in proof of the good that has followed the circu-

lation of the Scriptures in India. They have been the means of convincing many of the error of their ways, and turning their feet into the path of life; and not an inconsiderable number of persons, clasping this Volume to their hearts, have said, with Simeon, *Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

Mr. Mathias adduced some striking facts, in proof of the eagerness of the Irish to receive the Scriptures in their own tongue.

One woman had always manifested great shyness to hear the Scriptures, till they were sent into her neighbourhood in her own language. She then heard them read by a person who possessed them; and hearing with increasing interest, became anxious to obtain a Copy, that she might have it ready when any one happened to call at her house who could read it to her. Not content; however, with hearing the Scriptures read by others, she wished to be able to read them herself: and was in the habit of going above a mile from her own home, that she might be taught to read.

Another woman had obtained a Testament by her subscription. She was visited by some Ladies; who, seeing from the circumstances of her distress that her means were scanty, were anxious to know how she became possessed of the Testament. "To tell you the truth, Ladies," said she, "I saved my little subscription out of my fuel; and, in this way, I obtained the Holy Scriptures."

I mention these as proofs of the salutary influence of the measure adopted by your Society, of printing the Scriptures in the Irish language and character. A noble Lord, yesterday, alluded to this, in this place; and he did it from experience: for, in the quarter where his Lordship resides, the benefit of the measure is particularly felt. A friend of mine has told me, that he has, in that quarter of Ireland, seen groups of the people assembled to read the Bible in their own language, who would not have listened to it in any other.

We have in Ireland, my Lord, some desperate characters, called Ribbonmen, who break out frequently into tumult and disorder. In some of those disturbances, lives have been lost: and some of the parties have paid the forfeit of their own lives to the laws of their country. By chance, shall

I say? no, by Divine Providence, one of the Copies of the Irish Scriptures came into the hands of a man connected with eight other Ribbon-men. He was struck with it himself, and read it to his companions. They became interested in its contents; and the happy effects were, that they all renounced their attachment to Ribbonism! I shall keep my stand on this ground, my Lord, though it has been gone over before me. Would you see the influence of Infidelity, go to Cato-Street—would you see the influence of the Bible, look at the eight Ribbon-men!

Mr. Grant, in the course of an able address, had an eloquent allusion to the Bible Society recently formed at Athens:—

I cannot help (he said) calling the attention of the Meeting to a circumstance related by a worthy coadjutor of this Society, the Rev. Mr. Jowett, who, in describing the result of a visit which he had made to the coasts of the Mediterranean, and particularly those of Greece and Asia Minor, and in expressing the feelings which crowded on his mind, observes, that the opportunity which Athens possesses for works of Christian Philanthropy, by the numbers of its visitors, are very great; and that Athens is, therefore, a city with which the Bible Society ought to be associated. And now what must have been his feelings, when, in the last year, a Bible Society, in connexion with our Parent Institution, has been formed, and is now in actual operation!

I cannot describe the emotions with which I heard this circumstance. Having been excluded from Rome, you made your stand in what was in fact the Capital of Ancient Greece. That city may again entitle herself to the appellation of "the Eye of Greece." It was, as your Lordship knows, the exertions of the inhabitants of that city which gave us the fables of Homer; and fame has transmitted with honour to our day the researches of those who first brought forth to the light those works of the immortal Bard: but a higher boon is reserved for the same city; and it will now, we trust, give to the world works coming from a higher hand, and far more interesting to the human race; which inspire all the hope of man, and impart all the happiness of another world.

The two Young Cingalese, of whose conversion and baptism we gave some account in pp. 146—148 of our last Number, were introduced to the Meeting, by the Rev. Dr. Adam Clarke, as part of the fruits of the Society's labours, by the blessing of God on the circulation of the Scriptures.

DOMESTIC BENEFITS OF THE SOCIETY.

Great Regard to the Bible.

The Tenth Report of the Leeds Auxiliary furnishes the following encouraging fact:—

Two Collectors of the Ladies' Bible Association at Leeds called on a poor woman, who said she hoped to be able to obtain five Bibles; as it would be her greatest pleasure, to present each of her children with one, when she lay on her death-bed—that being the richest treasure which she could possibly give them.

This woman, about two years ago, could not read, but had a great desire to be able to read the Bible; and by much diligence has accomplished her wish. She had been about three times at an Adult School, where she had learnt the alphabet; and, by sitting up late, rising early, and taking great pains, she was, with God's blessing, (which she thankfully acknowledged,) able to read her Bible, to her great delight and spiritual comfort.

Efficiency of Bible Associations.

The Second Report of the Liverpool Ladies' Branch Society bears a strong testimony on this subject:—

The total number of Bibles and Testaments distributed within the year, when contrasted with the number issued prior to the adoption of the present system, will show how well the plan is adapted, not only to supply the wants of the poor, but to lead those who had previously manifested a total indifference to the Scriptures to wish for them.

In the first nine months of the Society's existence, before the establishment of the Associations, 206 Bibles and Testaments had been distributed—in the last twelve months your Committee have given out to the different Associations, at cost prices, 3390 Bibles, and 1944 Testaments, making together 5334. Of

190 UNITED KINGDOM—BRITISH AND FOREIGN BIBLE SOCIETY. [MAY, this number, 3272 have already been put into the hands of subscribers. 400 Ladies are actively engaged, bears a similar testimony:—

In every instance they have been received with expressions of satisfaction, and often of lively gratitude. Such as have received them at the half price, with an engagement to pay the whole, have completed the stipulated sum with strict fidelity: those who have not yet obtained possession of the books by the payment of half the cost price, are steadily continuing their weekly subscriptions.

The number of subscribers for Bibles and Testaments has been 7136; of free contributors, 3564; making the total number of subscribers from the commencement, 10,700.

Habits of Frugality formed.

In the same Report we are told—

Often, on a first visit to an abode of penury and wretchedness, has a Collector been reminded, that it was more becoming in her to give than to receive, and that to raise a penny per week for any other article than food or raiment was wholly impossible: but, when she has once succeeded in convincing such persons, that she has sought only their welfare; and has kindly directed them how to provide, by a prudent disposal of their income, for their own comfort and that of their families; not only has the weekly penny been easily spared for a Bible, but, in many instances, the Collector has afterward been requested to receive even a shilling a week in the summer, as a provision for the temporal wants which might be felt in the winter! Thus have the poor been essentially served, by being taught to help themselves.

Many instances of improvement in cleanliness, sobriety, and economy have been highly satisfactory; as well as of comfort derived from the Bibles subscribed for or lent in sickness and old age: and many cases of extreme distress have been brought into notice and relieved, which, probably, would have remained unknown, had it not been for the visits of the Collectors. These visits have amounted, during the past year, to 20,800; and have been attended, by the blessing of God, with the happiest results, not only in the families of the poor, but amongst the Collectors themselves.

The First Report of the Ladies' Association at Plymouth, in which

When your Collectors commenced their labours, they entered their districts as strangers, whose object was perfectly novel, and whose motives were not unfrequently viewed with suspicion—now, they are regarded as friends: their kindness is appreciated; their appearance welcomed; their counsel sought: and the regret and concern expressed from door to door, when illness or any other unavoidable cause prevents the visit of the accustomed Collector, is truly gratifying.

The conviction once established, that the Collectors have no other aim in their visits than the good of their subscribers, enables them to recommend, with effect, habits of decency and cleanliness. In these particulars, many of their apartments present a striking contrast to what they did at first; and, in some cases, the poor have not been backward to acknowledge, with gratitude, the increased comfort which they have derived from attention to their friendly hints.

Impulse given to Education.

The same Plymouth Report states—

The attention once drawn to the contents of the Bible, a proportionate desire will be felt to remove every obstacle in the way of its perusal. The Collectors have witnessed the operation of this principle.

Adults have commenced learning to read. A very prosperous School of this description, containing Forty Scholars, traces its origin entirely to the influence of your Associations; and those previously existing have acknowledged considerable augmentation, since the period of your commencement. Scarcely one of the Associations but mentions some instance of this effect having been produced. "Our Adult Schools," say they, "have been again revived; and the Collectors have recorded several instances of individuals, who, on their first visit, were totally unable to read, but can now peruse with facility a chapter in the Testament."

The number of Children also, who applied for admission, particularly in the Sunday Schools, in the course of a few weeks after the formation of the Associations, was truly astonishing. In the female part of one School alone, the increase was from NINETY to upwards of

ONE HUNDRED AND FIFTY: and this increase was traced directly to this operating cause. It is a pleasing fact, that in one of these Schools TWENTY-FIVE of the Children became subscribers for Bibles and Testaments.

Benefit to the Collectors.

The Plymouth Report adds—

Nor have the advantages resulting from these visits of mercy been wholly confined to the poor. The Collectors feel, that THEY too have to acknowledge their obligations. Valuable lessons of contentment, patience, and resignation, have been learnt in these abodes of poverty; and some of your Collectors have traced their first feelings of genuine benevolence to the knowledge, thus acquired, of the actual degree of wretchedness existing among so many of their fellow-creatures, of which, before, they had formed but a faint conception.

Association of Mechanics.

In our last Volume, pp. 444 and 445, an account was given of a Bible Association, formed among Mechanics in a Manufactory of Messrs. Rundell and Co., in Dean-Street, Soho. Mr. Storr, who had superintended that Association, having himself established a Manufactory, a Bible Association has been formed therein, the Members of which have presented to the British and Foreign Bible Society, the following Report of the state of the Association, which will afford high gratification to every friend of the Labouring Orders:—

The Individuals employed in the Manufactory of Mr. PAUL STORR, in Harrison-Street, Gray's Inn Road, beg leave to announce to your Society, that they have recently formed themselves into an Association, and entered into Subscriptions, for the purpose of aiding your laudable exertions to circulate the Holy Scriptures at home and abroad.

Their progress commenced on the 13th of March last, under circumstances of peculiar advantage to the extended views of your Society, the generality of the Members having been already supplied with Bibles from a former Society of this description, and a sufficient number having remained on hand to supply those who were in need of the Sacred Volume. They have also the pleasure

to add, that a Fund, had already been raised by some zealous individuals, which was immediately placed in the hands of the Treasurer, as a first-fruit of their earnestness to promote so good a cause.

They trust it will be satisfactory to your Society to learn, that there are 74 Subscribers in this Association; which consist of

	<i>L. s. d.</i>	
Six	of 1 1 0	per annum
One	of 1 0 0	ditto
One	of 0 10 0	ditto
Two	of 0 0 6	per month
Two	of 0 0 6	per week
Eight	of 0 0 3	ditto
Twenty-eight of	0 0 2	ditto
Three :	of 0 0 1½	ditto
Twenty-three of	0 0 1	ditto

forming an aggregate of 34*l.* 5*s.* 10*d.* per annum; a considerable portion of which will, in all probability, be devoted to the service of your Society.

In stating these particulars, this Association disclaim all intention of boasting. They simply detail Facts: but, at the same time, indulge in earnest hope, that this Report may afford one more stimulus (should any be wanting) to the establishment of similar Societies in large Manufactories—being firmly convinced of the vast importance and salutary effects of sound religious instruction, at all times; but more particularly at present, when every means are resorted to by the enemies of social order, to undermine all the foundations both of the temporal and eternal happiness of mankind.

**PRAYER-BOOK AND HOMILY SOCIETY.
EIGHTH ANNIVERSARY.**

THE Annual Sermon was preached, by the Rev. John Scott, of Hull, at Christ Church, Newgate-Street, on Thursday Morning, May the 4th, from 1 Pet. iv. 11. *If any man speak, let him speak as the Oracles of God.*

The Annual Meeting was held, on the same day, at the Crown and Anchor Tavern. The Chair was taken by the Right Hon. Lord Gambier, at Two o'clock.

The Issue of Bound Books—including Prayer-Books, Psalters, and Homilies—had amounted during the year, to 11,581: that of Tracts—comprehending Homilies, the

Articles of Religion, and the Ordination Services—had been 34,714.

The Resolutions were moved and seconded, respectively, — by John Poynder, Esq. and the Rev. R. P. Beachcroft—by Mr. Wilberforce, and the Rev. P. Roe—by the Rev. D. Wilson, and the Rev. J. W. Cunningham—and by the Rev. J. Owen, and Admiral Sir J. Saumarez.

The Receipts of the year were 1987*l.* 14*s.* 4*d.* and the Payments 2006*l.* 11*s.* 4*d.* The Society is under engagements to the amount of upwards of 900*l.*

JEWS' SOCIETY.

TWELFTH ANNIVERSARY.

THE Annual Sermon was preached at St. Paul's Church, Covent Garden, by the Hon. and Rev. Gerard Thomas Noel, on Thursday Morning, May the 5th, from Luke ii. 30—32.

At Two o'Clock, the President of the Society, Sir Thomas Baring, took the Chair, at the Annual Meeting, in Freemasons' Hall, at Two o'Clock.

The Jewish Children who are under the Society's care having sung, as usual, both in Hebrew and English, left the Hall; when the President opened the Meeting, and the Rev. C. S. Hawtrej, one of the Secretaries, read the Report.

The Receipts of the year had amounted to 11,201*l.*; and its Expenditure to 10,609*l.*

In the various Motions, Robert Grant, Esq. was seconded by Mr. Wilberforce—the Rev. Charles Simeon, by the Rev. Benjamin Nehemiah Solomon, just returned from the Continent—Lord Calthorpe, by the Rev. Peter Roe—Lord Gambier, by Admiral Sir James Saumarez—the Lord Bishop of Gloucester, by Lord Calthorpe—and the Hon. and Rev. G. T. Noel, by Thomas Babington, Esq.

Mr. Solomon, in reference to the state of things on the Continent, gave some satisfactory information to the Meeting.

In Germany (he said) the Jews themselves, though perhaps unconsciously, are labouring with us in this great cause. There are Jews of learning and talent, who are endeavouring to break the shackles which that people have so long worn: and this may be considered, not only as a great encouragement, but as an imperious demand on our future exertions.

In my Journeys, I never gave a Testament, until I was pretty well assured, that the person who requested it had no sinister end in view, but asked for the Book with a sincere desire to read it. Some who had received copies, would return to me, a few days after, so well acquainted with both the Gospels and Epistles, as to induce me to think that they must have sat up all night to read them; and when to this I add the fact, that young Jews of talent would come to me in secret, to ask the explanation of difficulties, I consider that we have ground of the greatest encouragement in our labours.

HIBERNIAN SOCIETY.

FOURTEENTH ANNIVERSARY.

MR. WILBERFORCE took the Chair, at the Annual Meeting of this Society, which was held at the City of London Tavern, on the 6th of May.

Motions were made and seconded, respectively—by the Rev. Daniel Wilson, and George Sandford, Esq. Captain R. N.—by the Hon. and Rev. G. T. Noel, and James Ferrer, Esq.—by the Rev. Legh Richmond, and the Rev. H. W. Gardner, of Barnstaple—by the Rev. Mr. Fletcher, of Blackburn, and the Rev. Thomas Smith, of Rotherham—by the Rev. Rowland Hill, and Mr. Joseph Tarn—and by the Rev. Jabez Bunting, and the Rev. T. Morell, of St. Neot's.

The Receipts of the Year have been 4,683*l.* 0*s.* 3½*d.*; and the Disbursements, 8,387*l.* 16*s.* 8½*d.*, including a balance due to the Treasurer, Samuel Mills, Esq., of 1,342*l.* 15*s.* 2*d.*—leaving a balance due to him of 3,704*l.* 16*s.* 5*d.* Of this balance, the Treasurer has generously made a present to the Society of 1,000*l.*—thereby reducing the sum due to him to 2,704*l.* 16*s.* 5*d.*

NAVAL AND MILITARY BIBLE SOCIETY.
FORTIETH ANNIVERSARY.

On Tuesday, May the 9th, His Royal Highness the Duke of Gloucester took the Chair, at this Fortieth Anniversary of the Society, which was held, as usual, at the King's Concert Room.

Major Close, one of the Secretaries, stated, that the Archbishops of Canterbury and York, and the Bishops of St. David's and Gloucester, had sent Letters, expressive of regret at their unavoidable absence.

The death of His Royal Highness the Duke of Kent was feelingly alluded to, in the Report, as a loss, not only to his own country, but to those plans of benevolence which are directed to the benefit of mankind.

The Funds of the Society had improved, it appeared, during the year. The Committee had entered on the year with a debt amounting to somewhat more than 980*l.* The Income of the year having been 2162*l.* and its expenditure 1800*l.* the Committee had been enabled to reduce the debt of the Society to somewhat more than 600*l.*

In the Navy, 1200 copies of the Scriptures had been circulated; and, among the Military, 4900 copies. A large proportion of these copies had been paid for, at reduced prices; and many satisfactory proofs were adduced of the benefits arising from this distribution of the Word of God among our Soldiers and Sailors.

The Movers and Seconders of the respective Resolutions were—Lord Viscount Jocelyn, and Mr. Wilberforce—Lord Gambier, and Sir Thomas Dyke Acland—Lord Ashtoun, and the Hon. and Rev. G. T. Noel—the Rev. Richard Marks (late of the Royal Navy), and the Rev. Dr. Steinkopff—the Rev. Peter Roe (Chaplain to the Garrison of Kilkenny), and the Rev. William Henry (of Leith)—and Lord Cathorpe, and the Rev. Dr. Randolph.

May, 1820.

In asserting the value and importance of right feelings to the Soldier, Mr. Wilberforce, with his wonted felicity of allusion to historical facts, reminded the Meeting; that—

The great Duke of Marlborough was not ashamed, at the moment, when his soldiers were going into action, to call the Chaplains to the discharge of their solemn duty in the field, in invoking the blessing of God on the army, at the head of every regiment: and, before he engaged in the Battle of Blenheim, it is recorded that he received the Sacrament of the Lord's Supper in his tent; not afraid of dispossessing his mind of every other consideration, while he adored that Saviour, who only could support him in life and in death.

And shall it be said that we are afraid of disseminating the Scriptures among our Soldiers in the present day, lest we should render them less able to discharge their awful duties?—Let that Regiment answer, which was among the foremost in the dreadful conflict of Waterloo, and whose attachment to the Scriptures is generally known!

In acknowledging, on the part of his illustrious relatives and his own, a Vote of Thanks to the Royal Patrons of the Society, the Duke of Gloucester said:—

When in the service of my country, I have often witnessed the good effects which have been produced by the dissemination of the Word of God among the Soldiers. I have heard them, when dying, express their confidence in the merits of the Redeemer, and their hope of eternal life through Him! Their expressions have been such, as would have afforded a useful lesson to the most exalted characters.

The Rev. Richard Marks drew an affecting picture of scenes which he had himself witnessed:—

Amidst the roar of battle (he said), it is easy to put away the thought of Eternity; but that thought is brought home to the mind, in those scenes of shipwreck, to which the Sailor is exposed in peace as well as in war—when Death is seen slowly advancing, for days and nights

succeeding each other. I have known what it is to be lashed to a parting wreck; and to see, while there, wave after wave washing one and another into Eternity. Some would drown all thought in drinking; but others would betake themselves to prayer. One, who had no hope beyond this world, would cry out, in the prospect of leaving for ever those who were most dear to him, "My Dear Wife!—My Dear Children!"—but another, under the influence of a good hope through Grace, and as seeing Him who is invisible, believes that the Saviour who died for him will receive him: and, though about to leave his dearest relatives, without any tidings ever reaching them, how, or when, or where he died, it is sufficient for him to know that God has said, *Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in me.*

The Rev. Peter Roe said—

I esteem it a happy lot to have had much to do with the gallant defenders of my native land. For twenty years I have been connected with them; and I can say with confidence that, during that length of time, blessed effects have attended the distribution of the Scriptures among them. Those Regiments in which they have been most read, have been most distinguished for sobriety, and for abstinence from the vices which infected others. In one Regiment, which I particularly recollect, many were daily engaged in reading the Scriptures, and that was the best disciplined Regiment which ever came under my observation.

LONDON MISSIONARY SOCIETY.

TWENTY-SIXTH ANNIVERSARY.

THE Sermons were preached on this occasion—by the Rev. Dr. J. P. Smith, of Homerton, on Wednesday Morning, May the 10th, at Surrey Chapel; the same Evening, at the Tabernacle, by the Rev. Dr. Dewar, of Glasgow; on Thursday Evening, the 11th, at Tottenham Court Chapel, by the Rev. R. Elliott, of Devizes; and, on Friday Morning, the 12th, at St. Clement's Church, Strand, by the Rev. W. Borfows, M. A., of Clapham.

On Thursday Morning, the Annual Meeting was held in Queen-

Street Chapel; W. Alers Hankey, Esq., Treasurer, in the Chair.

The Report was read by the senior Secretary, the Rev. George Burder; after which, Resolutions were moved and seconded, respectively, by the following Gentlemen—by the Rev. Dr. Bogue; and the Rev. Mr. Leifchild—by the Rev. Thomas Smith, of Rotherham; and Joseph Butterworth, Esq. M. P.—by the Rev. Richard Watson, one of the Secretaries of the Wesleyan Missionary Society; and the Rev. Dr. Collyer—by the Rev. Mr. Berry; and Divie Bethune, Esq. of New York—by the Rev. J. A. James, of Birmingham; and the Rev. Mr. Fletcher, of Blackburn.

The Meeting was also addressed by Mr. Hayward, Missionary from Otaheite, and by Mr. Knill, Missionary from Travancore.

The Income of the year has been 25,409*l.*—exceeding any former year by 2000*l.*; but falling short, by 736*l.*, of the year's Expenditure, which has been 26,145*l.*

RELIGIOUS TRACT SOCIETY.

TWENTY-FIRST ANNIVERSARY.

ON the Morning of Thursday, May the 11th, at Seven o'Clock, Joseph Reyner, Esq. Treasurer of the Society, took the Chair, at the Twenty-first Annual Meeting, at the City of London Tavern.

From the Report, which was read by Thomas Pellatt, Esq. it appeared, that Tracts had been issued, during the year, to the amount of 5,626,674—being an increase beyond the preceding year of 1,583,353. The loss on Tracts supplied to Hawkers, added to Foreign and Domestic Grants, exceeds 900*l.*: and the Society is under engagements for upwards of 1600*l.*, toward the discharge of which the Treasurer is almost wholly unprovided with funds.

The Rev. Dr. J. P. Smith and the Rev. P. Treschow, the Rev. Peter

Roe and the Rev. Jabez Bunting, the Rev. Legh Richmond and the Rev. John Clayton, jun. the Rev. James Carlile and the Rev. James Upton, and James Pritt, Esq. and the Rev. Mr. Hunt, moved and seconded the respective Resolutions.

AFRICAN INSTITUTION.

FOURTEENTH ANNIVERSARY.

On Wednesday, May the 17th, the Fourteenth Annual Meeting took place at the Freemasons' Tavern; his Royal Highness the Duke of Gloucester in the Chair.

The Report was read by the Secretary, Thomas Harrison, Esq. It was truly afflicting in its general tenor; as it gave plain indications that the cause of Africa must be contended for, inch by inch, against the cupidity and barbarity of men, who seem determined, at all hazards, to maintain, to the last moment, the means afforded to them by this traffic, of enormous, but infamous gains. By the influence and machinations of these men, the Decrees of France, for instance, against this wicked trade, are rendered in practice little else than a mere mockery. Nay, while British Philanthropists are obtaining at home the most humane regulations—and British Officers, like Sir George Collier, are vindicating the honour of their country by enforcing her laws—and British Governors, like Governor Mac Carthy, are cherishing and blessing the victims rescued from rapacious and cruel hands—there are men who will calumniate them all, and will leave no effort untried to defeat that work of justice and mercy in which they are engaged.

Under such circumstances, the support of the African Institution, which watches with unceasing vigilance every opportunity of hastening the utter and irrecoverable destruction of this Trade, becomes a sacred duty with every humane mind.

Lord Calthorpe, Earl Compton, Wm. Evans, Esq. M. P., Mr. Wilberforce, Mr. Babington, the Secretary, and others, addressed the Meeting.

Sir George Collier was appointed an Honorary Life Governor; as was Prince Hoare, Esq. whose Memoirs of the late Granville Sharp, Esq. presented to the Institution by the Author, are likely to produce 500*l.* to the funds.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

Formation of the London Auxiliary.

OUR Readers were made acquainted with this Institution in the Number for March, pp. 102 and 103. A Deputation from the Society having visited London, with the view of forming an Auxiliary in furtherance of its designs, a Meeting was held for that purpose at the Freemasons' Tavern, on Saturday, May the 13th.

The Right Hon. the Earl of Godford having been called to the Chair, the Rev. Peter Roe, of Kilkenny, as one of the Deputation, entered into a view of the State of Ireland, and enlarged on its past evils, and the many indications of improvement which are now discernible. He urged the peculiar seasonableness of a Society for the circulation of sound instruction. The rapid increase of Schools in Ireland had created a hungering and thirsting after knowledge: if not supplied with wholesome food, the great Enemy of Man will infect the mind with that poison, which will bring on a repetition of those evils which so deeply distressed all thinking and religious persons. Both on patriotic and on Christian grounds, Mr. Roe forcibly urged the formation of an Auxiliary, in support of the efforts now making in Ireland to diffuse sound knowledge among the people.

Lord Viscount Jocelyn strongly corroborated the statements of Mr. Roe, and enforced his arguments.

His Lordship expressed his conviction, that the circulation of Tracts and Books, of a sound and instructive nature, would lead his countrymen to search the Scriptures, and would contribute to the melioration of the whole body of the people.

The Rev. James Carlile, of Dublin, as a Member of the Deputation, stated various grounds on which, as it appeared to him, the object of the Meeting came strongly recommended to all the true friends of their country. The increase of Religious Education was so great in Ireland, that, in a short period, not less than 200,000 Children had been brought under instruction. The average of upward of 100 Scholars to each of the Schools of the Sunday School Society, manifested the disposition of the people to avail themselves of these opportunities of instruction for their Children. A great appetite for reading had been, as Mr. Roe had stated, created far and wide; and there is no suitable supply of Books and Tracts to meet this desire, while there is a very extensive circulation of publications of a quite opposite nature. Of one Tract of this description, not less than 9000 copies had been distributed in one town and its neighbourhood. The prospects of success are very encouraging; as there is not only a disposition on the part of the Irish Public to contribute to the object, but the demand for Tracts is rapidly increasing; an order for 12,000 having been received from one town. Immediate access, too, will be open to the Society to a great number of Schools; and Circulating Libraries in these Schools will soon increase the demand for proper Books to a vast extent. But the Irish, as a people, are comparatively poor; and need efficient assistance in their endeavour to promote the instruction of the mass of that population. To that large class of persons in this

country, who are ready to assist in any reasonable plan of benevolence for the benefit of Ireland, the Society confidently makes its appeal; and more especially to the Irish Noblemen and Gentlemen, who are chiefly resident in this country, while they derive from Ireland the greater part of their ample revenues. That these Noblemen and Gentlemen will be most ready to contribute to the object of the Society when fully understood, the Deputation were quite satisfied; and they trusted that the Auxiliary Institution proposed would be the means of interesting them warmly in favour of the Society.

John Poynder, Esq. acknowledged, as an Englishman, the peculiar claims which Ireland preferred to the assistance of the British People, and confessed that these claims had not been adequately answered. Great exertions were making, and nobly making, for the world; but Ireland pleaded with us as a needy child might plead with its parent. And, if it might be allowed to him to descend from the higher ground of Duty to that of Policy, it might be boldly asserted, that our own interest was deeply concerned in the welfare and improvement of Ireland. Our enemies have always acted on the conviction of Ireland being our vulnerable point—"the vulnerable heel," as she has been called, "of the British Achilles;" and how shall we so well guard against all danger through her, as by cultivating in her the spirit of piety toward God and of charity toward man! There are no bonds of union like these! "Fear hath torment"—it torments him who inflicts, and him who suffers; but "love casteth out fear." Beside, as Christians, Ireland now prefers a forcible claim on our regard: it has pleased God to pour down a gracious influence on numbers in that country; and they look to us as to their Fellow-Christians, to aid

them in their efforts to rise into the full benefits of the Gospel, and to confer them on others. Teach your child to walk—but have you then done with him? No! if you leave him without a guide, he will walk over a precipice. Teach your child to eat—or let Nature do that work—but have you then done with him? No! if you watch him not, he will take up the first poison that may lie in his way. Let us listen, then, to these just claims, and give ourselves heartily to the work of enlightening our neighbours and countrymen.

Mr. Wilberforce, with his accustomed persuasiveness, urged a zealous support of the Society, as a payment in part of that debt which had been too long withheld. After a lively and just delineation of the Irish Character, he declared it as his conviction, that we had kept our countrymen, as we would keep a madman, in the dark; and had there bound him lest he should injure us, instead of conciliating his affections and enlightening his mind. Tracts he considered, when prepared by such a pen as that of his friend Mrs. More, or that of another friend whom he saw near him (the Rev. Legh Richmond), as peculiarly suited to the lively minds of the Irish. They gathered up a number of fugitive facts, and perpetuated their usefulness.

The Hon. and Rev. Gerard Thomas Noel wished particularly to press on the Meeting the inability of Ireland to fulfil the wishes connected with this Institution. The Protestant part of the population there, was overloaded with demands on its exertions. Large resources were derived by residents in this country from the rental of Ireland, and spent here: to such persons, this Society would offer an opportunity of repaying to Ireland, in that way in which she could most beneficially receive it, some portion of the wealth which she yielded to

them; and he earnestly hoped that its appeal to them would be abundantly answered.

Beside the Noblemen and Gentlemen already named, there were present the Earl of Rocksavage, Viscount Valentia, the Hon Charles Noel Noel, the Hon. Charles Shore, Mr. Grant, the Right Hon. George Henry Rose, the Right Hon. Colonel Barry, and a number of Clergymen and other Gentlemen.

Western Africa.

REGENT'S TOWN.

(Sierra Leone.)

CHURCH MISSIONARY SOCIETY.

Proceedings of the Rev. W. Johnson.

THE arrival of Mr. Johnson, with his companions, on his return to Sierra Leone, was stated in the last Number. The joy occasioned by his return, will be best described in his own words. He writes, under date of February the 7th:—

I waited immediately on His Excellency, who received me with great kindness. Being late, I could not go up to Regent's Town that evening; but, the news being carried up, a number of the people came down in the night, and many others the next morning. I did not lose any of my nails from my fingers [which was the case when he left Africa, in consequence of the incessant shaking of hands with his friends]; but I believe that I never in my life did shake hands so much before as I did that day.

On the evening of our landing, a man saw me coming on shore, and ran immediately up to Regent's Town. Mr. Wilhelm had just concluded the daily Evening Service, when the man entered the Church; and cried out—"All, bear!—all, bear!—Mr. Johnson come!" The whole congregation immediately rose; and those that could not get out at the doors, jumped out at the windows, and Mr. Wilhelm soon found himself alone.

On Mr. Johnson's re-entering Regent's Town the next day, he found abundant cause for the joy of the people at his return. They

had been greatly dispirited, by the death or sickness of those who were appointed to supply his absence; and from not having one to have recourse to, in the numberless difficulties and trials incident to their peculiar condition, who by living among them had previously gained their confidence and affection, and who knew how to enter into their feelings, and was well exercised in bearing with the infirmities of minds just awakened from barbarism and superstition. In the latter part of Mr. Johnson's absence, Mr. Wilhelm, who has been familiar with the Native character, had supplied his place; and had, with Mrs. Wilhelm, greatly conciliated the regard of the people: but, still, their Father and their Friend was not there.

Of the first Sunday after his arrival, the 6th of February, he writes—

Yesterday was a day of comfort to my soul. The Church was three times full. I preached on Matt. xi. 28. *Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.* After Sermon, I administered the Lord's Supper to about 255 Black and 12 White Communicants. It was indeed a feast of fat things.

And thus, though three of his Black Communicants had died in the Faith during his absence, he had the happiness to see kneeling with him at the Table of the Lord, notwithstanding the many difficulties which had tried them, a greater number than had received the Communion with him on the Easter Sunday previous to his departure. (See p. 323 of our last Volume.)

On this occasion, Mr. Randle, the Superintendent at Kent, was married to Rebecca Price, who had accompanied Mr. Johnson from England, having been long under engagement with Mr. Randle.

The Missionary Association had not met during Mr. Johnson's absence: but the sum of \$11. had been collected during the year for

the Church Missionary Society; and, on the evening that Mr. Johnson wrote, the people contributed \$1. 3s. 9d. at their monthly meeting. He had given them notice of the Second Anniversary; and they received with joy his exhortations to come forward again with renewed zeal.

ASHANTEE.

Cruelty of Paganism.

At the Annual Meeting of the Wesleyan Missionary Society, Sir Richard Ottley referred, as we have mentioned, to the remarkable cruelty of the Ashantees, a nation on the Gold Coast, lately brought into more particular notice by a publication of Mr. Bowdich, who proceeded from Cape Coast on a Political Mission to the King of Ashantee.

The following extract of this publication will fearfully illustrate the Cruelty of Paganism:—

The Ashantees sacrifice human victims at all their great festivals. Some of those occur every twenty-one days; and there are not fewer than 100 victims immolated at each. Besides these, there are sacrifices at the death of every person of rank; more or less bloody, according to their dignity. On the death of his Mother, the King butchered no less than 3000 victims. The funeral rites of a great Captain were repeated weekly for three months; and 200 persons, it is said, were slaughtered each time, or 2400 in all. At a funeral of a person of rank, it is usual to wet the grave with the blood of a freeman of respectability. All the retainers of the family being present, and the heads of all the victims deposited in the bottom of the grave, several are unsuspectingly called on to assist in placing the coffin, and, just as it rests on the heads or skulls, a slave from behind stuns one of these freemen by a violent blow, followed by a deep gash in the back part of the neck, and he is rolled in on the top of the body, and the grave instantly filled up.

Mr. Bowdich computes the population of the kingdom of Ashan-

to be a million; and states the disposable force to be 150,000 men. He represents polygamy as practised to so great an extent, that the number of the King's wives is 3,333.

South Africa.

CAPE TOWN.

RETURN OF POPULATION AT THE END OF
1818.

White Inhabitants.

Men above 16	2357	
Women do.	1709	
Sons under 16	1503	
Daughters above 25	142	
Ditto under 25	1749	7460

Free Blacks.

Men above 16	563	
Women do.	591	
Sons under 16	358	
Daughters above 25	7	
Ditto under 25	386	1905

Apprentices.

Male above 16	430	
Ditto under 16	111	
Female above 12	192	
Ditto under 12	76	810

Hottentots.

Male above 16	164	
Ditto under 16	96	
Female above 12	159	
Ditto under 12	117	536

Slaves.

Male above 16	3109	
Ditto under 16	1243	
Female above 12	1950	
Ditto under 12	1160	7462

Total Inhabitants 18,173

LONDON MISSIONARY SOCIETY.

Renunciation of Mahomedanism by Slaves.

In our last Number, pp. 165 and 166, some information was given respecting the state of the Slaves at Cape Town. The Rev. John Philip, the Society's Representative in South Africa, has transmitted an account, under date of Jan. 11, 1820, of a favourable change in many of the Slaves.

The Slaves in Cape Town have, in general, the Sabbath to themselves; and it is customary for a vast number of

them to assemble on a piece of unoccupied ground, at the head of the Company's Gardens, to spend the afternoon in revelry and dancing.

On a late occasion, the attention of the Slaves was engaged by a more serious subject than usual at those meetings—the truth or falsehood of the Mahomedan Faith.

At the conclusion of their discussions, they declared, by acclamation, the religion of Mahomet to be an imposture; and, after a public renunciation of it, they chose to themselves a King or Leader, and marched into Cape Town, with music and flying colours. There might be about one thousand in the procession.

This circumstance does not appear to have originated in any serious investigation of the subject, but in the oppressive and covetous disposition of the Mahomedan Priests; and, although we have no reason to magnify it, into the triumph of principle, it discovers to us an important fact—that Islamism is not that indestructible thing which it has been represented.

The corruption of the Romish Priesthood was, perhaps, the first spring in the Reformation from Popery; and when the eyes of the votaries of a false religion are once opened to estimate the character of their religious instructors by a pure standard, they want nothing but encouragement and suitable means to prepare them for the reception of a purer faith.

We could not get much access to these people in the course of the week; but, on the afternoon of the following Sabbath, they were waited on at the usual place of rendezvous, and requested to come under Christian Instruction. "Our Priests," said they, "are deceivers. We have renounced the Mahomedan Faith; and we are willing to be instructed in the principles of the Christian Religion, if you will get the authority of Government, and the approbation of our masters: but, without these, it is impossible for us to avail ourselves of the offers which you are so kind as to make us."

Prejudice against the Instruction of the Slaves.

Mr. Philip states, that, out of the whole number of Slaves in Cape Town, not more than 50, at the utmost, are under Christian Instruc-

tion; and that there are obstacles in the way of their conversion, which ought to be removed.

There appears to be, indeed, on the part of some of their owners, a strong prejudice against their instruction. The Slaves whom he addressed on the above occasion, followed up their censure of the Mahomedan Priests, by complaints, that, while their owners would not punish them for attending dances on a Sunday Evening, they would correct them if they had been at School: and, after making every allowance for the disposition on the part of the Slaves to blame their masters, there is too much reason to fear that this erroneous and unchristian feeling prevails.

As I was sitting down (says Mr. Philip) to write this Letter, I had a message sent me by a lady who lives in my neighbourhood, informing me that she had seen Carolina, a Hottentot Servant in my Family, reading her Bible; that she hoped I would take the Bible from her, and that I would beat her with a stick the next time I found her with a Bible; that she would never allow one of her Slaves to look at a Bible; "for," she added; "there is no good to be got of those creatures, when they begin reading the Bible!" But I have two Hottentot Girls in my family, who do more work than any four Slave Girls that I have seen in Cape Town. So much for the correctness of the old lady's opinion respecting the influence of the Bible on that class of society!

KHAMIES BERG

(In Little Namaqualand—beyond the Colony)

WESLEYAN MISSIONARY SOCIETY.

Letter from Jacob Links, Native Assistant.

JACOB LINKS is a Hottentot, and is Assistant to Mr. Shaw, Missionary at this Station of Leelie Fontein, or Lily Fountain, near Khamies Berg.

Jacob Links has given a very natural and striking account of his views and feelings, in the following

Letter to the Committee. It is dated Nov. 19, 1819:—

UNKNOWN BUT REVERED GENTLEMEN—

The salutations which you sent, I received from our beloved Teachers; and wish you and the Society much peace and prosperity, in the Name of our Lord. I have long been desirous of writing you concerning my former and present state; but, on account of weakness in the Dutch language, I have been hindered. I hope, however, that your goodness will excuse and wink at my mistakes.

Before I heard the Gospel, I was in gross darkness, ignorant of myself as a sinner, and knew not that I had an immortal soul: nor had I any knowledge of Him, who is called Jesus. I was so stupid, that when a Hottentot came by us who prayed to the Lord, I thought he was asking his Teacher for all those things of which he spoke in his prayer. Some time after this, another Namaqua came upon our place: he spoke much of sin, and also of Jesus: by means of his conversation, I was very sorrowful, and much affected, and knew not what to do. My Mother having some leaves of an old Dutch Psalm-Book, I thought if I should eat them I might there find comfort. I ate the leaves up: but my sorrow was not lessened. I then got upon the roof of an old house to pray; thinking that if I were high, the Lord would hear me better: but I found no deliverance. I then ate all sorts of bitter bushes; for so I thought the Lord might possibly have mercy on me: but my heaviness did not then go away. I then heard that I must give my cause over to Jesus, and tried to do so; by which I found much lighter. There was then no one in this country to tell us of Jesus; and I desired to go to the Great River, to learn from the Word.

I was now persecuted both by Black and White. The Farmers said, if we were taught by Missionaries, we should be seized as Slaves. Some said I was mad; and my Mother, believing the Christian Men, wept over me. After this, a Missionary, on his journey towards Pella, remained some weeks with our Chief; but being in the Bushman Land with cattle, I heard nothing. Then our Captain and four people went to seek one who could teach us. I was at this full of joy; and, when they returned, and I saw our Teacher, whom the Lord had sent us; that was the happiest day for me that I

ever knew. Through the Word that the Lord gave our Missionary to speak, I learnt that my heart was bad, and that the precious blood of Jesus alone cleanses from sin. Now I found that Christ is the Way, and the Sinner's Friend. I feel pity over all people who do not know God. I often feel sweetness for my soul whilst I speak about the Gospel, and my own experience in the Lord.

Before our English Teacher came, we were all sitting in the shadow of death. The Farmers around us told us, that if we prayed, they would flog us. Some of them threatened to shoot us dead, should we Namaquas call on the Name of the Lord. They said, we were not men, but baboons; and that God was blasphemed by the prayers of Namaquas, and would punish us for it. Now, we thank the Lord, he has taught us that he has also given his Son over to death for us. We hear that English People pray for us, and hope they will not forget us.—The society of all praying people are by me saluted.

An unworthy Namaqua,

JACOB LINKS.

The Bethel of Namaqualand!

Mr. Shaw's account of a Sunday passed among the Namaquas, in company with Jacob Links, at a distant kraal, presents a beautiful picture of Christian Labours amidst the wilder scenes of Creation. He writes, Sept. 10th, 1819—

Set out with Jacob for the out-post, where the greater part of our people are still lying with their cattle. Came to the kraal a little before sun-set. When the cows and goats had been milked, Service was held in the open air. Jesus was proclaimed as the True Refuge, and all exhorted to flee unto Him. All was solemn, still, and quiet; except the croaking ravens on an adjacent rock; and some ill-natured curs, which, at intervals, barked at each other.

Sept. 12th, 1819. *Sunday*.—A short distance from the kraal stands an amazing rock: its length is nearly 200 feet, its breadth 40 or 50, and its height 60 or 70. In former ages this has been one solid stone; but, by the mouldering hand of Time, or some convulsive shake of the earth, it has been separated into three almost equal parts.

May, 1820.

Yesterday, whilst teaching the Children, the heat of the sun was almost insupportable; in consequence of which we, this morning, repaired to the large rock, to seek a shadow from his scorching rays. At the beating of the gong, (an instrument exceedingly melodious, which is used instead of a bell at our last out-post,) the sound of which echoed in the mountains, the young people and children teemed from their huts, and accompanied us, while the aged and infirm hastened after.

Every thing seemed to invite us to worship and adore. The grand luminary of the world beginning his mighty career in the heavens, pointed out Jesus as a *Light to lighten the Gentiles*—the immense mountain by which we were surrounded, shewed us the power of God—the decayed and tumbling rocks on every side, seemed to remind us that no earthly thing can withstand the waste of all-consuming Time—the cows, sheep, and goats grazing around, brought primitive times to our recollection, and encouraged us to believe in the God of Abraham.

All being seated on the ground by the side of this rock, that verse—

"Jesus, the name that charms our fears,
That bids our sorrows cease, &c."

was sung by a great number of voices, and with much spirit. No cordial on earth could, in this wilderness, have given me such consolation. While prayer was offered to the God of all Grace, the Namaquas reverently bowed with their faces to the ground, and worshipped. Under the cooling shade of so grand an appearance in nature, it was scarcely possible to pass over that beautiful passage in Isaiah—*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.*

After Service, the Children were all ready with their books, and waited to be taught. The Chief, and a number of old Namaquas, sat smiling on their Children and Children's Children, while seeing them learn to read in the best of books. On saying to the Chief, that the Lord had provided us with a Place of Worship, without any labour of ours, he answered, "Yes, and it is good to sit under its shadow." On explaining to him the meaning of the word Bethel, he said that the Rock should thenceforth bear that name.

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MADAGASCAR.

LONDON MISSIONARY SOCIETY.

Some Account of the Climate, Language, Manners, and Religion of Madagascar.

OF the visits of Mr. David Jones and the late Mr. Thomas Bevan to Madagascar, a statement was given at pp. 26 & 27 of the last "Survey." While there, they collected such information as was within their reach, respecting the climate of this Island; and the language, manners, and religious notions of its inhabitants. The following extracts contain the substance of their communications on the subject:—

The face of Madagascar, so far as we observed it, is generally level, woody, and very fertile. Almost every species of tropical productions comes to perfection here. A ridge of mountains runs through the middle of the Island, from north to south, which may be seen from the coast. There are many marshes and much stagnant water. From December to March, when incessant rains inundate the country, the heat of the tropical sun is excessively oppressive.

The Madecasse Language is pleasing to the ear, and is said to be very copious; but it is of difficult attainment. We have collected a pretty large vocabulary of words; and also a considerable number of the more customary and familiar expressions, which we find very defective as to grammar. We hope, in time, to be able to reduce the language into some grammatical order. Before our departure, we could speak almost every thing that it was necessary for us to address to the Children, in their own language.

The Natives are very willing to cultivate their land; but they want instruction and excitement. One of the Chiefs assured us, in the name of several others, that they would betake themselves immediately to cultivate cotton, indigo, tobacco, &c. if they were certain that they could sell them: they had never had encouragement to cultivate the earth; and always thought that the only articles in request among the Whites were slaves, bullocks, and rice!

In the interior, many Arabs reside. They have introduced many of the arts of civilization. At Radama's Capital, which lies about 150 miles west of Tamatave, and which is thought to be

the most populous place in the Island, they are very numerous. The manufacture of silk cloth and silver work is carried on there.

What we were able to learn concerning the Religion of the Malegaches, is as follows:—

They believe in a Supreme Being, whom they call Zangahara. They consider him as the Creator, Preserver, and Governor of the Universe: when they speak concerning him, their countenances immediately assume an unusual solemnity: what a reproof is this to those Christians, so called, who profane the Name of God! They have no places of religious worship, but they pray with great earnestness to Zangahara on particular occasions; as for instance, when they are about to cross a river, for success in war, for the recovery of the sick, for the growth of their rice, &c. They believe that the souls of all good men, after their death, ascend to Zangahara, and live for ever in perfect happiness in his presence; but that the souls of all bad men (who according to their ideas are those only who are guilty of heinous crimes, such as murder, theft, perjury, and the like,) are delivered over to the Evil Spirit, to be tormented according to their demerits. This Evil Spirit they call Ang-gatry, and believe him to be the author of evil: they consider him as possessing a very extensive influence, and are consequently very much afraid of him: they say, that he is frequently seen in the woods, sometimes in the form of a man, and at other times in that of a beast: always before they take their drink, they sprinkle a few drops of it on the ground: this is done as a tribute to the Evil Spirit, in order that he may not hurt them. There are many traces of Judaism amongst the Malegaches: they practise circumcision, and offer the first-fruits of their harvests to Zangahara, and drink-offerings on various occasions, and also pay deference to the new moons, &c. but they do not observe the Sabbath. Of the knowledge of the Saviour, they are entirely destitute; but we trust that the time is not far distant, when the Name of Jesus shall be known throughout the Island of Madagascar. When we first intimated to the Malegaches our wish to commence a School immediately after we should obtain their permission to instruct their Children, they not only manifested great pleasure at the proposal, but several of

them said, "If our Children are taught to read and write, and to love Zangahara, and all men, there will be no wars!" which excellent idea we endeavoured to cherish.

Mediterranean.

EGYPT.

MALTA BIBLE SOCIETY.

PROCEEDINGS OF THE REV. W. JOWETT IN EGYPT.

ON Mr. Jowett's return to Cairo from his Voyage up the Nile, he transmitted to the Malta Bible Society an account of his distribution of the Scriptures during the Voyage. This communication was printed at pp. 402—407 of our last Volume.

About a month after Mr. Jowett's return to Malta, from this First Voyage to Egypt, he addressed to the Committee of the Malta Bible Society a communication respecting his subsequent Proceedings in Egypt, in reference to the objects of the Society. We shall here lay the whole of this communication before our Readers. They cannot fail to be animated by the enlarged views with which it closes.

To the Committee of the Malta Bible Society:

DEAR SIRS— Malta, Nov. 4, 1819.

Resuming the account of my Proceedings relative to the Bible Society, from the date of my last communication, (Cairo, April 13th, 1819,) I perceive that there is little to be reported, except the continuation of what was then begun.

For about six weeks subsequently to that period, having received every assistance and encouragement from our Consul-General, Mr. Salt, under whose hospitable roof I remained in constant quarantine, I devoted my time almost entirely to Ethiopic. Mr. Pearce returned about a fortnight after from his journey into Nubia.

The two Versions of St. Mark's Gospel, in Tigré and Amharic, now presented to the Committee, are fruits of his labours.

During this period, an opportunity offering for the East Indies, I addressed Letters, in the name of the Malta Bible

Society, to various Correspondents, at Bombay, Surat, Calcutta, Serampore, and Malacca. The interesting revival of our prospects in that intermediate Christian Nation, Abyssinia, which seems to present a common ground to the Societies both of the East and West, together with the means adopting for the benefit of that people, formed the principal subject of these Letters.

In the beginning of the month of June, I had proceeded, in company with another English Gentleman, two days' journey, by way of the Desert, towards Jerusalem; when it pleased God, for wise reasons no doubt, to suspend that journey. The third morning we turned back, in consequence of a theft during the night, by which my companion, under whose tent I slept, and whose arms were my only earthly protection, lost all his valuable property and his arms. To have suffered myself, on this occasion, no material evil, except disappointment in my projected visit to the Holy Land, calls for gratitude and humble resignation.

The Arabic Bibles destined for Syria thus travelled with me back to Cairo. After passing another month's quarantine at the British Consulate, the distribution of these and other Copies of the Scriptures, and a Negotiation respecting an Amharic Version of the whole Bible, were my chief employments.

By circulating copies of the Report of the Malta Bible Society, I endeavoured to prepare the way for a subscription at Cairo. Many of the Europeans resident in that City are favourably disposed to the Bible Society: but I was requested by Mr. Salt, in consideration of the state of commerce at that moment, to delay pressing the subject; and he charges himself with bringing forward the business, at a more suitable time.

In the mean while, I have received, as a beginning toward this object, the sum of 500 piastres; of which 100 was a donation from a Prussian Nobleman resident with us at Cairo, and 100 from the Gentleman with whom I was travelling to Jerusalem: the remaining 300 were contributions of some months' standing, and were passed to me through the hands of a person from whom we are led to expect further assistance of a truly valuable nature. Labouring singly with his own hands, maintaining himself in a respectable competency, and thus earning leisure sufficient for the study of Arabic,

he has formed the intention of gratifying his curiosity, at some future period, by travelling in Syria and Persia; and, in his Letter to this Committee, offers his services gratuitously to distribute the Scriptures. We shall unite, I am persuaded, in one sentiment—that of thankfully accepting his offer; accompanied with a sincere wish, that his travels may be rendered profitable to himself and to many others.

From the Coptic Patriarch I procured a copy of the Four Gospels, written in Coptic and Arabic, in parallel columns. He informed me likewise, that, at Boosh, the town which I mentioned in a former communication, they have a Preparatory School, where about twenty youths are trained for the Church: afterward they are removed to the Monastery of Mar Antonius, in the mountains, about three days' journey eastward of the Nile. Here, in number about fifty, they prepare themselves for the higher stations in their Church: from this place, the Patriarch himself, the Coptic Bishops in Egypt, and the present Abuna of Abyssinia, proceed.

It is very well known, that while, in these preparatory studies of various Churches in the East, great attention is paid to the recitation of prayers and liturgical offices, and to the performance of extremely rigid mortifications; yet, in the lapse of ages, the original Word of God has fallen into comparative neglect, and does not receive that diligent, well-grounded, and persevering study which it so pre-eminently claims. The Holy Scriptures, in an entire form, are to be found in but few places; while that Priest would be thought unpardonably remiss, who should not be furnished with the Book of his Church Prayers. May the six Arabic Bibles, which I consigned to the Patriarch to be forwarded to Boosh, and twelve for Mar Antonius, find diligent and humble readers, and excite a greater thirst for the pure Word of God—a thirst which the Bible Society will labour to satisfy!

These copies, together with twenty-one which I sold at this time in Caïro, six of them being bought by a Priest to send to Damietta, together likewise with twelve more sold at Rosetta to the Copts, who serve as writers in the extensive granaries of the Bashaw, will make 51; that is, with the 55 mentioned in my former Letter, a total of 106 Arabic Bibles; besides several copies of the Scriptures in other languages, as He-

brew, Greek, Armenian, French, Italian, German, &c. The Italian Bible was anxiously asked for. I saw the list of subscribers to it, collected last year by Mr. Burckhardt in Alexandria and Caïro, which was numerous.

In the former part of July, I quitted this populous capital of one of the most ancient of nations; not without feelings of regret, having experienced there so many acts of kindness—mingled with gratitude to Him, who had watched over my path through the whole length of the land of Egypt, and preserved me while surrounded by *the pestilence that walketh in darkness*. I felt, indeed, that this last-mentioned circumstance had considerably abridged, during three months, my means of active usefulness in Caïro: but it was the will of the Lord; and He, who maketh *all things work together for good to those that love him*, may, perhaps, at some future period, shew why this dispensation was best for myself, and best, possibly, for the interest of the Bible Society. Certainly, if in the course of years this Committee should find itself deeply engaged to the Abyssinian Nation, it may prove that the hours spent by me in Ethiopic Studies were not lost time; although to render effectual services to Abyssinia would require many more persons, than one individual, wholly devoted to that branch.

In Alexandria, I had the pleasure to see our Consul, Mr. Lee, furnished with a good supply of Scriptures from this Committee—a suitable return for his very zealous and successful services in aid of our funds. It gave me also sincere delight, to witness the exact manner in which he had begun to register the receipt and manner of disposal of these books; literally charging himself, as he expresses it, with the business of a Committee of Correspondence. As quarantine was still observed in Alexandria, Mr. Lee had not as yet been able to make the distribution which he proposes—a proportion, namely, of these Bibles and Testaments to each of the Consuls, in order that they may make a further distribution of them among the shipping of their respective nations.

From Alexandria, it was my first intention to return hither direct; but, receiving an urgent invitation to meet Dr. Pinkerton at Smyrna, I took ship for that place, where I arrived after a tedious passage of twenty-six days. After remaining there more than five weeks, I was eventually disappointed of the

main object of my visit; and, finding my health require my return home, I concluded an absence from Malta, of nearly ten months, on the 4th of last month.

A few remarks of a general nature will close this brief Report:—

Egypt, as having fallen under my more immediate observations, claims the first place.

Here we behold, though in circumstances of great depression and ignorance, one body of professing Christians more numerous than the rest, occupying a line of country not less than 500 miles in length; and extending their influence southward, beyond the deserts of Nubia and Sennâ, into a considerable part of Abyssinia. Identified by name with Egypt*, and possessing much influence from their habits of business and from their knowledge of the language long since imposed on them by their conquerors, the Copts may certainly be considered as the dominant Christian Church of these parts. There are, however, many Greeks, whose Patriarch resides at Caïro: the influence of this Church is acknowledged also in a part of Abyssinia: otherwise they have no Churches south of Caïro; but consider their jurisdiction to reach to Alexandria, Rosetta, Damietta, Suez, Candia, Tunis, and Tripoli, in the west; at all which places they have Convents, though at the one last mentioned they have not for many years had a Priest. The Latins have likewise, at least, eight Convents; four of which are considerably to the south of Caïro. The Armenians have a Bishop at Caïro; and individuals of that nation are settled far to the south, in all the principal towns of Egypt, as bankers to the Government.

Leaving out of our present consideration the ruling power of the Turks, and the immensely extended population of the Arabs, the number of whom is variously estimated from two and a half to four millions, it is not possible to behold, without a lively interest, these several Churches of Christians. What their respective rites and tenets may be, it falls not within the province of a Bible Society to inquire. It is enough for us, that all agree in a reverence for the Holy Scriptures, as the Source of Truth. Our earnest hope is, therefore, that, by fur-

nishing them with copies of that Book, we shall be found the friends of all—the best friends, inasmuch as from ignorance of this Holy Volume, as one of the Fathers well observes, has sprung much of the evils of heresy and schism. Bearing the olive-branch of peace, we trust, in due season, to behold the Ark of the Church of Christ at rest from these troubled waters.

Among the Copts (of whom, as being the most numerous I saw the most, though I visited all), I found no difficulty in distributing the Arabic Bibles; but, on the contrary, the greatest willingness to receive them. On my first arrival at Caïro, on my return thither from quarantine in the Consulate, and by Letters since received from Egypt, their desire to possess them has been manifested.

In endeavouring to explain to the Patriarchs, the Bishops, the Lay-head of their nation, and to others, the plans and operations of Bible Societies, I met with such difficulties as might be expected from a people extremely destitute of general European Knowledge, and utterly ignorant of the nature of voluntary association for benevolent objects. Familiarized to fear, they shrink from ostensible services, which might carry them out of the beaten track of a Religion barely tolerated. At this timidity, much as we may lament it, we cannot be surprised. Let us ask ourselves, "What, with their limited means, should we do more than they? What proof have we, that we should be more intelligent or active?"

Among the Jews I had little opportunity of making inquiry; from the confinement necessarily attendant on the appearance of the Plague, both at Alexandria and Caïro. South of Caïro, there are none in Egypt. In Gondar, the capital of Abyssinia, there are about a thousand; who were described to me, by Mr. Pearce, as keeping much to themselves, and being very tenacious of their religious books.

With respect to Abyssinia, the interesting intelligence received from Mr. Pearce, and recently forwarded through this Committee to the British and Foreign Bible Society, leaves little to be added. In one of these documents, it was peculiarly gratifying to perceive a special request for the Gospels in Ethiopic.

The complaint which they make of the smallness of the type used in printing the Psalter, seems likely to be attended to.

* To hear a Native Copt of the interior pronounce the name of his nation, *El Geptai*, and compare the sound with *el Agyptus*, is sufficient to prove the identity.

From the specimens of the new type preparing in London, brought to us by Dr. Pinkerton, it appears that it is intended to go to the expense of printing on a larger scale. A Volume containing only the Four Gospels will thus become ponderous; especially when it is considered that the lines should all be placed wide, so that the eye of the Abyssinian, less practised to minute types, and reading often in dark and dimly-lighted Churches, may expatiate with ease upon the sacred page. Several specimens* of Modern Writing, which I shall now present to the Committee, will shew that the Abyssinians are universally accustomed to a large and bold type.

That this predilection does not arise from any physical weakness of sight, might naturally be inferred from the remarkably fresh and healthy climate of Abyssinia. It is otherwise with Egypt: here a large type is necessary, as the heat and sand cause numerous victims to blindness. It is a curious fact, that all the Schoolmasters whom I saw in Egypt, from the Court down to the remotest villages, were, some partially, some wholly, blind. But in Abyssinia, large writing is owing probably to another cause; namely, that writing is a trade, to which men of learning and rank seldom condescend. The most learned man in Abyssinia, Dofter Esther, mentioned in Mr. Salt's Travels, was unable to write, as Mr. Pearce informed me. Their learning consists chiefly in the knowledge of their History and Theology. The Scribe (a well-known character in the Sacred Page) writes, in a leisurely manner, from the lips of the Inditer.

Concerning the two Versions, Amharic and Tigré, of St. Mark's Gospel, executed by Mr. Pearce, I have nothing to add to what I formerly expressed by Letter. Being written in European Characters, they can be of no use to the Abyssinians in their present state: but to an European Student, learning, in company with a Native, to read or speak, and still more to such a person attempting to translate, they would be one good step in advance. Whether it was worth the time and expense to furnish this step, will depend upon the point, whether any person or persons devote themselves to the service of Abyssinia.

Of these two Versions, the Amharic may be considered as superseded, by the

more complete work of M. Asselin. That in Tigré is still useful; and, from the proximity of that province to the Red Sea, it may possibly be the first that will actually be wanted. Each of those provinces, Tigré and Amhara, is as large as England. Tigré acknowledges entirely the Coptic Patriarch of Egypt: Amhara contains many of the Greek Communion. The language of Tigré contains the larger proportion of Arabic or Hebrew words: that of Amhara has more words, perhaps, purely African.

If any motive, drawn from the circumstances of a people, can impel the friends of the Bible Society to make a great sacrifice, the situation of Abyssinia may most peculiarly claim the tribute of funds, of learning, and of labour. How deeply Christianity must once have been seated in the hearts of the people of that country, appears from a great variety of proofs; but now, nominally a Christian Empire, it is distracted by the feuds of various Chieftains, who aspire to supreme power, without even a hopeful prospect of peace being settled by the successful superiority of one. Thus situated, composed of various Christian, Mahomedan, and Heathen Tribes, all independent, fierce and warlike, and exposed to incursions from similar tribes on every side, Abyssinia may fear her existence as a Christian Nation. That Christianity would not soon disappear from the country, may be inferred from the great attachment of the people to their religion—an attachment which has been tried by numerous opposing circumstances for many centuries. But how much longer Christianity may exist without a general knowledge of the Scriptures, would be a bitter experiment to make—an experiment happily not suited to the benevolent genius of this age.

And if, from this brief view of Egypt and Abyssinia, we turn our eyes to that vast Continent in which these countries lie, with what feelings shall we rise from such contemplation! We are apt to survey, with some pleasure, the little good which we have been enabled to do: we are, thank God! encouraged to proceed by every opening prospect of hopeful fields of labour: but to us, in Malta, if we but open and enlarge our hearts, here, full before our view, lies Africa—left to these latter ages of the world, as a standing monument to remind the benevolent of something which they have not done; the learned, of something which they have

* Various Letters from Ras Welled Selasse, and other Abyssinians, to Mr. Salt; committed to Mr. Jowett for translation.

not discovered—left, perhaps, to humble and shame us; but certainly not to discourage or dismay.

To what extent have the sciences, the study of barbarous tongues, the experience of travellers, commercial enterprise, and actual converse with the Natives, assisted to make Europe acquainted with Africa?—rather, I should say, to make Africa known to the inhabitants of that planet in which Africa exists? Even the Geographer, whose task lies merely with the surface of the land and sea, confesses that all he has to shew of Africa is but as the hem of a garment.

Every one, however, may in some degree infer the state of Africa, partly from general moral principles, and partly from a knowledge acquired by means of a most demoralizing traffic. From these too slender premises, many are led to consider, as difficulties nearly insuperable, the hostile superstitions, the barbarous, inhuman customs and savage horrors, which reign there to an almost unlimited extent; while, at the same time, lost in inquiry concerning the best practical measures, the mind turns alternately from one project to another, and travels through all the plans that can be devised, of Research, of Civilization, of Education; till weary, spiritless, and desponding, it is ready to shrink from attempting any.

By encouraging the translation of portions of the Scriptures into the spoken dialects of Africa, the Bible Society may, consistently with its simple principle, render most essential aid to the melioration of that Continent. For till language, the vehicle of thought, is ascertained, how is it possible to convey to a people any ideas, that can serve to enlighten their minds, or lead them into a method of improving themselves? The Bible, from the variety of words, the simplicity of the style, and the interest of its historical passages, a traditional knowledge of most of which prevails far and wide, seems entitled to have this honour put upon it.

Nor is this a principle newly invented; though, in later times, its importance seems to have acquired a new force and interest in the mind of many persons. To the East of Africa, when the Ethiopic Language was vernacular, the entire Scriptures were rendered into that language; and they have subsequently, within a very few years, been re-translated into the Amharic Dialect. In Arabic, there have been two Versions, which

have proved acceptable in the East and North of Africa. For the Western Coasts, portions of the Scriptures have, for the first time within the last twenty years, been translated into dialects, which were never before reduced to writing; as will appear from the Specimen* this day exhibited to the Committee.

Is not attention to this circumstance naturally required for a Bible Society, existing on the very verge of Africa? From whom, if not from this Society, may such a line of duty be expected?—to attempt Translations, where success is hopeful; or, where the means are yet remote, to bear the object near our hearts, and never suffer it to lie forgotten. It is, indeed, a grateful part of our duties to co-operate with those Bible Societies which have been formed to the north of the Mediterranean, to follow the track of that excellent friend†, who was lately present in this Committee, and see how many hands of Christian Fellowship are united in this godlike work. But if we do good to them only who love us, what do we more than sinners? Such was the language of Him, who knew in what consisted the spirit to do good. Nor ought we ever to forget, that a wise charity is regulated by considering what the objects of our benevolence are able to do for themselves. Of Africa, it may almost be said, that she can do nothing for herself.

Of the real spiritual good to be effected by our distribution of the Scriptures, no sincere believer in the Scriptures will, even in his most desponding moments, seriously doubt. Reflecting, sometimes, on the indifference of men to spiritual concerns, we may fear that these Bibles are not all of them studied with due profit: and that, in many instances, the impression may be but as the print of the Pilgrim's foot on the sand, speedily effaced by the first breath of the Desert. But these thoughts must give place to the promises of the Author of the Bible, even God himself. He has commanded us not to despise the day of small things. He blesses the growth of the grain of mustard seed, till it becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it. He declares, in

* Alluding to the Gospel of St. Matthew in Bulloin, with a Grammar, &c. of that dialect, presented to the Library of the Malta Society.

† The Rev. Dr. Pinkerton.

reference to the blessings that flow from the fountain of Truth—a promise peculiarly suited to the state of Africa—*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.* (Isaiah XXXIV. 1, 2.)

WILLIAM JOWETT.

MR. JOWETT'S SECOND VISIT TO EGYPT.

Mr. Jowett had rested but a little while from the fatigues of his First Voyage to Egypt, when he felt it to be his duty to visit that country a second time, in order to resume, and, if practicable, to bring to a successful issue, the negotiation for the purchase of the Amharic Version of the Scriptures, to which he alludes in the preceding communication.

This Translation had been executed under the particular care of M. Asselin, the French Consul at Cairo. Specimens of the Translation had been forwarded to Europe by M. Asselin, but had not fallen into the hands of persons who entered into his design.

The work had occupied M. Asselin for ten years. It was rendered into the Amharic by a Native, under the assiduous examination of M. Asselin. The Hebrew Text, with the Septuagint, Arabic, and Syriac Versions, were in constant use, with various Commentaries.

Of the utility of such an undertaking, Baron de Sacy thus speaks in a Letter, whereby he introduced the Rev. James Connor to M. Asselin:

The acquaintance of Mr. Connor may probably be of advantage to you, in maintaining an intercourse with the English Bible Society—an intercourse, the result of which may be the printing of the Amharic Bible. I would earnestly recommend this undertaking to the Society, which often does me the honour to ask my opinion.

This Translation is completed. It is in the Amharic Dialect, as spoken at the Court of Gondar, and is written in the Abyssinian Character. The Book of Genesis is lately arrived in this Country, as a present to the British and Foreign Bible Society. That of Exodus had previously found its way into the Library of His Majesty.

The British and Foreign Bible Society having authorized the Malta Bible Society, on the representations of Mr. Jowett, to purchase this Amharic Version, Mr. Jowett made an offer of his services to proceed again to Egypt, for the purpose of effecting the purchase and of bringing the MS. to Malta. He had been actively occupied, for the few months since his return, in maturing the plan of a Printing Establishment, and of a Periodical Work, and in forming, with Dr. Naudi, the outline of some new Tracts, adapted to the peculiar circumstances of the sphere of their labours; but many considerations induced him to lose no time in attempting to obtain possession of the Amharic Version.

But these trials should be shared by others. "Pray for those," Mr. Jowett writes, "who are labouring almost alone, and enduring the bitter sacrifice of many personal and domestic comforts."

MOURZOUK.

Character, Proceedings, and Death of the Vice-Consul, Joseph Ritchie, Esq.

Our Readers have been already made acquainted with Mr. Ritchie, and his object in settling at Mourzouk, the Capital of Fezzan. (See the Vol. for 1818, pp. 438, 439.) We lament to say, that the hopes which were entertained of benefit to Africa, from the residence of this promising young man at Mourzouk, have been closed by his early death.

Mr. Ritchie was a native of Otley, in Yorkshire; and was brought up to the Medical Profession. While attached to the English Embassy at Paris, as Private Secretary to Sir Charles Stuart, he had an opportunity of rendering important professional assistance to Lord Castlereagh, under a severe accident which his Lordship met with. He might have pursued the course on which he had entered, with great advantage to his temporal interests: but his zeal in the cause of science and benevolence led him to forego the society of his friends, that he might become domesticated with Africans, and contribute to the melioration and enlightening of that unexplored continent.

The Forty-fifth Number of the Quarterly Review, published within these few days, contains a view of Mr. Ritchie's character, proceedings, and plans, which will be read with melancholy feelings, by all who take a benevolent interest in the efforts made in behalf of Africa:—

We have the painful task of recording the sacrifice of another victim to the cause of African Discovery. Mr. Ritchie (the person of whom we speak) was, perhaps, inferior to Mr. Burekhardt only in those qualifications which are peculiarly requisite for conducting researches in a quarter of the Globe, of which so little is known accurately, and so much remains to be investigated. In some respects, indeed, he might be said to have the advantage of him, being a good practical astronomer, and well acquainted with the use of mathematical and philosophical instruments. He had also a competent knowledge of medicine, having served his apprenticeship with a regular surgeon. At the conclusion of the late war, he went to Paris, and was received into the family of Sir Charles Stuart, in the capacity, we believe, of Private Secretary. There, the progress which he made in natural history, astronomy, chemistry, and other branches of science, joined to his situation in the British Embassy, brought him acquainted with most of the leading men in that capital. Among other eminent charac-

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ters, he was particularly noticed by the Baron de Humboldt; and when it was publicly reported, that his Majesty's Government intended to avail itself of the favourable disposition of the Bashaw of Tripoli to encourage the prosecution of discovery in the interior of Africa, this celebrated traveller, who was then in England, took an opportunity of recommending Mr. Ritchie as a person highly qualified for such an undertaking.

On the first intimation given to Mr. Ritchie of what was in contemplation, he immediately resigned the situation which he held in the Ambassador's household, and came over to England. From Lord Bathurst he received the most liberal encouragement. To give more weight to the Mission, and to contribute to his personal security, he was invested with the official character of Vice-Consul of Mour-souk, the Capital of Fezzan. An ample sum was allotted for his expenses, for the purchase of instruments connected with the objects of science, and for presents to the Native Chiefs and others. In the Spring of 1818, he returned to Paris; where he remained for about six months, studying the Arabic Language, under the instruction of an Arab whom he met with in that city; and in daily attendance at the Observatory, in order to acquire a readiness in the use of astronomical instruments.

Mr. Ritchie arrived at Malta in September, where he was joined by Lieut. Lyon, of the Albion, (bearing the flag of Sir Charles Penrose,) who volunteered to accompany him; as did also John Belford, a carpenter in the dock-yard of Malta. The Admiral appointed a ship of war to convey him to Tripoli; where he arrived in October, and met with a most flattering reception. The Bashaw granted him all the privileges of British Vice Consuls; and protection in every part of the Tripolitan Dominions was secured to him, in the most ample and unreserved manner.

Mr. Ritchie visited many parts of the Regency, and made considerable collections of plants, minerals, and insects. He experienced nothing but kindness and civility from every class of the inhabitants; and such was the favourable impression made on his mind by their uniformly obliging and respectful behaviour, that, in one of his Letters, he says, "I am confident, that, when I meet with a Tripolitan in the interior, I may expect to find a friend."

While waiting at Tripoli, Mahomed el

2 E

Mucknâ, the Bey of Fezzan, arrived with a large coffila of Slaves, taken in one of his annual predatory expeditions into Soudan. To this Chief he was introduced and recommended by the Bashaw; and he experienced at his hands, both then and afterwards, every mark of kindness and attention. He travelled with him to Mourzouk; which they reached on the 3d of May, 1819, having left Tripoli in March. The best house in the place was appropriated for his residence; and the British Flag waved, for the first time, over the Capital of Fezzan.

Mr. Ritchie soon experienced the most important advantages of being a recognized agent of the British Government. The character of Englishmen stood high in Tripoli, and was not unknown in Fezzan. By the Natives, of every description, he was treated with all possible respect; and his house became the resort of the principal inhabitants of the city.

Mr. Ritchie had not been long at Mourzouk before it was announced to him, that an expedition was on foot against the Eastern Tibboos of the tribe of Burgu, to be conducted by the Bey himself, whom he determined to accompany. During the preparations for the journey, he was seized with a fever, which confined him to his bed, with frequent delirium, for two months. From this severe attack he recovered but slowly, and never entirely; at intervals the fever returned; and reduced him, at length, to such a state of debility, that, on the 20th of October, he expired without a struggle. He had, for some months, refused to take such nourishment as the place afforded, which was probably miserable enough; and might almost be said to have subsisted on bark.

By the death of this Young Man, the cause of African Discovery has sustained a great loss. Had his life been spared, there is every reason to believe, from the propriety of his conduct and the general esteem in which he was held, that he would have conducted the enterprize on which he was engaged to a successful termination.

In reporting his death, Colonel Warrington, the resident Consul of Tripoli, observes—"As a public character, his whole conduct, since I have had the honour to know him, entitles him to my warmest approbation, and the highest admiration—as a private one, I feel the loss of that friendship, which I valued as much

as that of any human being. Although our acquaintance was but of short duration, still his virtues, his talents, his prepossessing and most engaging disposition were so conspicuous, that it was impossible not to feel more than a common degree of friendship toward him, and the most lively interest on every point relating to his welfare."

Though the career of Mr. Ritchie was short, we may safely say that it has not been without its use. From the moment of his arrival in Africa, he commenced his inquiries into African Subjects; and collected much important information respecting the nature of Negro Slavery in the interior, and the practices of those concerned in that abominable traffic. He was perfectly satisfied, that the execrable means adopted for making captives, were the chief and almost the sole impediments to the progress of European Travellers in Soudan; and that, if once it were abolished, "the road from Fezzan to Guinea would be as open as that from London to Edinburgh." The activity with which, of late years, this trade has been carried on in the northern parts of Africa, has thrown the whole of Soudan into a most confused and unsettled state; every tribe endeavouring to seize and carry off its neighbours, and committing the most horrible excesses. The number of victims brought from the eastward and the southward to Mourzouk, in the course of the year 1819, amounted to above 5000.

It appears to have been Mr. Ritchie's intention to pass a year in exploring the country of Fezzan and the surrounding tribes; and towards the month of November, at which time the season for travelling commences, to proceed to Bornou.

Of this intention he had found means to apprise the Sultan of Bornou and the Sheik of Kanem, through a Hadji of the name of Hamet, whose wife was a daughter of the Sheik. She had been taken prisoner in one of the inroads made upon Kanem by the Bey of Fezzan, and brought by him to Tripoli; where the Bashaw, on discovering who she was, ordered her to be set at liberty. From both these Sovereigns Mr. Ritchie received assurances of the most friendly reception. At Bornou he intended to pass a few months; and from thence to proceed to Kashna, where he also proposed to make some stay, in the hope of procuring some decisive information respecting the trade on the Niger, and the practicability of reaching Egypt by

the navigation of that river; or, if he obtained no satisfactory intelligence on this point, to visit Nyffe on the Bahr el Soudan, where Hornemann died; thence to proceed to the Southward of the Niger, by the way of Dogomba to Ashantee, and embark at Cape Coast for England.

The establishment of a Vice-Consul at Mourzouk is of such obvious utility, that we are glad to find that it is meant to be continued, and that Lieutenant Lyon has been appointed to succeed his late friend and fellow-traveller. It is important that the character of England should be well known throughout Africa; and we know of no better means of effecting this, than by an accredited Agent residing at this central spot. The conduct of Mr. Ritchie had endeared him to every class of the inhabitants of Fezzan, and the regret for his loss was deep and general. His kind and conciliating manners, his extensive knowledge, and the medical advice and assistance which he had the means of bestowing, shed a lustre on the British Character, which is duly appreciated in the states of Tripoli, and is not altogether without respect even as far as the banks of the Niger.

Mr. Ritchie was in habits of correspondence with Mr. Jowett; and had readily entered into the views of the Church Missionary Society, for the promotion of Education and Christian Knowledge in Africa, which he was prepared to aid as opportunities might offer.

Mr. Jowett considers that he entered on his residence at Mourzouk at the wrong season; and that his zeal prompted him to more exertion than he was prepared to sustain. "I mourn his loss," he adds, "greatly." ❖

Mr. Ritchie was susceptible of the most tender feelings, and he had the power of expressing them with touching simplicity. He composed the following beautiful stanzas, in the cabin of the ship which conveyed him from his native shores. Though full of the great object in which he had engaged, he could not shake off that apprehension of never again beholding the endeared

scenes of his youth, which might naturally arise on the contemplation of the difficulties and dangers before him.

Thy chalky cliffs are fading from my-view,
Our bark is dancing gaily o'er the sea,
I sigh while yet I may, and say, Adieu,
Albion, thou jewel of the earth; to thee,
Whose fields first fed my childish fantasy,
Whose mountains were my boyhood's wild
delight;
Whose rocks, and woods, and torrents were to me
The food of my soul's youthful appetite,
Were music to my ear, a blessing to my sight!

I never dreamt of Beauty, but, behold,
Straightway thy daughters flash'd upon my eye;
I never mused on Valour, but the old
Memorials of thy haughty chivalry
Fill'd my expanding soul with ecstasy;
And when I thought on Wisdom, and the crown
The Muses give, with exultation high,
I turn'd to those whom thou hast call'd thine own,
Who fill the spacious earth with their and thy
renown.

When my young heart, in life's gay morning hour,
At Beauty's summons beat a wild alarm,
Her voice came to me from an English bower,
And English were the smiles that wrought the
charm;
And if, when wrapt asleep on Fancy's arm,
Visions of bliss my riper age have cheer'd,
Of home, and love's fireside, and greetings warm,
For one by absence and long toil endear'd,
The fabric of my hopes on thee hath still been
rear'd.

Peace to thy smiling hearths, when I am gone;
And may'st thou still thy ancient dowry keep,
To be a mark to guide the nations on,
Like a tall watch-tower flashing o'er the deep!—
Still may'st thou bid the sorrowers cease to weep,
And dart the beams of Truth athwart the night
That wraps a slumbering world; till, from their
sleep
Starting, remotest nations see the Light,
And earth be blest beneath the buckler of thy
might!

Strong in thy strength I go; and wheresoe'er
My steps may wander, may I ne'er forget
All that I owe to thee: and O may ne'er
My frailties tempt me to abjure that debt!
And what, if far from thee my star must set,
Hast thou no hearts that shall with sadness hear
The tale, and some fair cheeks that shall be wet,
And some bright eyes, in which the swelling tear
Shall start for him who sleeps in Afric's deserts
dear!

Yet will I not profane a charge like mine
With melancholy bodings, nor believe
That a voice, whispering ever in the shrine
Of my own heart, spake only to deceive:
I trust its promise, that I go to weave
A wreath of palms, entwined with many a sweet
Perennial flower, which time shall not bereave
Of all its fragrance—that I yet shall greet
Once more the Ocean Queen, and throw it at her
feet.

Northern Asia.

SCOTTISH MISSIONARY SOCIETY.

ACCOUNT OF THE TARTARS AND CIRCASSIANS.

We extract this Account from the Appendix to the last Report of the Society. It is chiefly derived from information obtained by Dr. Pinkerton, while he resided as a Missionary at Karass. The notices here given respecting the different orders of people among the Tartars and Circassians, will serve to illustrate the character of those distinct, though assimilated Tribes; and to explain some of the difficulties which attend the introduction of Christianity among them.

The Tartars may be divided into six classes—Sultans, Mirzas, Uzdens, Nogars, Free-people, and Slaves.

Sultans.

The Sultans, though first in rank, are most of them in very indigent circumstances. They are descended from the Khans of the Crimea: and pretend to be lineally descended from Mahomed and Djengis-Khan; while some of the more ignorant of them do not blush to assert the authenticity of a tradition, that they originally sprung from the Sun. Most of them, like their dependents, have come from the Crimea: and are settled, up and down, in different parts of the country, in the neighbourhood of Karass, on the Kuban, among the Abasichs, or beyond that river; and, as it is reported, some of their families are still remaining in the Crimea and about Constantinople. Almost the only symptoms of royalty, however, that are now to be discovered among this class of Tartars, are "empty titles and proud hearts, amidst dissatisfaction and poverty."

Mirzas.

The Mirzas are next in rank to the Sultans, and are properly the Chiefs of the people. Beg, Bey, or, as it is pronounced by themselves, Bee, is a title among the Circassians or Cabardians, corresponding to Mirza among the Tartars; and these two orders intermarry with each other, and have equal authority among their people in both countries. The Circassian Beys call themselves the sons of Inell, who was a descendant of Cir and Kess, (hence Tschirkes, or Circassian,) two bro-

thers, who are said to have left Egypt on its becoming subject to the Mahomedans, and to have migrated to Constantinople. On the capture of this city by Mahomed II. in 1453, they removed to the Crimea; which likewise falling into the hands of the Mahomedans, was the cause of their taking refuge in the mountains of Caucasus. The Circassians are divided into three stems; the Hattashuka, Jambulat, and Mesoust; all of which claim their descent from Inell. Their Beys, who are extremely numerous, are generally much richer in slaves and other property than the Tartar Mirzas.

Uzdens.

The third class of Tartars consists of the Uzdens; who, by the Circassians, are called Werks, and are of the same rank among each of these tribes.

The Circassian Werks, like their Chiefs, are likewise divided into several distinct stems, the chief of which are the descendants of Tambi, Kudeinet, &c. Many of them are very rich, and not a few of them nearly as powerful as the Beys. Some of them possess two or three villages of slaves and dependents: yet, notwithstanding their wealth, they are by no means free people, but are all of them dependent on some Bey or other; and, from this dependence, no degree of affluence can procure them exemption. Neither are the Uzdens or Werks at liberty to sell any of the slaves who were included as part of their property at the time of falling into the hands of their Bey or Mirza, unless they obtain his consent to this; at the same time, the Bey or Mirza can as little dispose of any of the slaves of his Werk or Uzden, unless he can find such charges against the slave, real or feigned, as are accounted sufficiently heinous to justify the selling, not only of him, but of his wife and family, to those who will give most for them, without regard to their being separated from each other. The Uzden or Werk is also obliged to contribute so much for the support of his Chief, provided he has not a sufficient number of slaves to support himself; for, in general, the Circassian Werks have a greater number of slaves than their Beys. They are likewise obliged to entertain such Konaks, or visitors, as come about their Chiefs; and, in case of disobedience, forfeit a fat ox or horse, which their Mirza is at liberty to take from them. In political affairs, the Uzden or Werk, together with his

slaves, must always take the part of his Chief; and, in regard to religion, if any of his slaves discover any inclination to become a Christian, the Chief has it in his power to kill him, sell him, or punish him in any other way that he chooses! How formidable a bulwark this raises against the conversion of the Natives to the Christian Faith, is so perfectly obvious as to require only to be stated.

Notwithstanding this, however, it is understood, that the obligations of the Cabardian Werks, in particular, to their Beys, are usually regulated by stipulations entered into between the two parties, when the one becomes dependent on the other; on which account, in some instances, so strong a barrier does not exist to their slaves becoming Christians. The slaves are greatly attached to their masters, owing to the humanity with which they are in general treated; the Chiefs seeming desirous of possessing the good-will of their Uzdens, and the Uzdens of their slaves. In this, perhaps, consists the only balance of power that is found among them; and hence the services of slaves are seldom compulsory.

Nogars.

Nogarluk, or Nogarism, is a kind of slavery, that consists in being obliged always to live with the Mirza or Uzen, to whom the person has consented to become a Nogar. When a free man accepts of a present from a Chief or Uzen, such as a horse, gun, sword, &c. or when the Chief or Uzen relieves him from some difficulty, whether it arise from a broil or from debt, the man frequently sells not only his own liberty, but that of his posterity, to the latest generation; for the Chief is not obliged afterward to take an equivalent, or any sum whatever, for the presents or services which he has bestowed. Or, if a free man lives under the protection of a Bey or Uzen upward of twenty years continuously, he is thenceforth no longer at liberty to leave him, but falls, of course, into slavery or Nogarism. Cases of this kind, it might be supposed, would not often occur; but the contrary is the fact: for the Tartars borrow and lend money and other property just as other nations do; so that the poor, when unable to pay their debts, are often most involuntarily reduced to the state of a Nogar, and not unfrequently to the lowest slavery.

The obligations of the Nogars are similar to those of the Uzdens, though the

appellation of Nogar seems in general to be given only to poor persons, and that of Uzen to such as are more wealthy. To this, however, there are exceptions; for, after a man is reduced to the condition of a Nogar, he and his relations are not, on that account, always reduced to poverty; several who were formerly Nogars being sometimes much richer than their Chiefs: on which account, they not unfrequently assume the title of Uzdens; and this title descends to their posterity, if their influence is great enough to support it.

Free-people.

The fifth class is composed of Free-people; but their number is very small, whether among the Tartars or Circassians. This, indeed, might be expected, from what has already been stated concerning the facility with which they are brought into the condition of Nogarism. But, besides this, even when, as it not unfrequently happens, a Chief has the generosity to set a slave at liberty, this degree of liberty does not allow him to leave his master without his permission, who still looks upon him as one of his dependents. Such slaves as obtain their freedom by the total extirpation of their owners (a case which seldom happens), or some similar cause, are seldom able to preserve it, unless they abandon their own country, and seek protection under the Russians; it being impossible for him to retain his freedom in his own district, in consequence of his almost certain liability to be carried off by free-booters, or to be entrapped by the craftiness of the surrounding Chiefs, who, by refusing him protection, oblige him to come under obligations, which scarcely ever fail to reduce him to slavery.

Slaves.

The last class is that of Slaves, who are not in the condition of any of the above-mentioned classes. These are more numerous among the Circassians than among the Tartars, the Circassians being a much richer and more industrious people than the Tartars. The degree of liberty or independence also, small as it is, which they still retain, together with their skill and success in predatory excursions, greatly tends to produce this superiority.

Administration of Justice.

In regard to civil laws, the Tartars say that they are guided by the Korân. Kazis, however, are not numerous among them.

A meeting or gathering of the Chiefs usually decides all matters. An Effendi is appointed as judge, who gives sentence, as he pretends, according to the law of Mahomed. If, however, the party against whom the decision is given should suspect that he has been wronged, he has it in his power to bring the cause before a meeting of different Chiefs and Priests; where, if it can be made evident that an illegal sentence has been knowingly given, the Effendi is degraded from his office.

A Machkemma, or Council for the administration of justice, is composed of eight Circassian Chiefs and eight Werks; with one of the wisest Effendis at their head, as Mufti, to give the voice of the Korán, in every case that comes before them. The members of the Machkemma are supported by a tax, imposed on the people for the very purpose; but, not unfrequently, the tax-gatherers are robbed by unruly Chiefs, who refuse to be governed in their actions by the Korán, and set at nought the decisions of such Councils. They are generally held in the open air, when the weather is not too cold; and the members sit in a circle, with the multitude around them, to hear their determinations. As soon as intimation is given to the Council respecting any culprit, he is summoned to appear before them within a certain time. If he obeys the summons, and the pursuer has proof against him, the Laws of the Korán determine his punishment: but if he does not appear, a number of the constables are immediately despatched to seize on his property, out of which a good fat ox or cow is always reserved for the members of the Machkemma; and, if enough remains after this, the pursuer is redressed of his grievances out of it.

Hatred to Christians.

The Circassians and Tartars have an inveterate hatred to all Christians; and the number of murders committed by them every year, on the Lines of Caucasus, is exceedingly great. When any of the Chiefs think that they have received ill treatment from the Russians, or when any of their friends are killed in their predatory excursions, the whole race of the deceased usually take an oath to revenge his blood on every Russian who comes in their way.

Prevalence of Robbery.

Murders, however, do not frequently take place among themselves: for both

Circassians and Tartars look on each other as brethren; and although a Tartar should find a Circassian thief carrying off his cattle, he seldom fires at him; and, even when he catches him, generally lets him go, carefully endeavouring to conceal the matter from the Russians. Yet this does not proceed altogether from the consideration that the thief is a brother in the faith, but from fear of that revengeful spirit so inherent in the Circassians; for, on a Chief hearing that one of his slaves on a plundering party has been killed by or delivered up to the Russians, he thinks nothing of coming with a strong party, and setting fire to the village where the incident took place, or of revenging the death the very first opportunity that occurs.

The lenity that is thus shewn to robbers tends considerably to increase their numbers and their boldness; because, though a thief should be surprised, he has little to fear from the weapons of the person whom he robs; or if he should be taken, he is almost certain of being liberated: and even when he is found to have stolen a number of cattle, nothing more is required of him than to return an equivalent: but, when they fall into the hands of the Russians, no such tenderness is shewn them, being not unfrequently whipped to death, or condemned to solitary confinement for several years.

China.

ROMAN-CATHOLIC MISSIONS.

State of Christianity.

IN our last volume, pp. 409—411, was printed an Edict against Christianity, issued in the year 1805. It is manifest, from that document, that the Roman-Catholic Missions maintain their footing in China under circumstances of peculiar difficulty and of imminent peril.

A Missionary at Macao has transmitted, under date of April 1, 1819, the following details respecting the persecutions which the Christians have, at present, to encounter in that country.

Every European Priest whom they discover, is arrested, and put to death on the spot. The same fate is reserved for the Chinese Christian Priests. The other Christians, when they will not apostatize,

suffer the most dreadful torments, and are afterwards banished into Tartary.

In this year, 1819, there are in the prisons of the province of Sutchén alone, 200 Christians, who wait the moment of exile. A Chinese Priest has been strangled, and two others are about to die in a similar manner.

In the whole Empire, there are but ten Missionaries, five of whom are at Pekin, who can have no connection with the inhabitants but in secret. The Emperor has declared that he will have no more painters, watch-makers, nor even mathematicians. The Bishop of Pekin has attempted, in vain, to introduce himself into his diocese under that title. The only means which remain to the Missionaries to penetrate into the country, are to gain the Couriers which go from Macao to Pekin; but if the thing is discovered, the Missionary and the Courier are put to death on the spot.

In spite of all these persecutions, the Catholic Religion is extending itself, in the midst of the torments of the faithful. For 50 years they reckoned, in the province of Sutchén, but 5000 or 6000 Christians: there are now 60,000. Thus is verified the ancient prediction of Tertullian, "The blood of the Martyrs is the seed of the Church."

LONDON MISSIONARY SOCIETY.

Completion of the Chinese Scriptures.

In a Letter, dated Canton, Nov. 25, 1819, Dr. Morrison speaks with just exultation of this event:—

By the mercy of God, an entire Version of the Books of the Old and New Testament into the Chinese Language was this day brought to a conclusion.

To have Moses, David, and the Prophets—Jesus Christ and his Apostles—using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world. I trust that the gloomy darkness of Pagan scepticism will be dispelled by the Day-spring from on high; and that the gilded idols of Budh, and the numberless images which fill this land, will one day assuredly fall to the ground, before the force of God's Word, as the idol Dagon fell before the Ark.

These are my anticipations, although there appears not the least opening at

present. A bitter aversion to the Name of our Blessed Saviour, and to any book which contains his Name or his Doctrine, is felt and cherished. However this does not induce me to despair. I remember Britain—what she was, and what she now is, in respect of Religion. It is not 300 years since National Authority said—that the Bible should not be read openly in any Church by the people, nor privately by the poor—that only Noblemen and Gentlemen, and Noble Ladies and Gentlewomen, might have the Bible in their houses.—I remember this, and cherish hope for China.

Tyndal, while he was tying to the stake, cried with a fervent and loud voice, in reference to the Eighth Henry, "Lord! open the King of England's eyes!" and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition, in reference to the Sovereign of this Empire.

India beyond the Ganges.

MALACCA.

LONDON MISSIONARY SOCIETY.

Circulation of Chinese and Malay Scriptures and Tracts.

SOME extracts from a Letter of the Rev. John Slater, dated Batavia, July 29th, 1819, will shew that opportunities are opening in various quarters for the circulation of the Chinese Scriptures, which Dr. Morrison announces as just completed.

Mr. Slater left Malacca, on the 27th of April, for Batavia.

Our principal baggage (he writes) consisted of Chinese Tracts, New Testaments, and such parts of the Old Testament as were printed, to the amount of 11,999 volumes. Our brother Thomsen furnished me with Malay Tracts in the Roman Character, and Malay Tracts, Spelling Books, Catechisms, and a part of the Gospel of Matthew in the Arabic Character, of his own printing, which I suppose made a number of not less than 15,000.

After touching at Sincapore, an English Settlement lately formed, where he was very kindly received by Major Farquhar, Mr. Slater states—

We next touched at Rhio, a Dutch

Settlement. I went on shore, to inquire into the number and state of the Chinese, taking with me several hundred Tracts and Testaments. These I soon found means of putting into the hands of the people, who were all assembled at the Bazar; and, in an hour, their attention seemed to be drawn from their merchandise to my Tracts. As I returned, I felt unspeakable pleasure in seeing every one reading. I suppose the number of Chinese to be about the same as at Malacca.

We next came to Lingen, an independent Settlement, near the Straits of Banca. Here I spent two days in distributing Tracts, and conversing with the people. I endeavoured, as much as possible, to furnish every family with a New Testament, and such parts of the Old as I had with me. I went on board three Chinese Junks lying in the harbour, and gave the men a few Tracts and several Testaments for each vessel. I also sent, by each vessel, three New Testaments, and Tracts in proportion, to their friends in China; under a promise, on their part, that they would deliver them. It is in this way that the Scriptures must enter China; and I hope, that the numerous copies which we have already sent in this way, will, like leaven hid in meal, gradually work their way.

Leaving Lingen, we sailed for the island of Borneo, and touched at Pontiana. As we were lying at anchor sixteen miles off, taking with me 200 New Testaments, 500 Catechisms, which contain the substance of the Christian Religion, and many other Tracts, I committed myself and cargo to a native boat, which, after pulling nearly twelve hours, brought me safe to land. I felt very anxious to visit the people at Mentrada, or, as the Natives call it, Sambass, which, according to information that I had previously derived from a very respectable source, contains 30,000 people; but found it impossible, during our stay here. I here followed my plan of giving the Scriptures to those who have families, that every house may possess the Word of God. During my stay I was entertained at the house of a respectable Chinese, who had obtained, by some means, a Chinese New Testament: from the many questions which he asked, I inferred that he must have read it with some attention. He inquired particularly concerning Adam's sin, and all men being sinners in consequence of it; also,

whether all the nations to the West worshipped Jesus. He was quite pleased with the objects of the Society; and assured me, if the Directors would send one of these good men, as he expressed it, to Pontiana, that he would give him a house to live in. My host also took me to visit the Sultan, with whom he is very intimate; who also inquired many things about the Christian Religion, and approved much of the proposal which the other had made to obtain a Missionary settled among them. I inquired of them respecting the people of Sambass, employed in the gold mines; and of others at several mountains in the interior, who are employed in obtaining diamonds: and was informed that there are at least 50,000 Chinese at Sambass, which is near to them, and well known by them: the others, they said, might amount to 20,000. I regretted much that I could not visit them: but I sent them some Tracts and Catechisms; and hope that the seed sown will be *as bread cast upon the waters, to be found after many days.*

India within the Ganges.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.

VOTE OF FIVE THOUSAND POUNDS TO THE CALCUTTA MISSION COLLEGE.

IN our last Volume, p. 317, we printed a Resolution of the Committee, placing the sum of 5000*l.* at the disposal of the Lord Bishop of Calcutta, for the establishment of the Mission College projected by his Lordship. Our Readers will peruse the following correspondence with much pleasure; and will join us, we doubt not, in sincere wishes and earnest prayers that the Divine Blessing may rest on the design.

The Resolution to which we have referred, was accompanied by the following

*Letter from the Secretary to the Lord
Bishop of Calcutta.*

Church Missionary House, Salisbury Square,
London, July 17, 1819.

MY LORD—I have the honour to forward to your Lordship a copy of a Resolution of the Committee of the "Church Missionary Society for Africa and the

East," passed on the 12th instant; and cannot but express my earnest hope, that it may please God to grant His blessing to your Lordship's plan, and fulfil your utmost wishes for the benefit of India.

I have the honour to remain,

My Lord,

Your Lordship's very obedient Servant,
 JOSIAH PRATT,
 -Secretary Church Miss. Soc.

Letter from the Calcutta Corresponding Committee to the Lord Bishop of Calcutta.

Calcutta, Dec. 27, 1819.

MY LORD—We have the honour to enclose a Letter, addressed to your Lordship, which was brought out by the Rochester in a parcel from the Rev. Mr. Pratt, Secretary of the Church Missionary Society.

We have received instructions, in forwarding this Letter, to express the Society's respectful acknowledgments of the enlarged views so eminently displayed in your Lordship's plans for promoting the conversion of the Native Population of India, as detailed in your Letter to the Secretary of the Society for Propagating the Gospel in Foreign Parts; and to say, that they request your Lordship will be pleased to accept 5000*l.* in aid of the projected Mission College. It is their desire, that this sum be placed at your Lordship's entire disposal, at such times and in such manner as you may direct; and we are accordingly prepared to fulfil their wishes, whenever we may be honoured with your Lordship's instructions.

It cannot be necessary to add the expression of our high satisfaction, in being the organ of such a communication. Our own feelings are entirely in unison with those of the Society for whom we have the honour to act; and we cordially rejoice in the Christian zeal and liberality with which your Lordship's grand Missionary measures have been encouraged.

We have the honour to be,

My Lord,

Your Lordship's

Most obedient and faithful Servants,

G. UDMY,	J. PARSON,
J. W. SHEER,	T. ROBERTSON,
DAN. CORRIE,	T. THOMASON.

Reply of the Lord Bishop of Calcutta to the Corresponding Committee.

Chouringhee, Dec. 27, 1819.

GENTLEMEN—I have the honour to acknowledge the receipt of your Letter of May, 1820.

this day's date, enclosing an official Communication from the Rev. Josiah Pratt, Secretary of the Church Missionary Society, of the 17th July last, from which it appears, that the Society approve the plan for a Mission College lately recommended by me to the Society for the Propagation of the Gospel in Foreign Parts: and have moreover been pleased to mark their approbation by a vote of 5000*l.*, in furtherance of the design, to be placed, as you inform me, at my entire disposal.

It can hardly be necessary to assure you, that I have derived the highest gratification from this intelligence. I thankfully accept, and will, with the Divine Blessing on my endeavours and purposes, faithfully apply this munificent donation.

At the same time I rejoice to learn, that your own sentiments are so strictly in unison with those of the Society for which you act; and I thank you for the expression of your satisfaction in the encouragement afforded to measures, of which Providence has vouchsafed to make me the humble instrument, and which I fervently pray may redound to the glory of God upon earth.

I have the honour to be,

Gentlemen,

With much regard and respect,

Your very faithful Servant,

T. F. CALCUTTA.

ARRIVAL OF MESSRS. JETTER AND DEERR.

Letters have been received from the Rev. John Andrew Jetter and the Rev. William Deerr, dated at Calcutta in the beginning of October, and announcing their safe arrival there on the 5th of September. They embarked at Gravesend on the 16th of April, and left the Downs on the 22d of that month.

On the 5th of August, the "Thomas Grenville" anchored off Madras. The Missionaries were received by the Society's friends, and brought on their way, with their accustomed affection. Here they spent three weeks, living in the Mission House; and witnessing with delight the labours of their Brethren.

Captain Manning had, throughout the voyage, manifested toward them the most marked kindness

and friendship; and had afforded them every facility, in their instruction of such as were willing to receive instruction. Their imperfect pronunciation of English was, however, a bar to their usefulness; as it disqualified them for conducting Divine Service on board: it was the occasion to them also of some pain, in the earlier part of the voyage more especially; but their meekness and charity conciliated, at length, the esteem of even those who had no value for the object to which the Missionaries had devoted their lives. These trials were not, however, lost on them; but were overruled to draw them into a closer union of affection with each other, and into a nearer walk with God.

At Calcutta, they took up their abode with Mr. Corrie, in whose society they found the most perfect satisfaction and joy.

DESTINATION OF MESSRS. JETTER AND DEERE.

A Meeting of the Corresponding Committee was held on the 20th of September, at which Captain Stewart, from Burdwan, attended. It was determined, at this Meeting, that both the Brethren should, for the present, proceed to Burdwan. It is intended that one of them shall remain at that place; and that the other, when he is sufficiently master of Bengalee, shall proceed to some other Station in the vicinity. They were to leave Calcutta toward the close of October.

BOMBAY.

EDUCATION SOCIETY.

FOURTH REPORT.

OF the state of Education in Bombay, as connected with the National Society, some account was given, in Extracts from the Society's Seventh and Eighth Reports, at pp. 245, 436, and 437, of our last Volume.

The "Society for Promoting the Education of the Poor within the

Government of Bombay" held its Fourth Anniversary, March 16, 1819.

The Income of the Year 1818 had been nearly 19,000 rupees, and the Expenditure upwards of 18,500. Of this Expenditure, 8112 rupees had been for Boys, and 5535 for Girls; the remainder being for general charges.

There are 124 Boys under the Society's care; of whom 80 are boarders, 8 half-boarders, and 36 day-scholars. The Girls are to be completed to 60, all boarders.

The services of Mr. Cooper, sent out by the National Society, are evinced by the proficiency of his Scholars.

The Rev. Thomas Carr, Chaplain at Surat, co-operates very efficiently with the Society, both in raising funds and in the application of the National System.

Native Education.

On the subject of Native Education, some passages of the Report will give pleasure to our Readers:—

The Society has ever wished and intended to improve the System of Education among the Natives, and to afford assistance to Native Schools. The Committee have been deterred hitherto from engaging in any proposition for this purpose, from the conviction that it was their duty to provide, in the first instance, for the education and support of the children of Europeans. They trust that they have now made a provision for this purpose, as sufficient as can reasonably be expected; and, the Institution being in the fourth year of its existence, they thought that the time was come when they might endeavour to realise the views of the Society.

Having first communicated on the subject with some of the principal Native Inhabitants, proposals were framed, with their concurrence, embracing all the material points, but carefully avoiding all direct interference with their religious prejudices. These proposals were then submitted to the Panchaets, or Native Assemblies; and were afterward freely distributed, in Persia, Hindoostanee, and Guzerattee.

The general design is, to teach both the English and Native Languages. The Natives of this Presidency are, in general, desirous of learning English, as it qualifies them for many situations in the Public and Mercantile Offices, and very much facilitates their intercourse with Europeans.

The Schools which have been instituted in other parts of India for the benefit of Natives are, it is believed, generally Free Schools: but the Committee have thought it desirable to lend their assistance in such manner as to encourage the Natives themselves to come forward, rather than to bestow the instruction on them at once free.

Three Native Schools had been opened on this plan, containing about 150 Scholars, the greater part of whom are Parsees. The largest of these Schools is under the immediate superintendence of Mr. Cooper.

SOUTH TRAVANCORE.

LONDON MISSIONARY SOCIETY.

Superstitions of the People under the late Epidemic.

THE Rev. Charles Mead, in a Letter, dated Nagracoil, Aug. 10, 1819, describes the lamentable influence of the late destructive epidemic on the minds of the people:—

We have been greatly distressed, in witnessing the infatuation of the people, in the means resorted to for the purpose of chasing away the pestilence. We attempted to expose the folly and wickedness of the sacrifices offered to the cruel goddess, insatiably greedy of blood. But to whom did we address ourselves?—to persons pretending to be under the inspiration of Satan; and counting it their glory that the Devil had seized and possessed them! Crowds of people paraded every street, indulging themselves in gestures and language bordering on insanity; while their dishevelled hair, and horridly painted countenances, presented a picture of the confusion and wretchedness of the pit below! Harmless and ignorant people were, at first, impressed and obliged to join them; till they too imagined themselves partakers of the new inspiration, which was considered an antidote to the disease.

You will be anxious to learn what influence this deluge of idolatry had upon our Christians. I lament to say, that attempts were made, and in many instances with success, to draw the new converts into the same error. To be neutral, was impossible; and hundreds, who had not been baptized, swam with the stream. Those who had been baptized remained steadfast, and did *not* defile their garments. We asked some who lived at the remote Stations, "What did you do when the idolatrous procession came round?" They replied, "We all ran into the Church, to avoid joining it; and there we prayed for a removal of the disease, to the True God." Our people are like children for fickleness, and babes in knowledge; so that confident expectations of their steadfastness cannot be formed.

Baptism of many Natives.

Mr. Mead adds—

Notwithstanding these discouraging events, we have had much to urge us still to press forward. Many are convinced of the folly of idolatry, and feel its inefficacy for their present and future happiness; and are not backward to renounce all desire any more to worship idols. From these we select the most promising, and baptize them. I have lately baptized upward of 500. There are still more candidates, saying, *Your people shall be our people, and your God our God.*

A commodious Place of Worship has just been finished at Titavelly, at the entrance of Travancore, and about 40 families baptized: the Schoolmaster, lately a Heathen, is training here to commence school: this place is the key to an important and populous country. A Place of Worship has also been erected at Agatesurun, near Cape Comorin, and several families baptized. We have now doubled our number of Schools and Places of Worship.

PALAMCOTTA.

Death of Colonel Trotter.

COLONEL CHARLES TROTTER was Military Commandant at Palamcotta, and in the district of Tinnevely. On the 11th of June, 1819, he closed his mortal career, aged 54 years; having enjoyed an almost uninterrupted state of good health during the period of his services in

India, which had extended to forty years.

Of the public estimation in which Colonel Trotter was held, the Madras Gazette bears a strong testimony:—

He was interred, at his own particular desire, without the military honours usually paid to his rank. But such a man was not to be committed in privacy to the grave: his dying request was indeed literally observed; but such honours were paid to him as few receive—for every inhabitant of the place, whether European or Native, high or low, rich or poor, lamented his death, both as a private and public loss; and his corpse was followed by crowds to the tomb.

The loss of such men may well call forth the regret of the true friends of India; and should stimulate them to redoubled earnestness in prayer, that it would please God, of his goodness, to raise up, every where throughout the British Dominions, men of like mind, in similar stations of influence and power.

The Rev. James Hough, the Company's Chaplain at Palamcotta, attended Colonel Trotter during the closing scenes, and thus speaks of his friend—

He was beloved by all who knew him. The Natives, of every caste and rank, were supplicating their respective gods for his recovery, many weeks before his death: this speaks more than the loudest encomium, for the just and lenient manner in which he exercised his power over them. The Native Troops under his command revered him as a father, and looked up to him with the confidence of children: while every European at this Station esteemed him as the brightest ornament of our society. No wonder, then, that his death is bewailed as a common calamity, and that his funeral train was composed of weeping crowds. It is some consolation to have been intimate with, or related to so estimable a man.

Of the last scene Mr. Hough says—

He had not lived to God in vain! He was fully aware, some weeks before his death, how his sickness would terminate.

He set in order, therefore, his temporal affairs; but, with his soul, he had little then to do. Long had he trusted in the covenant-mercies of his Saviour; and nearly the last words which he said to me were—that he found the promises of the Lord fulfilled in rich abundance to his soul.

His religion was without display; and it preserved this character to the last: but it then proved to have been well digested, and he reaped its peaceable fruits.

His reason never forsook him: so that, during his intervals of strength, I was enabled to remind him of the unspeakable love of Jehovah in Christ Jesus, in providing a ransom for his soul from endless misery; and, when he could not utter what he felt, his sparkling eye and placid countenance bespoke the inward joy which he derived from the heavenly theme—and, in this manner, he resigned his soul into the hands of his Heavenly Father.

MADRAS.

Death of the Archdeacon of Madras.

On the 31st of August, Dr. John Mousley, the first Archdeacon of Madras, departed this life, at his house near Madras, in the forty-eighth year of his age. His remains were attended to the grave by the Commander in Chief, the Judges of the Supreme Court, and the principal Civil and Military Gentlemen of the Settlement. The Chief Justice followed as Chief Mourner.

By the Royal Letters Patent of May 2, 1814, erecting in India the See of Calcutta and the Archdeaconries of Calcutta, Madras, and Bombay, Mr. Mousley, Chaplain on the Establishment of Fort St. George, was instituted Archdeacon of Madras. The University of Oxford subsequently conferred the Degree of Doctor of Divinity on each of the Three Archdeacons.

Dr. Mousley was mild and unaffected in his deportment. He had great simplicity of manners and benevolence of disposition. A sound and good scholar, he di-

rected his attention, to the last, to those branches of learning which seemed likely to serve the cause of Christianity.

Such a man would endear himself to his friends. He has, indeed, left many who sincerely regret his loss.

A Meeting was held on the 24th of September, Sir John Newbolt in the Chair; when it was resolved to erect a Monument to his memory.

But—which is of more value than all other qualities—the Archdeacon has left behind him, what his friends may remember as his best Legacy—the evidence of a *broken and contrite heart—the sacrifices of God*, which He will not despise. Such was the nature of his complaint, that, owing to a determination of blood to the head, he was only at times in possession of his reason. On one of these occasions, being told by a friend, after a paroxysm of pain, that he feared that he suffered greatly, “Yes!” he replied: “but not so much as I deserve.”

May all who read this, meekly submitting to the afflicting hand of their Heavenly Father, die in well-grounded reliance on the meritorious sufferings of the *Lamb of God*, which taketh away the sin of the world!

Australasia.

NEW ZEALAND.

— CHURCH MISSIONARY SOCIETY.

Anecdotes of Tooi, the New Zealand Chief.

OUR Readers are well acquainted with the name of this young man, and with that of his companion Teeterree; and those who have seen the Appendix to the Nineteenth Report of the Society, will have been delighted with the communications there made respecting them. As, however, many who read our pages may not see that

publication, we extract here an account of two occurrences in the life of Tooi, which speak strongly for his courage, activity, and humanity.

In the first trip which he took on board a South Sea Whaler, the ship was lying at anchor in a bay; and had despatched all her boats to an Island at a considerable distance, to catch seals, and did not expect their return for several weeks. A favourite Newfoundland Dog, belonging to the ship, one night leaped overboard, and swam on shore; and, after remaining there for some time, came down to the beach, and made a piteous howling to be taken on board. But they had no boat. Tooi and the Captain set about constructing one of hoops and seal-skins. When finished, Tooi volunteered his service to fetch off the dog. He paddled himself on shore very well, and got his freight on board: and the enterprise would have succeeded, had the dog remained still; but he got his feet on the gunnel of the frail bark, which capsized her in an instant. The tide was drifting them with great rapidity toward the ship; the Captain and people on board were, therefore, anxiously on the look-out; and, when near enough, threw out a log-line. Tooi caught hold of it: but the tide was running so strong, that it broke before they could get him on board. Good swimmer as he was, it was impossible for him to bear up against such a tide. The only probability of saving his life, was by swimming to a point of land three or four miles distant, in the bay, to which the tide was drifting him. The anxious Captain hailed him with the trumpet, encouraged him, and recommended him to make for this spot. Tooi and his companion swam down together with the tide. The dog grew tired first: and attempted, several times, to get on Tooi's back to rest himself; on which occasions, Tooi dived down, and laid hold of the dog's legs, pulled him under water, and kept him there a little time as a punishment for his ill-manners. At last, to the great joy of the Captain and people, they saw Tooi and his dog arrive safe on shore. Our friend now travelled many miles round the bay, to get opposite the ship again. He became very hungry, and very weary: but the place afforded no friendly inhabitant to supply his wants.

He dived down among the rocks, and got a good supply of oysters; made a fire, and roasted them, and got a comfortable meal. He made a hut of the bark of trees, and got some sleep; but, to his grief, he could not find any water, after searching several miles round, in every direction: nor had he any thing to allay his thirst, for two nights and almost two days, save a little dew which he gathered from the leaves. At length, for want of nourishment, his strength began to fail, and he determined to make another attempt to gain the ship by swimming: and made a signal to the Captain and people, who were watching his motions, of such intention. He embraced the time of the tide most favourable for his purpose. They took care to have a rope stout enough, which he laid hold of, and was got on board, to the inexpressible joy of his shipmates. But he was so weak with privation, fatigue, and anxiety, that he kept his hammock several days. His intrepid behaviour much endeared him to the Captain and crew. The dog swam off, and was saved also.

On the second occasion, he formed one of the crew of the Phoenix Whaler, Captain Parker. They were three days' sail from New South Wales. The Captain, Tooi, and four men, were in a boat: they had killed one whale; and, before they had time to cut it up, another made its appearance. They, therefore, as is customary, stuck up a flag-staff to distinguish the dead whale, and went in pursuit of the other. The Captain succeeded in harpooning it: and Tooi recommended that the boat should be backed astern; but the Captain wished first to strike the whale again. It would have been well, however, if Tooi's advice had been taken; for, while in the act of heaving the second harpoon, the monster of the deep raised himself out of the water, and, with his tail, literally dashed the boat to pieces, and, at the same time, broke both the Captain's legs. The four men immediately made the best of their way, by swimming, for the dead whale, about two miles and a half distant; the ship being nearly out of sight, from fifteen to twenty miles off. But Tooi, not finding in his heart to leave his Captain in that dreadful condition, instantly snatched a boat-hook—laid hold of his clothes, as he was sinking—and succeeded in getting him upon a piece of the wreck. He then made a sort of raft with the broken pieces of the boat, tied together with some rope—

fixed his wounded friend upon it; and, with his shirt and the rest of his clothing, bound up the fractured limbs as well as he could—hoisted a distinguishing flag upon the raft—shook the captain by the hand—wished him good bye—and swam away for the dead whale. When he arrived, he found the four men nearly exhausted; for they had not been able to get upon the fish, on account of its being so slippery. But Tooi had providentially slung his knife round his neck with a string: with this, he cut holes in the skin, by which all ascended; and, in about two hours after, a boat came off, and picked them up, with the poor Captain also, the sea having remained perfectly calm. The Captain recovered; and rewarded Tooi for his noble conduct.

Tooi has had many "hair-breadth escapes by flood and field." He bears many scars on his body. In one case, he was run through with a spear. His life was preserved, it may be hoped, that he might become a monument of mercy.

South America.

DEMERARA.

LONDON MISSIONARY SOCIETY.

Prayer of a Negro,

A PERSON who lately visited Demerara, on business, attended a Prayer-Meeting of Mr. Davies's Negroes, at which about fifty were present. They had been told that an Uncle of the stranger was a Missionary in Otaheite, where, as they had heard, the people had destroyed their Idols. One of them being called on to pray, poured out, in the course of his prayer, the following petitions:—

O gracious God! do please be merciful to our Massa here, dat have come cross de sea. We tank de dat he be come all safe. He have many dangers here to see; but dou, O Lord, can keep him from dem all. Keep him from sickness, from bad men, and make him happy widin. Bless his good uncle, who is dy servant; who was sent by de to poor men, who one time did pray to god dat was not God. Blessed Jesus! me not be quite glad, till Salvation cover de world like de water cover de sea!

West Indies.

ANTIGUA.

CHURCH MISSIONARY SOCIETY;

AND

ENGLISH-HARBOUR SUNDAY-SCHOOL SOCIETY.

Instances of Piety among the Scholars.

WE extract some instances of the blessing of God on the Schools in Antigua, under the care of Mr. and Mrs. Thwaites, from Appendix XXIV to the Nineteenth Report of the Church Missionary Society.

A woman, named Grace, who has six children in the School, told us, that she had been sent for by a fellow-servant, an old African Woman, who said she had sent for her because she was "hungry for prayers," to use her own words; and begged her to pray with her. She accordingly prayed; as did her sister, who accompanied her. The old woman had an orphan girl attending on her, who belonged to the School, and whom she had taken from infancy. The girl was asked whether she could sing a hymn. Taking her book, she gave out and sang a hymn, very suitable to the occasion; and in a manner which much surprised and pleased them. Grace told the Old Woman that she ought to be thankful that Judy had not been taught in vain; on which she exclaimed, "God bless Judy! She is my mammy, pickney, and all. She wash my skin, she wash my rags"—meaning her clothes—"she keep me clean—she boil my pot: me no hab nobody"—meaning relations—"when me dead: me hab very little—dis house, dis two tree rag—Judy must hab dem all." Judy's conduct, and that of some others belonging to the School, led the parties present to converse on the benefits arising from the Institution, and to rejoice that we are come to live so near them.

A complaint had been made against one of our girls, by the woman with whom she lived, for tattling. The woman was so much offended by it, that the mother of the girl interfered, and took her away. The child was reprimanded by the Teachers, and desired to make her peace with the woman, and go and live with her as before; if her mother consented. The Girl beckoned Mrs. Thwaites out of the School; and, in her artless way, told her, "Me really been shame to see my Godmother!"—the woman she lived with—"though me really been want for beg her par-

don: and I beg the Lord pardon too—so I go into tife woods, and pick a good bundle of wood. I carry it to Godmother house. She was not at home, so I beg Mammy Sophy"—not her own mother, but used as a token of respect concerning an elderly female—"to give it to her, and beg pardon for me, and the Lord pardon me too!" A few days after, she called Mrs. Thwaites aside again, and told her, "I been go to my Godmother myself, and she tell me she really forgive me from her heart. I hope I shall always shew um a good face, and do every thing to please um." Mrs. Thwaites said, "You told me the other night, that God had forgiven you: what reason had you to think so?" "Me been beg he to forgive me—me carry my heavy heart to he, and beg he to clear um"—which is a favourite expression of the Negroes. "How often do you pray?" "Me pray every morning and night"—"What do you say, when you pray?" "Me say, Lord! you put me in this School, when me was a little child: make me never turn my back upon um: make me a good child, and obedient to my parents"—and much more of the same kind. She added, "Missis! me no good 'nuff, to be obedient to my parents, self." This was an humble expression of her inability to do any good of herself.

We have found it necessary to be very particular with the children and young people, with respect to filial duty; and are happy to say that our labour has not been lost. William Matthew, a young man, who was married a few weeks ago, and his Sister, both of whom belonged to the School from the beginning, have lately lost an aged Grandmother. She was a long time bed-ridden, with a dreadful elephantiasis. It was William's practice, every night, to read the Word of God to her. On the night that she died, before he took his leave, he sang a Hymn, commended her soul to God in prayer, gave her suitable advice, and then took an affectionate leave. The old woman, being perfectly in her senses, was much affected; and broke out in blessings upon him, his wife, and sister; hoped they would not neglect or trifle with the instructions which they had received, but walk in the light of the Lord, that they might all meet in heaven. The old woman belonged to the Church of the United Brethren. The young woman, who is a Field Negro, waited on her Grandmother with unwearied attention, by night and by day, as much as she possibly could, the whole

time of her confinement, which was three or four years, and when the state of her leg became so offensive as to make it distressing to approach her.

The following scene took place, on one of the visits of Mr. and Mrs. Thwaites to Bethesda, the chief of the Country Schools:—

Before the School broke up, Mrs. Thwaites told the Girls and Young Women, that they knew their own feelings best, and could tell whether they really wished to love and serve God; and that such as did, and such only, should follow her into another room. On her quitting the School-Room, twenty-three of them followed, when she thus addressed them—"Girls, or rather, my Children, for I do not think myself too good to call you so, if you are such as we wish you to be—many of you have long been under religious instruction; and it is high time that you should know something of your

duty to that God who has been so gracious to you." She then particularized their mercies—asked a few questions, individually—and had reason to be pleased and thankful, on account of the greater part of them. She was much struck with the contrast, between one of our Girls who had been with us from the beginning, and another who entered that day for the first time. They were about the same age. The first, when asked if she wished to love and serve God, wept, and sobbed out, "Me dont know what to say of the Lord's goodness to me, a poor sinner! Me beg him to pardon all dat me do against him, and give me grace to love and serve him. Me pray to him night and day to keep me from sin." The other, on being asked if she prayed, replied, "Yes!"—"What do you pray for?" "Me pray to God: me pray to learn my book."—"Are you a sinner?" "No! My heart quite clean."—"Are you never angry?" "No! me heart good."

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From April 21, to May 20, 1820.

	Present.	Total.
Bath	270 0 0	1777 17 10
Beastinch Chapel	230 0 0	3718 19 0
Bristol	650 0 0	13943 3 3
Bromsgrove (including 10 <i>l.</i> for School Fund)	13 13 0	81 7 2
Cambridge-Town, County, and University	14 0 0	2784 5 5
Clapham	253 17 0	1685 12 9
Colstonways, near Brewton, Somerset	4 2 6	4 2 6
Covenant	40 4 3	779 7 0
Curry Rivell (Somerset)	9 0 0	0 0 0
Edinburgh Auxiliary	100 0 0	902 10 9
Gloucestershire (from Forest-of-Dean Branch)	70 0 0	2355 2 9
Goudhurst (Kent)	1 1 0	3 9 6
Hersford	103 4 0	1393 7 2
Huddersfield (including 16 <i>l.</i> 1 <i>l.</i> 10 <i>s.</i> from Almoudbury Branch)	97 10 0	1442 13 0
Kendal (including 20 <i>l.</i> S. F.)	59 16 4	596 7 0
Kennington	40 15 7	450 19 9
Lancaster & North Lancashire	72 5 0	704 2 4
Liverpool, St. Andrew's	113 13 0	676 19 2
Liverpool, St. Mark's	80 15 7	1769 3 3
Lincoln	33 0 0	245 7 6
Manchester & East Lancashire	29 0 0	2617 15 4
Morden	7 5 5	70 0 0
Newcastle-upon-Tyne	56 7 8	907 13 0
North Wales Auxiliary	12 7 0	262 10 7
Nottingham	15 0 9	1391 9 2
Padstow	10 1 0	97 8 5
Percy Chapel	59 11 11	1861 18 10
Romey	8 6 0	102 13 0
Sheffield (from Clowns Branch)	6 8 0	1096 19 2
Tytterley, East (Hants)	7 0 0	103 8 0
Wells (Somerset)	22 14 0	163 10 0
York	230 0 0	3305 5 7
Yoxall and Hamstall	27 15 2	107 1 0

	Present.	Total.
Dancer, Mrs. Burton-on-Trent	5 0 0	77 4 0
Dobbs, the Misses, Bridge Street	8 2 10	39 12 10
Fennell, Rev. W. B. Andover	11 3 0	94 15 0
Griffiths, Rev. David, Vicar of Naverne, Pembroke: being the Amount of Collections made at the Monthly Clerical Meetings in the Deanery of Cemes	28 11 4	28 11 4
Laufear, Miss, Wooley, near Wantage	2 3 6	6 16 6
Odell, Miss, Ray Street, Clerkenwell	0 14 0	2 16 0
Scott, Mrs. Chelmsford	3 2 0	20 15 8
Thomas, Miss, Dover Place, Kent Road	10 5 0	10 5 0

CONGREGATIONAL COLLECTIONS.

Collected at the Twentieth Anniversary, after a Sermon at St. Bride's Church, Fleet Street, by the Rev. Benjamin Williams Mathias, M.A. (including Two Bank Notes, of 50*l.* each, one of which was given at the Church, and the other sent afterward to the Society's House by an Anonymous Friend) - - - - - 241 7 2
 Collected at Freemasons's Hall, 132 8 6
 At Middlewich Church, Cheshire, by Rev. James Scholefield, M.A. (Rev. Isaac Wood, B.A. Vicar) - - - - - 15 9 10

BENEFACTIONS.

W. G. Peyton, Esq. Upper Thames Street, 10 10 0
 Capt. George Sandford, R.N. 40, Grosvenor Place - - - - - 10 10 0
 Benjamin Shaw, Esq. New Street, Spring Gardens - - - - - 10 10 0
 Mrs. Simcoe, Honiton - - - - - 10 9 0

SCHOOL FUND.

By Bromsgrove Association, For William Wilkins and Sara Wilkins - - - - - Fifth Year, 10 6 0
 By Kendal Association, For William Whitlock - - - - - Fourth Year, }
 Christopher Wilson - - - - - Fifth Year, } 20 0 0
 Catherine Wilson - - - - - Fifth Year, }
 Anne Wilson - - - - - Fifth Year, }
 By the Younger Females of a Family, For James William - - - - - Fourth Year, 5 0 0

COLLECTIONS.

Austin, Mr. Mitcham	7 0 0	18 5 6
Bellbroom, S. Esq. from a few Gentlemen	99 17 0	700 17 0
Biddle, Mr. Childwick, near St. Alban's	2 0 0	2 0 0
Brandram, Rev. And. from Bromley, Beckenham, and Fenge	30 6 6	172 6 1
Broughton, Miss, 9, Mecklenburgh Square	2 12 0	2 12 0

THE Committee acknowledge, with sincere thanks, the receipt, at several times, of 10 doz. Shoes and 4 doz. Leather Caps from Robert Ramsden, Esq. of Spratton, near Northampton, for the use of Native connected with the Society's Missions.

Missionary Register.

JUNE, 1820.

Biography.

OBITUARY

OF A NATIVE FEMALE CONVERT AT CHUNAR, WHO DIED JUNE 26, 1818.

IN our Number for March, pp. 122 & 123, we extracted from the Journal of Mr. William Bowley, at Chunar, an account of the baptism, by the Rev. Daniel Corrie, of Ram Narain, a Brahmin, by the name of Keroul Meseeh. Some mention was made also of the death of the Brahmin's Mother. From the same Journal, we have collected the particulars of her illness, baptism, and peaceful departure.

Ram Narain was himself beginning to discover the truth and importance of the Scriptures, when the illness of his Mother awakened in him a deep concern for her salvation. On the 28th of May Mr. Bowley writes—

“Ram Narain's Mother being very ill, he spoke to her of Salvation by faith in the sufferings and death of Christ, as being the only true way to happiness; and said, that she seemed much affected, and lamented that she had not heard of this before she came to her death-bed. She believed what he said, but now wished to know if she should be accepted; and desired him to ask me. I told him, that, though she had heard of the Saviour but at the eleventh hour, yet if she was made willing to renounce every other confidence, and simply trust in Christ as the only Saviour of Sinners, and cried to him earnestly for pardon and the grace of the Holy Spirit, I made no doubt but she would be accepted. He further said, that, while he was conversing with her, other Heathen Women came troubling her about Idolatry; but that she desired them to desist.”

His efforts to benefit her were not in vain; while they were doubtless rendered a means of his own increasing convictions. “Ram Narain,” Mr. Bowley writes on the 2d of June, “spoke

to Mr. Corrie respecting his Mother. Having read and spoke to her much of Christ, her whole mind seemed fixed upon Him, and she is continually crying to Him for the salvation of her soul. Several Hindoo Women still come to persuade her against this strange way, but she desires them to be gone.”

On the following day Mr. Bowley says—“By Mr. Corrie's directions, I visited Ram Narain's Mother. I asked her what was her hope of Salvation. She replied, without hesitation, that it was in Christ alone; and that, ever since she heard of Him as being the Saviour of Sinners, her mind was fixed upon Him continually.”

A few days afterward, the Brahmin told Mr. Bowley that his Mother was much in tears, under an anxiety for the salvation of her soul. She wished to be admitted into the Christian Church by baptism; and he himself was ready to join her, in receiving that solemn ordinance.

On the 11th of June Mr. Bowley writes—“Ram Narain, apprehending his Mother's death near at hand, begged me to admit her into the Christian Church without any further delay. I went over, with a Christian Friend, to see her; and found her, apparently, but a few hours for this world. On questioning her whether she thought

June, 1820.

2 G

on Jesus Christ, she replied—'Yes! I continually think on the Son of God;' and entreated me to bring her away from among her Heathen Neighbours. She said she felt great difficulty in speaking, but did not forget the Saviour."

This request was immediately complied with; and she gave the most satisfactory evidence of the influence of Divine Grace on her mind. Mr. Bowley proceeds—

"She was accordingly brought to the Evening Hindoostanee Worship, by four men, on a bedstead. On questioning her respecting her faith, she replied, with great freedom, 'It is on Jesus Christ alone, ever since I heard of Him from my Son. I formerly was a worshipper of Krishna, and of Ram, and of the Gunga (Ganges), and of others; but I never attained to my object: and now I believe that Christ alone can save me.'—'Do you wish to be admitted into Christ's Church by Baptism, according to his command?' 'I do.' The Women then sang a Hymn, and I prayed. She was again asked, in the presence of the Native Christians, whether she believed in the Holy Trinity; Father, Son, and Holy Ghost. She answered, 'I do.'—'Have you no confidence in the gods whom you worshipped all your days?' 'I have none whatever: nevertheless, if the Lordspares me, I intend to wash in the Gunga.'—'Do you think there is any virtue in the waters of the Gunga?' 'No, I do not. I only mean to bathe in it, as in any other water.'—'Do you seriously wish to be initiated into the Christian Church?' 'I do.'

"Her son spoke to her of being buried after death: she said, 'Ram Narain, you should have told me of this before: nevertheless, I am resigned, if it be the Christian custom.'

"Thus she went on, in the presence of the Native Christians, and four or five Hindoos; speaking quite freely, though she was mere skin and bone, and apparently not likely to survive the night. After hearing her answers, and fearing lest death should overtake her before Mr. Corrie came hither again, I deemed it my duty to baptize her, according to his request that I would if I should find it indispensably necessary.

"She was then taken home to a

Christian Friend's. On requesting some water, the Christian Women brought her some. At first, she hesitated to receive it from them; but, on their telling her that there was no distinction among Christians, she took and drank it. She then told her Son to remember, when we travelled together, we put up at Inns: so this world was an Inn, wherein we must not seek for rest; 'therefore,' said she 'come out from among the Hindoos', and stay not with them any longer.' He, smiling, said—'Look! now she is become my Teacher.'

"Thus was this Brahminee the first Heathen admitted into the Christian Church at this place. May the Lord be her wisdom, righteousness, sanctification, and redemption; and may He incline the hearts of many to give themselves up unto Him! Amen. Amen."

The day after her baptism he adds— "One Hindoo observed to-day, that it must have been great grace that has prevailed on the Brahminee to renounce all the gods of her forefathers at such a crisis as this, seeing that she would leave a disgrace on her friends after her death; and that worldly motives could not be the cause of it, seeing that she was not apparently likely to live many hours.

"This morning the Christians who attend upon her were much pleased to find her so fearful of sin: for when food was brought her, she inquired particularly whether it would not be wrong to receive it; but, after a few words of explanation, she submitted and received it."

In this manner Light broke in upon her; and she was enabled, on the borders of the grave, to abandon, on the full conviction of her mind, the prejudices and habits of thinking in which she had been all her life nurtured.

On the 18th of June, a week after her baptism, in conversing with her Son, she "told him," says Mr. Bowley, "that she had more experience of the world than he had, and that he knew she had been devout according to the Hindoo Religion; but acknowledged that she never found peace before, and that the Christian was the only true Religion; and advised him to separate himself from the Hindoos as soon as possible, and afterward to write to his Father at Benares. She

said, that she found herself getting better; and hoped to serve Christ, for some time upon earth, yet."

In this hope, however, she was disappointed: as eight days after this, on the 26th of June, she breathed her last; and passed to her eternal rest in the presence of her Saviour, without a struggle or a groan.

The necessity of a speedy administration of Baptism to this dying

Convert appears to have prevented Ram Narain from receiving the ordinance, as he had intended, with his Mother: but a few days after her death, on the 2d of July, as we have before stated, he received Baptism, in company with another Native. May the grace of God rest on him; and render him, what his new name imports—Dependent on Christ, and devoted to His Glory!

Proceedings and Intelligence.

UNITED KINGDOM.

CHRISTIAN KNOWLEDGE SOCIETY.

Institution of Parochial Lending Libraries.

THE Board have resolved to encourage the general formation of Parochial Libraries, the Books of which are to be lent out for the benefit of the inhabitants. These Books are to be limited to such as are published by the Society. The Minister of a Parish, being a Member of the Society, may obtain its Books and Tracts, for this purpose, at the reduced prices, on application to the Board, or to any of the Diocesan or District Committees: and in cases where a Parish may stand in need of such a Library, but may not be able to pay for it even at the reduced prices, aid will be granted by the Board, on application from the Incumbent, through the Bishop, the Archdeacon, or the District Committee. These Libraries are to be placed under the sole direction of the Parochial Minister, subject to regulations to be established by the Board.

Irish Bible and Prayer-Book.

An edition of the Bible and of the Book of Common Prayer, in the Irish Language and in its appropriate Type, has been undertaken by the Board.

Counteraction of Infidel Publications.

The issue of Books and Tracts, in counteraction of Infidel Publica-

tions, which we stated at p. 144 to exceed 400,000, was carried, by the beginning of April, to upward of 500,000. Considerable grants have been made to the Manufacturing Districts; and the Board are prepared to furnish further assistance as it may be wanted.

NATIONAL-EDUCATION SOCIETY.

Opening of the Society's Chapel in Ely Place.

THE Treasurer of the Society, Joshua Watson, Esq. having purchased the Chapel in Ely Place, formerly attached to the Palace of the Bishop of Ely, which occupied the site on which Ely Place now stands, presented the Chapel, in a truly munificent spirit, to the Society, for the accommodation of the Children of the Central School and their relatives.

After undergoing the necessary repairs, the Chapel was re-opened on Sunday, April 23d; on which occasion the Lord Bishop of London preached from Gen. xviii. 19. The Archbishops of Canterbury and York, the Bishops of Ely and Llandaff, and the Archdeacons of Middlesex, St. Albans, and Colchester, attended.

Dr. Bell had received from his Scholars at Madras a present of a Service of Communion Plate, as a testimony of their gratitude and esteem. This Service has been

transferred by Dr. Bell, very appropriately, to Ely Chapel, for the use of the Communicants who may assemble there.

City National-School Examination.

On Friday, May the 19th, this Examination was held, in the Egyptian Hall, at the Mansion House. The Lord Mayor was in the Chair. The Duke of York, the Archbishop of Canterbury, and other distinguished persons, were present. The Children passed a very satisfactory examination.

At the Dinner which afterward took place at the City-of-London Tavern, the Lord Bishop of London very forcibly disavowed the justice of any reproach on Education in consequence of the increase of Crime.

Events (his Lordship remarked) had lately taken place, which had indisposed some persons from feeling as deep an interest as formerly in the education of the poor. It had been observed, that the multitude of Juvenile Offenders had not been diminished, but on the contrary increased, since the commencement of the System of National Education; and he admitted there was some colour of truth in the observation: but the causes of that increase were quite unconnected with education. If it could be shewn that crime abounded among those that were educated, in the same proportion as among the uneducated, then indeed he should be ready to allow that education was pernicious, or useless, or next to useless; but he would mention two circumstances, which had some weight in the consideration of the subject. The first was, the testimony of the Chief Law Officer of London, the Recorder, who stated that few juvenile offenders had been educated; and the second was, the information which he had received from the Chaplain of the Milbank Penitentiary, who discovered that only two out of 400 persons confined there had been educated at National Schools. With such experience, then, before them, could they hesitate to pursue that good path which had produced such incalculable advantages to Society?

Ninth Anniversary of the Society.

On Wednesday, May the 31st, the President of the Society, the Lord Archbishop of Canterbury, took the Chair at the Ninth Annual Meeting, at the Central School in Baldwin's Gardens.

The President, the Bishop of London, Mr. Wilberforce, the Bishops of Salisbury, Ely, Chester, and Exeter, with Lord Kenyon, and others, addressed the Meeting.

The splendid Donation of Ely Chapel, by the Treasurer, drew forth the most grateful acknowledgments of the Members.

The Report was read by the Secretary, the Rev. Dr. Walmesley. An abstract of it will hereafter be laid before our Readers.

BRITISH & FOREIGN SCHOOL SOCIETY.

Fifteenth Anniversary.

ON Saturday, the 10th of June, the Fifteenth Annual Meeting of the Society was held in Freemasons' Hall; the Right Hon. Lord Ebrington in the Chair.

The Rev. George Clayton, one of the Secretaries, having read the Report, Motions were made and seconded, respectively—by George Byng, Esq. M. P.; and the Rev. Dr. Newman—by Benjamin Shaw, Esq.; and Charles Barclay, Esq.—by the Rev. John Hooper; and the Marquis Ricci, from Florence—by Mr. Wilberforce; and M. de Wharender, Chargé des Affaires of Sweden—by William Allen, Esq. Treasurer of the Society; and Divie Bethune, Esq., of New York—by General Vergara, of Venezuela; and the Rev. Dr. Schwabe, Foreign Secretary of the Society—by Wm. Williams, Esq. M. P.; and Mr. Allen—by Robert Humphry Marten, Esq.; and Mr. Wilberforce—by the Rev. W. C. Kidd; and Mr. James Millar—and by the Hon. Edward Harbord, M. P.; and Mr. Barclay.

Among the Resolutions passed on this occasion, one was expressive of the grateful acknowledgments of the Meeting for the Royal Favour, graciously extended to the Society for fifteen years past, and for the Munificent Donation which His Majesty has been pleased to grant annually to the Institution: another deplored the loss of the Duke of Kent, "the zealous patron and warm advocate of the Society to the latest period of his life;" and expressed sincere gratitude to the Duke of Sussex, for the same constancy and zeal in supporting the Institution: and others conveyed the thanks of the Meeting to Prince Leopold and the Duchess of Kent, for their countenance and patronage.

We copy the following Resolution, as it gives a comprehensive sketch of the Society's Foreign Connections:—

That this Meeting views, with sincere pleasure, the progress which the System is making in all parts of the world, and is desirous of expressing its public acknowledgments—to the Society at Paris for Elementary Schools, which has made the most unprecedented progress in the cause of Universal Education—to the Society at St. Petersburg—to the Society at Florence—to the Society at Brussels—to the Society of Public Utility at Amsterdam—to the Society at Naples—and to other Societies in Europe—to the Societies of Philadelphia and New York, in America—to the Royal Chamber of Instruction in St. Domingo—to the Societies at Calcutta and Malta—and to those Distinguished Characters, in all parts of the world, who have promoted the Instruction of the Poor.

The Receipts of the year amounted to 1882*l.* 15*s.* 10*d.*, and the Expenditure to 2398*l.* 1*s.* 4*d.*—leaving a Balance of 515*l.* 5*s.* 6*d.* due to the Treasurer.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.

TENTH REPORT.

By comparing the abstract which

we here give of the Tenth Report of this Society, with that of the Ninth Report, printed in the Number for March, (pp. 99—102,) our Readers will see, with pleasure, that this Institution is still every year making rapid advances in its beneficial operations.

Increase of Schools and Scholars.

The number of Schools assisted by the Society to April 1819 was 806: the number of the Scholars reported as attending them, was 84,174. The number of Schools is now 1091; containing, by the last returns, 113,523 Scholars. The increase during the past year is 285 Schools, and 29,351 Scholars; which exceeds the increase of the preceding year by 33 Schools, and 5065 Scholars.

Of these 1091 Schools, 70 Schools, containing 4751 Scholars, are considered as having either failed from untoward circumstances, or having merged into other Schools.

Besides these 1091 Schools, there are about 50 Schools, which, having funds sufficient to defray their expenses, have only required permission to purchase Books at Reduced Prices.

Issues of Books during the Tenth Year.

The principal feature which has characterized the period since the last Annual Meeting, has been the increased demand for books from an additional number of Schools—a circumstance which, although most gratifying to your Committee, yet called for much exertion to procure books to meet the demands, and Funds to cover the increased expenditure.

During the past year, gratuitous assistance has been afforded, in Books, to 565 Schools, (of which 280 had received similar assistance in former years, a number exceeding that of the preceding year by 102 Schools,) as follows: 14,479 Testaments—18,663 Spelling-Books, No. 1.—19,533 Spelling Books, No. 2.—12,763 Alphabets—and 1859 Freeman's Card for Adults.

Exclusively of these, the following Books were sold at Reduced Prices to the Conductors of Sunday-Schools, who had either received gratuitous assistance during the year, or who were unwilling to draw on the Funds of the Society: 803 Bibles—3937 Testaments—10,999 Spelling-Books, No. 1.—7749 Spelling-

Books, No. 2.—6692 Alphabets—and 136 Freeman's Card for Adults.

The entire Issues from the Depository, during the past year, have therefore been: 803 Bibles—18,416 Testaments—56,944 Spelling-Books, No. 1. and No. 2.—19,455 Alphabets—and 1995 Freeman's Card for Adults; exceeding the Issues of the preceding year by 3062 Testaments, 15,615 Spelling-Books, No. 1. and No. 2, and 3366 Alphabets.

The Committee would particularly call the attention of the Public to the large supply of Testaments required by the Society, to enable them to give even limited grants of this essential Book to Schools. Through the continued liberality of the British and Foreign Bible Society, your Committee procured gratuitously, from their Depository, the truly welcome supply of 10,000 Testaments fully bound. Had not this efficient aid been afforded, your Committee could hardly have continued their grants to the Schools. They would press upon the feelings of the Public, how valuable it is that each child who can read well, should, if possible, be enabled to introduce this Sacred Book into the bosom of his family; which must in many cases be impracticable, should want of funds prevent or contract the Issues of Testaments from your Depository. The Committee have lately purchased 10,000 Testaments in sheets, which will, therefore, require to be bound before they can be sent forward to the Schools.

Your Committee would here acknowledge, with gratitude, the kindness of the Hibernian Bible Society, in a grant of 500 Testaments gratuitously, for distribution among the Schools.

Total Issues of Books.

The following Books have been granted, or sold, at Reduced Prices, since the formation of the Society—viz. 5627 Bibles—63,419 Testaments—40 Scripture Extracts—192,947 Spelling-Books, No. 1. and No. 2.—60,033 Alphabets—1995 Freeman's Card for Adults—and 1280 Hints for conducting Sunday Schools.

State of the Funds.

On the subject of the Funds which have been afforded to meet this increased and increasing demand, your Committee think it right to state, that the amount

received during the past year very little exceeds that of the former year. While the Issue of Books has been so much greater, in the proportion already mentioned, the Income of the Year, ending 31st March 1819, was 2082*l.* 1*s.* 4*d.*—that of the last year, 2220*l.* 1*s.* 2½*d.*—a circumstance which should redouble the exertion of all who take any interest in the well-being of the Society.

Your Committee cannot conclude this part of their Report, without adverting to the different situation in which your Society is now placed, compared with its circumstances two years since. On one side, your Committee with gratitude perceive, that the Schools are increased in number from 554 to 1091; and that your issue of Testaments and Spelling-books, during the two years, exceeds the entire number distributed up to April 1818—a period of more than eight years: but, on the other hand, your Committee have to lament that your Funds have not proportionably increased, so as to meet this increased demand. During the years preceding April 1818, the Income of the Society generally exceeded the Expenditure; so that, at that time, the Balance at the disposal of your Society amounted to 1045*l.* 0*s.* 6*d.* During the last two years, that Balance has been gradually reduced; and, at present, the entire sum at the disposal of your Society is 139*l.* 11*s.* 8½*d.*; and your stock of Books, &c. by no means proportionably increased, so as to meet the demands from a number of Schools nearly double. Your Committee would trust, that this simple statement will be sufficient to induce the Public to contribute liberally to the support of your Society—to enable it, not only to supply the Schools at present in existence; but to extend their aid to those persons, who may be desirous of diffusing still more widely the blessings of Sunday School Instruction.

The total Net Payments of the Tenth Year were 2775*l.* 0*s.* 8½*d.*

Tendency of the Schools to promote Social Order.

Your Committee receive the most satisfactory evidence, corroborating that of former years, of the tendency of the Schools to promote the general welfare of the districts in which they are placed; and the comfort and happiness of the individuals, who are the more immediate objects of their care. The Reports of

your Correspondents testify generally the prosperity of the cause in which they are engaged. Doubtless there are exceptions to the general success, where their Letters speak of hopes disappointed and plans frustrated—of the apathy of parents, the opposition of party-spirit, and the violence of popular tumult. In some cases, your friends in the country have need of the greatest patience, forbearance, and long-suffering; and your Committee would here express the high respect which they feel for the calm and unsubdued spirit of Christian Perseverance, which, under circumstances of difficulty and discouragement, the Conductors and Teachers of these Schools have often evinced.

Nor should it excite surprise that these Institutions should be the object of the hostility and opposition of the lawless and the turbulent, Sunday Schools being eminently calculated to promote the order and peace of society. Several of the most respectable among the resident Nobility, Gentry, and Clergy of Ireland, have enlisted themselves in the ranks of Sunday School Teachers—not only sanctioning the Schools by their patronage, but becoming the protectors and guides of the children of their poor neighbours and dependents. It is almost unnecessary to state, how exertions like these conduce to the stability of social order. An ignorant and unthinking population may, indeed, for a time remain subject to the laws and submissive to their superiors; but, as ignorance is ever allied to credulity and a desire for change, no pledge is given that they will continue in this state: on the contrary, they are peculiarly liable to hearken to the sophistry and deceit of designing and factious men, having no principle to restrain, no judgment to direct them. But where knowledge, and above all where religious knowledge, has established its peaceful sway—where the higher orders of society are linked to the hearts of their dependents, by the recollection of kind and benevolent acts to themselves, or to their children—there, the public tranquillity may be considered as placed on a firmer basis—there, the revolutionist and the infidel will find their shafts repelled by the united armour of gratitude and religious principle, early impressed on the heart.

The events of the past year confirm as well as elucidate these positions. During that period, a District of Ireland,

which formerly had remained in comparative peace and tranquillity, even in turbulent times, suddenly became the scene of the most lawless outrage. This is a District, where many obstacles oppose the introduction of religious education—where few Sunday Schools exist, to diffuse among the poor the principles of religion; or to cement, by a tie nearly parental, the higher and lower classes. Little resistance, therefore, was made to the seductions or threats of an unlawful and mischievous combination; and the obligation of a rebellious oath was deemed more binding than the fear of God, or gratitude toward man. It is remarkable, that one of the first outrages which opened this sad campaign of guilt and misery, was levelled against a Sunday School. The house was broken open, the books, &c. taken and destroyed, and the parents threatened with peculiar vengeance if they continued to send their children. Facts like these call on all who desire the tranquillity of this country, to unite in furthering exertions like those of your Society, that violence may cease from this land.

Extent and Benefits of the Schools.

With these instances of partial failure, and to these melancholy proofs of the want of education in Ireland, it is most gratifying to contrast the rapid progress of the Society, and the extensive field of usefulness which it occupies. Your Committee have to announce the encouraging fact, That there is now no County in Ireland, in which there are not one or more Schools in connexion with the Society.

Your Committee have to congratulate the Society, not only on the extent of your operations, but on the valuable fruits which even now have been produced, by the blessing of Providence, on your efforts; and it is difficult to determine whether these benefits have been more experienced by the higher or lower classes of society: if the Poor have enjoyed the invaluable blessings of religious instruction, their benevolent Teachers have enjoyed equal pleasure in witnessing their improvement: they have frequently learned as much as their pupils, in endeavouring to impart religious truth to their minds; and have sometimes caught the sacred feelings of devotion, in the attempt to excite them in the little circle round them: they have acquired experience in the art of

teaching—an attainment from which their own families and children must derive considerable benefit: they have become acquainted with the character, the situation, and wants of the poor around them; and, by training up the rising generation in habits and principles of honesty, sobriety, and true religion, they are preparing a most valuable inheritance for their own families, which will endure long after their personal labours shall have ceased.

It may be interesting to the Society to know, that there are considerably more than 6300 persons, who, from motives of benevolence, gratuitously teach in the Schools—a description of teachers whose services no money could purchase, and whose qualifications often far exceed those of any who could be induced to undertake the office from other motives. Under such care, it is natural to suppose that the appearance and demeanour of children must considerably improve. Accordingly, your Correspondents testify that habits of order, cleanliness, and good conduct, have been materially promoted. The children, who, at their first admission into the School, returned the kind questions of their teacher with a vacant stare or a sullen scowl, soon learn to consider their superior as their friend—to know that his approbation is to be sought, and his reproof avoided.

The sense of decency and propriety which the children thus acquire, is spread through the little circle at home—it influences their parents—it is communicated to their weekly associates—it regulates their conduct on the Sabbath; and, instead of that Holy Day being almost characterized by scenes at variance with the design of its institution; instead of its public solemnity being destroyed by groups of noisy and disorderly children, making the Day of Rest a season of idleness and vice, profaning the name of the Most High, and gradually acquiring the deadly habits of profaneness and irreligion—many villages in Ireland now present the pleasing spectacle of a number of clean, and neatly though poorly dressed children, with their books in their hands, proceeding peaceably, first to the Sunday School, and afterwards to Public Worship; and sometimes the evening is closed by the Reading of the Holy Scriptures to the domestic circle.

The spirit of improvement which has

been excited in the Sunday School has frequently been felt through all the relations of life. Parents have borne witness to the increased attention and obedience of their now dutiful children: Masters have stated the improvement of their servants: and Parochial Ministers have borne their important testimony to the increased attention with which their instruction has been received, and the addition which has been made to their congregations, by the attendance of the children and their families.

Such have been the general good effects of these Schools. Of their more immediate influence on the individual lives and characters of the children who receive instruction, your Committee would briefly report, That the knowledge of the Holy Scriptures which they acquired, has frequently, through the mercy of God, produced the blessed fruits of righteousness here, and, it may be humbly hoped, of eternal glory hereafter. Frequently do the reports of your Correspondents speak of the blameless edifying lives and the happy deaths of those, who, had it not been for the advantages of the Sunday School, would have probably remained ignorant of God and his salvation, and exposed to all the evils of ignorance and irreligion.

Yet your Committee feel that the effects of Sunday Schools are but in their infancy. In affording instruction to the children who at present attend the Schools, they are educating those who will become the parents of the next generation; and who will not fail to communicate to their children and their households after them, the sacred truths which they now learn. Then will the instruction given at School coincide with the impressions received in early youth, and be enforced and strengthened by the example which the children will see at home; and thus will the benefit of your present exertions be not only multiplied in extent, but strengthened in point of influence: which must be evident to all who have ever dwelt, with gratitude and delight, on the happy results which flow from the efforts of a pious and exemplary parent—embracing every opportunity of training up his children in the nurture and admonition of the Lord.

Your Committee would conclude their Report, with expressions of humble gratitude, for that blessing by which the Most High has, in His mercy, been

pleased to prosper the affairs of your Society; giving effect to its counsels, and success to its endeavours. To His most gracious favour and continued help, they would commit its future concerns; in the fervent prayer that its operations may ever tend to His glory, and the establishment of His kingdom of righteousness and genuine happiness, in the hearts and lives of the inhabitants of Ireland.

CHURCH MISSIONARY SOCIETY.

Second Anniversary of the Edinburgh Auxiliary.

THE Rev. Dr. Thorpe, who attended from London on behalf of the Parent Society, preached, on Sunday the 9th of April, in the Episcopal Chapels of St. Peter and St. Paul.

On Monday, April 10th, the Second Annual Meeting of the Society was held in the Assembly Rooms, in George Street. In the unavoidable absence of Lord Gray, one of the Patrons, who had signified his intention of presiding at the Meeting, the Chair was taken by James Johnstone, of Alva, Esq. one of the Vice-Presidents. The Report having been read by the Rev. Edward Craig, one of the Secretaries, the Meeting was addressed, in moving or seconding Resolutions—by Robert Wardlaw, Esq.; and James Graham, Esq.—by the Rev. Dr. Thorpe; and the Rev. Alexander Stewart, Minister of the parish of Canongate—by the Rev. Charles H. Terrot, one of the Secretaries; and Thomas Erskine, Esq.—by the Rev. Edward Craig; and Captain Wauchope, of the Royal Navy—and by Colonel Scott; and Major Nairne. The collection amounted to 50*l*.

Several of the Clergy of the Scottish Church gave their fraternal sanction to the efforts of the Society; and there is every prospect that its interests will flourish in Edinburgh, as an increasing attention now manifests itself in the Episcopal Church to the state of

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the Heathen. The Ladies' Association continues in vigorous operation; and a very promising Congregational Association has been lately formed in one of the Episcopal Chapels.

Formation of the Whittington Branch Association.

At Whittington, near Oswestry, a Branch was formed, on Monday, the 17th of April, in aid of the Shropshire Association.

The Rev. Reginald Heber, Rector of Hodnett, and the Rev. David Hughes, Rector of Llanfyllin, had preached on the preceding Sunday.

At the Meeting, where the Rev. Charles Lloyd, the Vicar, was in the Chair, the Rev. Edward Bathér attended as Representative of the Shropshire Association, and, with other Gentlemen, powerfully urged the claims of the Society. Nearly 30*l*. was collected.

William Lloyd, Esq. of Aston, was appointed *President*—Joseph Venables Lovett, Esq. and T. L. Jones, Esq. *Vice-Presidents*—and the Rev. Charles Lloyd, *Treasurer* and *Secretary*.

Formation of the Dawlish Branch.

On Thursday, the 20th of April, a Meeting was held at Gore's Public Rooms, Dawlish, for the purpose of forming a Branch in aid of the Devon and Exeter Association. Captain Nash was in the Chair. The usual Resolutions were moved or seconded—by the Rev. Aaron Neck, the Rev. Edward G. Marsh, the Rev. John Marriott, the Rev. Ellis Williams, the Rev. John K. Whish; and by E. Upham, H. G. Key, Mark Dyer, Henry Lodge, and Rowland Hodgson, Esqrs. The Donations, Subscriptions, and Contributions made in the room amounted to 45*l*.

The Hon. George Lysaght, Colonel Chapman, and Capt. Nash, are appointed *Vice-Presidents*; A. Vicary, Esq. *Treasurer*; and E. Upham, Esq. *Secretary*.

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*Sixth Anniversary of the Hibernian
Auxiliary.*

Preparatory to the Annual Meeting, a Sermon was preached, at St. Anne's Church, Dublin, on Sunday, April the 16th, by the Rev. Robert Daly, Rector of Powerscourt; when the collection amounted to 130*l*.

On Friday, April the 21st, the Sixth Annual Meeting of the Auxiliary Society was held in the Rotunda—Lord Viscount Jocelyn, one of the Vice-Presidents, in the Chair; the President, Lord Viscount Lorton, being unavoidably absent.

The Report was read by the Rev. Joseph H. Singer, Fellow of Trinity College, and one of the Secretaries of the Society.

In this Report, the same plan is pursued as has been adopted, with great advantage, by various Associations. An abstract is given, not only of the intelligence contained in the last published Report of the Parent Society, but of such additional information as may have appeared in our Work subsequently to that Report. This is all digested in a brief but comprehensive Narrative; in which the Compilers employ their own words, rather than take extracts from the Society's documents; and present, wherever occasion offers, remarks of their own in illustration of the measures and prospects of the Society. Several advantages attend this method of bringing the Society's Proceedings before the Members of the Associations: it leads the Compilers of the Report themselves to enter more fully and with greater interest into the business of the Society; and it presents its Proceedings in a new light, even to those persons who may have already been in possession of its official statements; while it leads such persons to form just conclusions, and to cultivate a warmer sympathy with the Society.

It appeared from the Report, that Twenty-six Associations had been formed during the year, in various

parts of Ireland, in aid of the Society; and that the Receipts of the year had amounted to 2513*l*. 17*s*. 10*d*. Irish.

On various occasions (the Report states), your Secretaries and other Members of your Committee have been present at Public Meetings where the Society has been advocated; and they have witnessed, with the highest satisfaction, these interesting scenes, where zeal was combined with intelligence, and Christian Eloquence warmed and animated Christian Exertions. As our statements are intelligible and our appeals addressed to all, we have found all willing to attend; and the Peasant from his pittance, has been anxious to cast their mite into the Treasury of the Lord. Above all, by the Female Sex—as to them, the claims of humanity, of the Mother and the Child, are more particularly addressed—so have they been most distinctly answered: and your Committee feel that they should not do justice to their fair country-women, did they not recognise, thus publicly, their benevolent, and active, and Christian efforts, by which a large proportion of your funds for this year has been raised.

The Rev. Lewis Way and the Rev. William Marsh, having visited Dublin on behalf of the Jews' Society, very kindly lent their assistance at the Meeting.

Resolutions were proposed and seconded in the following order:—by the Rev. F. Sadlier, D. D. Fellow of Trinity College; and the Hon. James Hewitt—by the Rev. Wm. Marsh; and the Rev. B. W. Mathias—by the Rev. Wm. Bushe; and the Rev. J. Holmes—by the Hon. and Rev. E. Wingfield; and the Rev. Lewis Way—by the Rev. Robert Daly; and the Rev. Peter Roe—by Sir Richard Steele, Bart.; and the Rev. J. Burke—by the Rev. R. Wynne; and the Rev. H. Moore—and by the Rev. J. H. Singer; and J. K. James, Esq.

The Hon. Judge Daly took the Chair after Lord Jocelyn left it; and both he and Lord Jocelyn addressed the Meeting with great effect.

The Lord Archbishop of Tuam and the Lord Bishop of Kildare are become Vice-Patrons of the Society.

Fourth Anniversary of the York Association.

The Assistant Secretary, the Rev. Peter Roe, of Kilkenny, and the Rev. Joseph Jowett, Rector of Silk Willoughby, attended this Anniversary. The Meeting was held in the Town Hall, on Wednesday the 17th of May; when the venerable Patron of the Association, the Rev. Wm. Richardson, took the Chair. The Report having been read by the Secretary, Mr. Hewley Graham, the several Motions were made or seconded by the Rev. Messrs. Bickersteth, Graham, Jowett, Almond, and Roe, and W. Gray, Esq. The Rev. Peter Roe preached at St. Michael le Belfrey, on Wednesday Evening; and the Assistant Secretary, on the following Sunday, May the 21st, at St. Crux and St. Saviour's. The Collections amounted to above 100*l.*; and a Donation of 100*l.* has since been sent by a Lady, who had been much impressed at the Meeting and, by the Sermons.

In no place is the object of the Society supported with more zeal than at York: nor is there, any where, a more striking proof of the reward which accompanies exertions in behalf of the Heathen; as the powerful influence of Religion has been greatly increased in this City, since many of its inhabitants began to interest themselves in this cause.

Anniversary of the Knaresborough Association.

From York, the Assistant Secretary and the Rev. Messrs. Roe and Jowett proceeded to Knaresborough, and attended the Annual Meeting there, on Thursday the 18th of May, in the Town Hall: the Rev. Andrew Cheap in the Chair.

Though the weather was very unfavourable, the place of meeting was completely filled; and some were contented to occupy the steps on the outside, under umbrellas, listening to the proceedings.

Besides the friends who attended on the part of the Parent Society, the Meeting was addressed by the Rev. Messrs. Almond, Cheap, and Ingilby, and by Messrs. Gallon and Eteson.

Sixth Anniversary of the Hull, Beverley, and East-Riding Association.

From Knaresborough, Messrs. Bickersteth, Roe, and Jowett proceeded to Hull; where, on Friday the 19th of May, the Annual Meeting was held, in the large School Room: the Worshipful the Mayor of Hull in the Chair. Mr. Crosse having read the Report, the Meeting was addressed by the Rev. Messrs. King, Bickersteth, Jowett, Dikes, Camidge, Scott, Jarratt, Roe, and Mayelston, and Mr. Crosse.

The Rev. Peter Roe preached at St. Mary's, on Friday Evening; and at St. John's and Holy Trinity, on Sunday. Mr. Jowett preached at Hessle and St. Mary's, on Sunday; and the Rev. Mr. Camidge at Beverley, on Sunday, and St. John's, on Tuesday. The Missionary spirit maintains its high standard at Hull.

Second Anniversary of the Lincoln Association.

The Rev. Peter Roe preached for the Society at St. Peter's, East Gate, Lincoln, on Whit Tuesday Morning, the 23d of May. The Annual Meeting was held in the Evening of that day; the Rev. G. Quilter in the Chair. The Rev. Joseph Jowett having read the Report, and W. Cropper, Esq. the accounts of the year, the Rev. Messrs. Bickersteth, Myddleton, Major, Bolland, Jowett, Sibthorp, and Roe, and Mr. G. Moore, made or seconded Motions.

Third Anniversary of the Gainsborough Association.

This Meeting was held on Wednesday, May the 24th, Gervas Woodhouse, Esq. President, in the Chair; and was addressed, in addition to the friends who attended on the part of the Parent Society, by the Rev. Joseph Mayor, Wm. Barnard, Esq. G. Parnell, Esq. and Messrs. Spurr and Metcalfe.

Fourth Anniversary of the Sheffield Association.

On Thursday, May the 25th, the Annual Meeting of this Association took place; Rowland Hodgson, Esq. in the Chair. The Resolutions were moved and seconded, respectively—by the Rev. Joseph Cotterill, and the Assistant Secretary—by the Rev. Thomas Best, and Mr. James Montgomery; by the Rev. Wm. Vale, and the Rev. J. Blackburne; by the Rev. Joseph Jowett, and the Rev. Wm. Spencer; and by Mr. Vickers, and the Rev. Peter Roe.

Another Meeting, consisting chiefly of School Children, was held the same evening.

The Collections amounted to 40*l.*

Sermons for Local Charities having been very lately preached at Sheffield, the Annual Sermons were deferred to a later period in the year.

From Sheffield, the Assistant Secretary returned to London.

Formation of the North-East London Association.

On Tuesday, the 30th of May, a Meeting was held at the Mermaid, in Hackney, for the formation of an Association for the North-East part of the Metropolis, to include Hackney and Newington, with the adjacent places. James Wm. Freshfield, Esq. was in the Chair. The Chairman having opened the Meeting, the Secretary of the Church Missionary Society urged its claims to support, on the ground of its object and constitu-

tion; and was supported by the Assistant Secretary, in a detail of its proceedings and success. Resolutions for the formation of the Association, and the appointment of the Officers and Committee, were moved and seconded, respectively—by the Rev. W. B. Williams, and the Rev. S. C. Wilks; by the Rev. C. S. Hawtrey, and George Gaviller, Esq.; by the Rev. Dr. Thorpe, and the Rev. R. C. Dillon; and by the Rev. Daniel Wilson, and Mr. James Gann. Thomas Fowell Buxton, Esq. M. P. was appointed *President*; J. W. Freshfield, Esq. *Treasurer*; and Mess. James Gann and John Ballance, *Secretaries*. Nearly 100*l.* was contributed.

Anniversary of the Drogheda Association.

On Wednesday, the 31st of May, a Meeting of the Drogheda Association, in connection with the Hibernian Auxiliary, was held at the Mayoralty House, in Drogheda; John Leslie Foster, Esq., one of the Vice-Presidents of the Auxiliary, in the Chair.

The Chairman opened the Meeting, by a perspicuous and impressive statement of the design and advantages of the Society, and forcibly expressed the feelings of his own mind.

On perusing the Sacred Scriptures (he said), I have often been led to pause, and to ask which of the Commands of our Blessed Saviour might challenge the most awful pre-eminence: and it has appeared to me, that this injunction—*Go ye into all the world, and preach the Gospel to every creature*—was that one!—*And He lift up His hands, and blessed them: and it came to pass, while He blessed them, He was parted from them, and carried up into heaven.* The parting injunction of a revered friend is treasured up in the memory; and we hasten to perform it, not with cold indifference, but with zeal and fidelity: and shall we disregard the last words of our Risen Saviour—just about to enter the Mansions of Glory, after having accomplished the purpose of His Mission on earth—the work of our Redemption, by laying down His own life for us?

In the several Motions, John M'Clintock, Esq. M.P. was seconded by the Rev. J. H. Singer—the Rev. A. Lindsay, by Paulus Æmilius Singer, Esq.—Francis Corbett, Esq. V. P., by the Rev. Mr. Stevelly—the Rev. W. Bushe, by the Rev. George Hardman—and the Rev. J. Crawford, by the Rev. J. H. Singer.

Two Gentlemen addressed the Meeting, who had been warm antagonists of the Society, but were become its cordial friends.

Meeting at Warrington.

On Monday, the 5th of June, the Assistant Secretary again left London, and was accompanied by the Rev. J. W. Cunningham.

They were joined, the next day, at Warrington, by the Rev. Peter Roe. A Meeting was held there, in the Assembly Room, on that Evening; the Rev. R. W. Allix, of Latchford, in the Chair. The Rev. Messrs. Driffield and Allix, with the Clergymen deputed from the Parent Society, addressed the Meeting. A good collection was made at the doors.

Fifth Anniversary of the Manchester and East Lancashire Association.

From Warrington, the Rev. Messrs. Cunningham, Roe, and Bickersteth proceeded, the same evening, to Manchester; and attended the Annual Meeting of that Association on the following day, Wednesday, the 7th of June. The Meeting was held, as usual, in the Exchange Dining Room. John Allen, Esq. the Treasurer, took the Chair at Eleven o'Clock. The Motions were made and seconded, respectively—by the Assistant Secretary, and the Rev. J. Hollist—by the Rev. Melville Horne, and Mr. Samuel Moxon—by the Rev. William Nunn, and the Rev. J. Barnsdall—by the Rev. Peter Roe, and the Rev. Thomas Selkirk. Mr. Cunningham preached for the Society, the same Evening, at St. Stephen's, Salford. The Assistant Se-

cretary, on Saturday Evening, attended a Meeting of the Associations, at St. James's Sunday-School Rooms; and preached for the Society, on Sunday, June the 11th, at St. James's and St. Clement's, in Manchester.

Second Anniversary of the Preston Association.

The Annual Meeting was held in the Town Hall, on Thursday, June the 8th, the day after that of the Manchester Association. The Vicar of Preston, the Rev. Roger Carus Wilson, was in the Chair. The Meeting was addressed by him, and by the Rev. Messrs. Bickersteth, Dixon, Selkirk, Roe, Mark, Birkett, Jackson, and Cunningham; and by Messrs. Cross, Calroe, T. B. Addison, and Abraham. Mr. Cunningham preached at Trinity Church in the Evening; and attended a Meeting, the following Morning, with Mr. Roe, for the formation of a Ladies' Association.

First Anniversary of the Chester and Cheshire Association.

The Rev. Daniel Wilson, having left London on Monday, the 12th of June, joined Mr. Bickersteth and Mr. Cunningham at Chester.

On Wednesday Morning, June the 14th, the Annual Meeting of the Chester and Cheshire Association took place, in the Town Hall; John Feilden, Esq. one of the Vice-Presidents, in the Chair. The Worshipful the Mayor of Chester was present.

Though little more than eight months had elapsed since the establishment of the Association, the Committee willingly availed themselves of the assistance of the Deputation of the Society, then in the neighbourhood.

The Resolutions were severally moved and seconded—by W. H. Folliott, Esq. and the Assistant Secretary—by the Rev. Richard Jones, and Mr. Alderman Francis—by G. B. Granville, Esq. and Mr. Alder-

man Rogers—by the Rev. J. W. Cunningham, and Dr. Thackeray—by the Rev. Frederick Parry, and Thomas Whittell, Esq.—by the Rev. Charles Driffield, and George Harrison, Esq.—by the Rev. Charles Burton, and the Rev. R. W. Allix—by the Rev. Daniel Wilson, and the Rev. Thomas Dixon. The Rev. Messrs. Wilson and Cunningham preached for the Society, at Five o'Clock—Mr. Wilson, at St. Martin's, and Mr. Cunningham, at Little St. John's. The Collections amounted to about 30*l*.

The Association has contributed, since its formation, upward of 500*l*.

Formation of the Liverpool and West Lancashire Association.

Liberal Contributions have long been received, in behalf of the Society, from the populous and wealthy Town of Liverpool; particularly from the Congregations attending the Churches of St. Mark, St. Andrew, St. George Everton, and Seaforth; but various causes have delayed the formation of a general Association.

Sermons were preached, on Friday the 9th of June, by the Assistant Secretary, at St. Andrew's—on Sunday, the 11th, by the Rev. J. W. Cunningham; in the Morning, at St. George's Everton; in the Afternoon, at Seaforth; and in the Evening, at St. Andrew's—and by the Rev. Roger Carus Wilson, Vicar of Preston, at Edge Hill, on the same Morning—and by the Rev. Daniel Wilson, at St. Andrew's, on Thursday Evening, June the 15th.

A Meeting of Ladies was held on Monday Evening, when nearly 200 assembled, and were addressed by the Assistant Secretary, and Messrs. Roe and Cunningham. Between twenty and thirty additional Collectors gave in their names.

The Meeting for forming the Association was held in the Town Hall, at the Exchange, on Thurs-

day, June the 15th; Sir John Tobin, the Mayor of Liverpool, in the Chair. The Hall was completely filled: but before the business had proceeded far, such was the pressure for admission, that the Mayor was requested to prevail on the persons assembled to sit as close as possible, by which means nearly 100 additional persons were accommodated.

The Mayor, having opened the proceedings of the day, introduced the Assistant Secretary; who dwelt, at some length, on the object and history of the Society. The several Motions were then made and seconded—by Adam Lodge, Esq., and the Rev. John Jones—by the Rev. J. W. Cunningham, and Charles Horsfall, Esq.—by the Rev. R. C. Wilson, and the Rev. B. Powell—by the Rev. Peter Roe, and the Rev. Dr. Holloway—by the Rev. R. P. Buddicom, and the Rev. Adam Hayes—by the Rev. Charles Driffield, and the Rev. Daniel Wilson. We regret our inability to give a detail of these addresses. Mr. Cunningham's was an able refutation of objections against the Society.

The Collections, up to the close of the day on which the Meeting was held, amounted to nearly 250*l*.; and from the exertions about to be made, there is no doubt but that this sum will be greatly increased.

The Officers are as under—

President,

The Right Hon. Lord Stanley, M. P.

Vice-Presidents :

The Rev. Thomas Parkinson, D. D.
Chancellor of the Diocese of Chester.

Lieut.-Gen. Gascoyne, M. P.

John Gladstone, Esq. M. P.

Admiral Murray,

Sir John Tobin, Kut. Mayor of Chester.

Treasurer,

Adam Hodgson, Esq.

Secretaries :

Rev. W. Rawson,

Mr. M. Edwards.

Second Anniversary of the North Staffordshire Association.

The day after the Liverpool Meeting, Friday, June the 16th, the Rev. Messrs. Wilson, Bickersteth, and Cunningham, attended and assisted, on their return to London, at the Second Annual Meeting of this Association, which was held in the Town Hall of Newcastle-under-Line; the Rev. Clement Leigh, President of the Association, in the Chair. The Meeting was also addressed, by the Rev. Messrs Cotterill, Cooper, Brooke, Pritchett, and Burn, and Messrs. Minton and Yates. The Rev. Edward Burn, of Birmingham, preached for the Society, on Sunday, the 18th, at Newcastle; and the Rev. Thomas Cotterill, of Sheffield, at Cheadle, Lane End, and Burslem.

Sailing of the Rev. Thomas Browning.

Mr. and Mrs. Browning embarked, on the 19th of May, at Gravesend, on board the "Tanjore," Captain Dacre, for Ceylon. The ship fell down the River the same day.

These are the last of the company of Christian Labourers, who were dismissed at the Public Meeting held on the 19th of November. (See our last Volume, pp. 476 and 477.) They have been employed, since that time, while waiting for a favourable opportunity of a passage, in preparation for their future work. It will be seen, by the next article, that they have sailed with desirable companions.

*WESLEYAN MISSIONARY SOCIETY.**Departure of Missionaries.*

In the "Tanjore," just mentioned, sailed Mr. and Mrs. Mowat and Mr. Hoole, appointed to Bangalore.

In the same vessel the two Young Cingalese, of whom we have repeatedly spoken, embarked on their return to their own country. They do not return as Missionaries; but

their acquirements will enable them to be useful, in various ways, to their countrymen. Should they be ultimately called to the exercise of the Ministry, the advantages which they have enjoyed in this country, connected with their knowledge of the Native Languages, will fit them, under the Divine Blessing, for valuable service in promoting the kingdom of Christ.

The Missionaries and Natives have the advantage of sailing in the same vessel with Sir Richard Otley (see our last Number, pp. 181 and 182); who, while in the West Indies, proved himself a steady friend of the Society's Missions; and values his present appointment the more highly, as it will enable him to assist the efforts of Christians in the great Island to which he is destined.

*BRITISH & FOREIGN BIBLE SOCIETY.**Vote of 5000*l.* to the Calcutta Mission College.*

At a Meeting of the Committee, held on Monday, the 12th of June, the Right Honourable the President in the Chair, that part of the Bishop of Calcutta's Letter to the "Society for the Propagation of the Gospel in Foreign Parts," which respects the Translation of the Scriptures, (see p. 313 of our last Volume,) having been taken into consideration, it was unanimously Resolved to place the sum of Five Thousand Pounds at the disposal of his Lordship, to be applied, at his discretion, in the Mission College now erecting by him, in furtherance of Translations of the Scriptures into the Native Languages of India.

At a subsequent Meeting, on Monday the 19th of June, this Resolution received the cordial and unanimous confirmation of the Committee.

JEWS' SOCIETY.

TWELFTH REPORT.

Funds.

THE Receipts of the year, as was shewn at p. 192 of the Number for May, exceeded the Expenditure by about 600*l.*; and "the permanent Income of the Society," it is stated in the Report, "arising from the Contributions of Subscribers and Auxiliaries, exceeds that of last year by the sum of 1500*l.*:" but it is added—

Although the Committee have great satisfaction in thus recording the increased liberality of the Public, they have also to direct your attention to the increased demand on your funds during the past year, on account of Missionary and Foreign Operations—a demand, which they have reason to think, from the extended field which is now more than ever opening to their exertions abroad, will in future be a growing one.

Schools.

There are at present in the Society's Schools, 40 Boys and 41 Girls, including two Girls and four Boys at Woodford. Six Boys and Seven Girls have been admitted since the last Anniversary: seven Boys have been apprenticed, one Girl gone to service, one withdrawn by her parents, and one removed, as your Committee have great reason to hope, by her Heavenly Father, beyond the need of earthly instruction, to His own immediate presence above.

The building of the Boys' School, near the Chapel, Bethnal Green, was completed at Midsummer. That for the Girls is in a state of great forwardness; and will, it is hoped, be ready for their reception in two or three months.

Discontinuance of the Printing Office.

This measure the Committee have not adopted, without entering into an arrangement with the Printer, to take apprentices from the Boys' School, and to employ the Jews hitherto employed in it; by which arrangement the Committee have exonerated themselves from the burden of its superintendance, without, in any respect, diminishing its subserviency to the general interests of the Institution.

Publications.

The Press, thus connected with the Society, has been in active operation during the whole of the last year. Two editions, of 2000 copies each, of the Hebrew Testament, have been struck off from the stereotype plates: another edition, of the same number of copies, is in progress: 2000 copies of the Epistle to the Hebrews have been printed, in the form of a separate publication; and 70,000 copies, on cards, in Hebrew and German-Hebrew, of three "Addresses to the Men of Israel," taken respectively from the second, third, and thirteenth chapters of the Acts of the Apostles. To these your Committee have to add the printing of many thousand Tracts in Hebrew, German-Hebrew, and English: of which those in the Hebrew and German-Hebrew have been stereotyped.

An edition of the New Testament in German-Hebrew is completed, and will be immediately put in circulation; and arrangements have been made for proceeding, as soon as the type is at liberty, to an edition of the Old Testament in the same character.

A Translation of the New Testament into the dialect of the Polish Jews, (which differs materially from that spoken by their brethren in other parts of the Continent,) is a work, the importance of which has long been felt by your Committee. They hope, without further delay, to put things in train for the attainment of this object. The Rev. Mr. Solomon having returned to this country for a time, for the purpose of personally consulting the Committee respecting some points of deep interest connected with his Ministry on the Continent, will be employed, during his stay, in carrying on the translation just mentioned. He has already nearly completed the Gospel of St. Matthew.

Soon after the Anniversary, Mr. Solomon proceeded to Aston Sandford. Under the roof of that venerable and faithful servant of God, the Rev. Thomas Scott, he will devote himself to the completion of his translation; when he will return to Poland, to circulate it among his brethren.

Auxiliaries.

Associations have been formed

in aid of the Society, during the year, at Lancaster, Liverpool, Exeter, Plymouth, Plymouth Dock, Helston, Penzance, and Penryn.

The Journeys of Messrs. Simeon and Marsh, of Messrs. Way and Hawtrey, and of Messrs. Richmond and Westoby, in behalf of the Society, were stated at pp. 530 and 531 of our last Volume, and p. 153 of the present.

The Rev. Messrs. Way and Marsh attended the Anniversary of the Dublin Auxiliary, in the last week of April; and collected, after two Sermons, the sum of 180*l.* Of the Public Meeting, Mr. Way writes to the Secretary, in addition to what is stated in the Report—

Judge Daly was our Chairman, and opened the Meeting; which the Bishop of Kildare closed, with a most energetic and apostolic exhortation on the importance of our Society, as the crown and completion of all others, shewing how the Jews are to become, according to Scripture, the last and best Missionaries, and the true Interpreters of the Word of God to the Gentile World.

Under this head of Auxiliaries, may be mentioned various Institutions, at Home or Abroad, who are pursuing the one common object, whether in direct co-operation with the Society or not.

Of the Objects and Proceedings of the Jews' Society at Edinburgh, some notice was given at pp. 153 and 154 of the Number for April. The Society at Boston, in New England, is attracting attention to the Jews. The American Board of Foreign Missions have sent to the Mediterranean their two Missionaries, Messrs. Parsons and Fisk (see p. 29 of the "Survey,") with particular reference to the Jews. An Auxiliary Society has been established at Brussels, by some of the British who are resident in that city; and an Association in the Town of Frankfort-on-the-Maine. Measures are also in progress for the formation of a Society in Am-

June, 1820.

sterdam—a city among the inhabitants of which are numbered more than 28,000 Jews.

With reference to Auxiliaries of this latter description, the Report states—

Not only are the Jews attracting the attention of communities remote from themselves; but, what is of still higher importance, those in the midst of which they live, are awakening to a sense of their obligations.

From the co-operation of such Societies in the very HEART of the Jewish Population Abroad—whether their labours be auxiliary to those of your Society, or independent of it—your Committee anticipate the most important benefits to the common cause in which they are engaged. And they hope, especially, to derive assistance through their means, either directly or collaterally, in that department of their undertakings to which their attention has for some time been particularly directed—the obtaining a regular supply of Missionaries to send to the Jews in Foreign Parts.

Missionaries to the Jews.

In reference to this subject, it is observed—

For this important service, it is on many accounts desirable to select Foreigners understanding the vernacular languages of the countries in which the Jews reside. It is also the concurrent opinion of the most experienced advisers, that Gentiles may be profitably employed as Missionaries to the Jewish People.

Your Committee, feeling the propriety of this suggestion, have been for some time engaged in correspondence with such of their Friends on the Continent, as are most likely to assist them in procuring suitable Instruments for their work.

They have already succeeded in engaging a Swiss Protestant Minister, of whose piety and talents, after much inquiry, they have reason to think well. As he has already travelled in the East, and is acquainted with the languages necessary for such an undertaking, it is intended that he shall direct his course without delay to the shores of the Mediterranean; to labour among the numerous Jews in those parts, and largely to circulate among them the Words of Eternal life.

The Rev. Mr. Tschoudy, the Minister here referred to, has, since the Anniversary, sailed for Malta; with Letters of Introduction to the Rev. Wm. Jowett and Dr. Naudi. From Malta he will proceed; as they may advise, either direct to Palestine, or by way of Egypt.

Of another Candidate it is said—

The Committee have also to announce the arrival of a pious young man, a Native of Germany, educated under the auspices of the venerable Mr. Jænickè of Berlin, who has offered himself to the service of the Society as a Missionary among the Jews: and they have encouragement to hope, that this offer will be followed by others of a similar kind.

Of Jewish Missionaries, it is added—

It is not the intention of your Committee to abandon the plan on which they set out, of employing Converted Jews, of tried principle and piety, in the work of Evangelizing their Brethren. In some respects, undoubtedly, they possess advantages for the work, which are not easily to be met with in persons of Gentile education and habits. From the united labours of BOTH Jew and Gentile however, perhaps it is, that, under the blessing of God, the most extensive and beneficial results in this cause are to be expected.

It is, therefore, with much pleasure, that your Committee inform you, that, besides those Jewish Converts already employed in the service of the Society, there are two young Israelites of promising talents, preparing for future occupation in the Missionary Fields.

Should the hopes of your Committee, from these and other quarters, be realized, they trust that they shall, ere long, be enabled to occupy different Missionary Stations of high importance Abroad; and that they shall thus, in due season, have to announce, not only, that the Lord hath given to his Ancient People HIS WORD, in the Sacred Language of their Fathers, but, that *great also is the company of them that proclaim it.*

Favour of Continental Governments.

Your Committee feel persuaded that you will receive, with lively satisfaction, the intelligence of the favourable disposition manifested by the Prussian Mon-

arch toward the Jewish Nation; especially when viewed in conjunction with the indications afforded by other European Sovereigns, of a rising desire to render justice to this long injured and neglected People.

Of the warm interest manifested by the Emperor Alexander in their behalf, and of his liberal encouragement of all proper efforts for their Conversion, so many proofs have been adduced on former occasions, that nothing need be added at present by way of confirmation.

Reference was made also, in the last Report, to the Edict of the King of the Netherlands, enjoining the education of his Jewish Subjects.

It appears, from public accounts, that the Emperor of Austria, likewise, has recently issued a Declaration, extending, to the higher classes of Jews in his dominions, a participation in the advantage of the Public Seminaries; and expressive of His Majesty's desire, to see them rise to a level with the rest of his people, in respect of moral and intellectual improvement.

It is generally known, that, in the persecutions which lately broke out against them in some parts of the Continent, they have uniformly experienced protection from the Governments of the Countries, in which those outrages took place.

Your Committee are fully aware, that political regulations have no necessary connexion with the Conversion of the Jews to Christianity. Yet they cannot but regard such facts, as indicating a progressive revolution in the state of feeling, among the most enlightened classes of society, toward that remarkable Nation. Undoubtedly, also, whatever diminishes the hostility with which they have been too generally regarded by Christian Nations, tending to produce a reciprocal diminution of their prejudices against Christians, must be considered as proportionably removing the obstacles which lie in the way of their Conversion: and it is not for us to say, in what degree it may please an All-wise Providence to employ Christian Rulers as His instruments in BLESSING this extraordinary People, as He has hitherto done in CHASTISING them. Thus much, at least, it seems reasonable to infer, from any general change which shall take place in the political and civil situation of the Jews, that it may be in-

introductory to that grand revolution in their state, which we have authority from Scripture to expect, though of the way in which it shall be brought about we are not distinctly informed.

Recent Change in the State of the Jewish Community.

In this light also would your Committee view a still more extensive alteration, which has unquestionably taken place of late, in the moral and religious aspect of the Jewish Community, in various parts of the Continent.

They allude to what are called the Reformed Jews, of whose innovations they have made some mention in preceding Reports; and who appear, from more recent accounts, to be increasing considerably in numbers.

Though it may very reasonably be doubted whether their system, in itself considered, be in any respect an approximation to real Christianity, yet, regarded as a breaking down of Rabbinical Barriers, hitherto the most insurmountable in the way of their approach to Christian Truth, it cannot but be viewed as likely, in its results, to lead to consequences the most important. One result, at least, it has already produced, and that of no inconsiderable moment—a desire among the followers of the New System, to see and read for themselves. This, indeed, is the natural and obvious consequence of their aspiring to think for themselves—which hitherto, as a Body, in matters of Religion at least, they have not been permitted to do. And though there is too much reason to fear, that those who have thus emancipated themselves from Rabbinical Bondage, have in general adopted what are termed “*Hberal*” principles; yet even these may be overruled, as there is reason to believe they have been already, in some instances, to the Conversion to the Christian Faith of those who have espoused them.

Importance of Circulating the Hebrew Testament among the Jews.

Your Committee feel it important, frequently to remind themselves and the Members of this Institution, that the fundamental principle of all Missionary Exertions is the mighty power and energy of the Word of God.

What encouragement could Christians have to attempt the Conversion of any

of their fellow-creatures, and to persevere in their attempts in the face of multiplied difficulties and disappointments, were it not for the deep conviction, that the Bible is indeed the *sword of the Spirit*—the mighty instrument, appointed by God himself, for pulling down the strong-holds of Satan, and rescuing miserable captives from his dominion? What else has ever effectually dispossessed the Powers of Darkness of their empire in the hearts of Heathen Idolaters, whether American, African, or Hindoo? But is its efficacy confined to the Heathen World? Is the Gospel the power of God to the salvation of the Gentile only, and not to that of the Jew also?

It appears to your Committee, that this simple consideration furnishes, at once, the most satisfactory answer to objections, and the most powerful incentive to exertion: they would add too, the most plain directory as to the course which should be pursued in seeking to promote Christianity among the Jews. Are considerable numbers of them, in one place and another, desirous of having the New Testament? None, it is to be hoped, will doubt that such desires, at least, are to be satisfied. But does it also appear, that still greater numbers are throwing off the yoke of Rabbinical Authority; and becoming thereby, if not better disposed to Christianity, yet less prejudiced against it? Here, likewise, the duty seems plain and simple: send these, also, the New Testament: circulate it as widely among these free-thinking communities. Doubtless many will reject it, with the same indifference which they feel to all Religion: others will cavil at it, with all the licentiousness of infidel-philosophy, and all the hardihood of unhumiliated reason. But will none be found to give it an impartial perusal? What if the very pride of self-emancipation from the shackles of hereditary bondage, lead some to take up the New Testament, for no other reason than that they and their fathers have hitherto been debarred from it? What if the vanity of candour and liberality impel some, the curiosity of philosophizing speculation tempt others, to examine for themselves this “*System of Ethics and Theology*,” which has been the subject of so much discussion, the object of so much censure!—will any say that the keen edge of this Heavenly Weapon may not pierce the conscience

of some sceptical free-thinker, or some cold speculator in Theology?

Your Committee have reason to think, that this is by no means an imaginary case. They have been informed, on authority on which they can rely, that instances have actually occurred, where individuals, who have ventured the reading of the proscribed Volume, from no better motive than because it was proscribed, have been found of Him, whom they sought not! and humbled like Saul of Tarsus, at the feet of a despised and persecuted Saviour.

But there is another class of Jews, into whose hands it is of vast importance that the New Testament should be put—a class, occupying a sort of intermediate station between the sincere inquirers into Christianity, and the disciples of Modern Infidelity—those, namely, who, while they reject the Talmud from a conviction of its errors and absurdities, do not, with it, reject Religion altogether, but are seeking more correct and enlightened views.

The Report details a case of this nature; and then reviews the Foreign Operations of the Society. These operations will be found, in the articles which next follow, under the Heads of the *Netherlands, Germany, Prussia, and Poland.*

The Committee, in

Conclusion,

intreat the Members of the Society to recollect, that the cause in which they are engaged, is the cause of the Universal Church of Christ. It stands in the Sacred Page inseparably connected with two objects, of all others most dear to the Christian—the Glory of God, and the Salvation of the World.

When the Lord shall build up Zion, He shall appear in His glory—Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God—It shall be to me a name of joy: a praise and an honour, before all the nations of the earth, which shall hear all the good that I do unto them—If the FALL of them be the riches of the world, and the DIMINISHING of them the riches of the Gentiles, how MUCH more their FULNESS!—It shall come to pass in the LAST days, that the mountain of the Lord's house shall be established in the TOP of the mountains, and all nations shall flow into it; and MANY people shall go and say, Come ye,

and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.

Nor let it be forgotten, that the same Authority, which inspires our hopes relative to the future destinies of Israel, prescribes also our duty with regard to them. It calls upon us to pioneer their return into the Church:—*Go through, go through the gates: prepare YE the way of the people: cast up, cast up the highway: gather out the stones: lift up a standard for the people.* It incites us to pray for the accomplishment of the divine purposes of mercy toward them:—*Ye that make mention of the Lord, keep not Silence: give him no Rest, till he establish, and till he make Jerusalem a praise in the earth. Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and sing, O Lord, save thy people, the Remnant of Israel!*

Your Committee have endeavoured, however imperfectly, to pioneer the way for Israel in the Proceedings of the past year; and they now call upon you, to join with them in the other duty of Prayer; while, in the words of the Son of Jesse, they offer their devout supplications—*Give ear, O Shepherd of Israel! thou, that leadest Joseph like a flock! Thou, that dwellest between the Cherubims, SHINE FORTH. Return, we beseech thee, O God of Hosts! look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. —So WE, thy people and sheep of thy pasture, will give thee thanks for ever! we will shew forth thy praise to all generations.*

NETHERLANDS.

JEW'S SOCIETY.

AMSTERDAM.

Episcopal Chapel.

THE Twelfth Report of the Society states, on this subject:—

The result of the experiment so liberally undertaken by the Rev. Mr. Simeon with respect to the English Episcopal Chapel in Amsterdam, having fully justified his expectations, the Committee have entered into an arrange-

ment with the Congregation belonging to that Place of Worship, by which they are to defray the expenses of the Chapel; while the Minister, as a Missionary of the Society to the Jews in that city, is to be supported from its funds. The Reverend A. S. Thelwall, of Trinity College, Cambridge, has been appointed to that situation.

The Committee have also recently resolved to send Mr. E. H. Simon, the Jewish Convert, who has for some time past been pursuing his studies at Edinburgh under the joint patronage of the London Society and the Rotterdam Missionary Society, to assist Mr. Thelwall in his labours among the Jews; for which he is qualified by his knowledge of Dutch, and of the peculiar sentiments and habits of his brethren.

GERMANY.

JEW'S SOCIETY.

MARBURG.

Eager Reception, by Jews, of the Hebrew New Testament.

PROFESSOR VAN ESS had observed, in his Correspondence with the British and Foreign Bible Society—

My Church is frequented by many Jews; and numbers of them are fond of reading my New Testament.

In the Twelfth Report of the Society, it is remarked on this subject—

A further acquaintance with the religious state of that People, has discovered to him the importance of furnishing them with the New Testament in their own Sacred Language.

In a subsequent Letter, the Professor accordingly writes—

I have still one request to make; and that is, that your Committee would kindly supply me with a number of copies of the Hebrew New Testament. I am frequently applied to for them, by Jews from various places. Though this People are brought, with great difficulty, to believe that the Messiah has already appeared, yet the reading of the New Testament produces thoughtfulness, and a better disposition of mind in them. I have often had an opportunity of observing this; for, in many Jewish Fami-

lies, the Hebrew New Testament is read with the greatest attention; and the passages which refer to the Prophecies concerning the Messiah, are immediately compared.

To the Secretary of the Jews' Society, the Professor writes—

Be pleased to express to the Society, my heartfelt gratitude for the hundred copies of the Hebrew Testament, which I lately received from the British and Foreign Bible Society. These Testaments are **EAGERLY READ** by those Jews who understand Hebrew; and many of them are in the habit of attending my Sermons.

Whenever the New Testament in Hebrew-German Characters shall appear, I wish to receive a considerable number of copies; for they will be still more eagerly read than the former, and will operate more effectually on the Jews at large.

How gloriously does all unite together, in our remarkable day, toward the appearance and the kingdom of our Lord, when there will be *one fold and one Shepherd!*

PRUSSIA.

JEW'S SOCIETY.

Acceptableness of the Hebrew New Testament?

MR. ELSNER, Secretary of the Prussian Bible Society, at Berlin, having received copies of the Hebrew Testament for distribution, took some with him to a Fair, in March 1819, at Frankfort-on-the-Oder. The Twelfth Report of the Society gives the following account, by Mr. Elsner, of the reception which his copies met with:—

I made a beginning, by presenting a copy of the Prophets to a Jew from West Prussia, for his father at home. When he with great joy had accepted it, I gave him a copy of the Gospels of St. Luke and St. John for his own use. He read some verses, knew presently what it was, and said, "That may also be read by my father."

On the following day, I offered to a Jew in our own neighbourhood, a copy of St. Luke and St. John, with these words—that if he was not pleased with

that book, he might return it to-morrow. He read half a page, with great eagerness—then made a stop, and said, "I know now what it is, and thank you most heartily." To the same Jew I formerly used to give some small Tracts for his children: when; therefore, he applied to me now, again for the same gift, I took the opportunity of presenting him with the Gospels.

Three Jews from the neighbourhood of Krakow, in Russian Poland, were with me on mercantile business. When I discovered in them a disposition that excited my confidence, I gave to the eldest of them a copy of the Prophets. All the three began to read it very earnestly; when, at last, the youngest exclaimed, "These are our Prophets! that is good! but what would I say, have you no book more of that description?" I was obliged to answer in the negative, as it was the only copy that I had at hand. "But," said I, "here I have a smaller book," offering him a copy of St. Luke and St. John—"if you like it, you may take it home." He read about a page, the two others looking in with him. Suddenly, he exclaimed, "That is good! that is the Word of God! that is the Word of God!" Having one copy left of the Gospel of St. Mark, I gave it to one of the other Jews, who expressed a great desire. Deeply affected, and thankful, they would have kissed my hand; but when I declined it, they bowed so lowly to the ground, that I considered it as a reverential acknowledgment to God, for having put His Word into their hands.

On the last day before my departure, when I had only one copy left, a poor middle-aged Jew, of a very sickly appearance, but shewing traces of having known better days—which also during my conversation with him was confirmed—entered my room, begging. I asked him, whether he could read that book—the Gospels of St. Luke and St. John. He answered in the affirmative; and read half a page, with great attention. Upon my question, if he wished to possess that book, he said, very modestly, "Yes, if you will give it me." So I did. But now I turned the matter, representing to him, that, in his situation, money must be more desirable to him; wherefore I would pay him for it. But he would not sell it, though I offered him the due price.

POLAND.

JEWS SOCIETY.

Increasing Attention of the Jews to Christianity.

In our Abstract of the Eleventh Report of the Society, satisfactory evidence was adduced, from the Correspondence of Mr. Way and Mr. Solomon, and that of Dr. Pinkerton, of the readiness of the Polish Jews to receive Christian Instruction. Their testimony has since been corroborated by that of Mr. Moritz, a Converted Jew, who has been employed, for some time past, by the Emperor of Russia, to travel through his Dominions, for the purpose of circulating Hebrew New Testaments and Tracts among the Jews.

Of the Proceedings of Mr. Moritz, the Twelfth Report of the Society gives the following very encouraging Narrative:—

In a Letter, addressed to your Foreign Secretary in June last, Mr. Moritz gives some interesting details of a tour which he made through Poland, the preceding Autumn, in the service of his Imperial Majesty. Besides instances of a more private kind, in which New Testaments and Tracts were received by individuals with much thankfulness, the Jews frequently came to him in a body, or solicited his attendance at their synagogues and places of learned resort; inviting discussion on the principal questions at issue between Christians and themselves.

On one occasion, after reasoning with them in his lodging for a considerable time, and distributing among them Testaments and Tracts, Mr. Moritz had the pleasure to "see them stand in groups in the street, reading the New Testaments to one another." "Great numbers," says Mr. Moritz on another occasion; "came afterward to my lodging; and they gave me opportunity to sow the seed of Truth, as also to distribute some Testaments and Tracts. Many of their Rabbins visited me; and the Lord gave me grace, freely and courageously to speak to them the Word of the Cross as the power of God unto salvation to all them that believe, both to Jews and Gentiles: they

paid great attention; and thankfully received some New Testaments and Tracts. One morning, several learned Jews came to me, who asked me many serious and momentous questions about the truth of Christianity;" to which, when Mr. Moritz had replied, by some very apposite observations, grounded on a comparative view of their own Scriptures and of experience, he adds, "they made no objections to these remarks, desiring me to give them a few New Testaments and some Tracts, which they would diligently peruse, to see if these things be so." This occurred at *Sklov*, where are nearly 10,000 Jews, and which is regarded by them as their Jerusalem in their captivity.

At *Minsk*, where there are at least 12,000 Jews, Mr. Moritz was visited by nearly all the Jewish Schoolmasters, and by several thousands of Jews, with whom he had more or less conversation about the only Truth. At their request, he preached to about 400 of them; among whom were the Elders of the Synagogue. "I was much pleased," Mr. Moritz adds, "with the serious attention which they paid to the Word; and the perfect silence observed during my speech, which lasted nearly two hours. Many came afterward to me, to converse with me on what they had heard; and I hope the Lord will bless this Seed, to the conversion of many souls unto himself.

"At the small town of *Rodony*, the Rabbin of the place, with some other Jews, paid me a visit, and we conversed till half past ten. Next morning, the Rabbin came again, and brought several Jews with him: they were quite astonished at the contents of the New Testament, and also of the Tracts; and with my way of explaining the Old Testament Scripture: they said that they had never heard these things before, and, therefore, they would give them due consideration.

"In the town of *Nieswitsch*, where about 3000 Jews live, they flocked in crowds to my lodging, when I distributed a good number of Tracts and a few New Testaments among them. With some of them I had very serious conversation, and have the best hope, that three Young Men, who have three evenings together visited me, have been pierced in their hearts: they promised to pray to God for light and direction, and if they can feel convinced, they would profess the truth. An old Rabbin came twenty-eight versts,

on purpose, as he said, to have some conversation with me, and staid three hours; at parting, he requested me to give him a New Testament and some Tracts, which I gladly did; after which he took an affectionate farewell of me.

"In *Grodno*, live about 12,000 Jews, of whom great numbers came to my lodging: and besides them, I was also visited by Jews from nearly thirty different towns in Poland, who all wished to have books: my thirty Testaments and 600 Tracts were gone in a few days. These Jews in the Provinces promised not only to read the books themselves, but to circulate the reading of them as far as possible." "Astonishing, indeed," Mr. Moritz justly remarks, "that the enemies of the Gospel should themselves become the harbingers of these glorious tidings to their own brethren! *Blessed be the God of Israel, who alone doeth wonders!* May He, in mercy, be pleased to make these means subservient to the conversion of many thousand souls from among the lost sheep of the House of Israel! On some of the more decent Jews here, the reading of these books, and our conversation, seem to have made a deep impression; and, I trust, that about six persons are become serious inquirers after the truth as it is in Christ Jesus."

The two following extracts will shew, not only what most will readily allow, that much good may be expected to result from amicable discussions with this People—but, likewise, (what is perhaps more generally doubted,) that, in fact, they are disposed to entertain such discussions.

"On the 2d of January 1819, in the morning, when my rooms were full of Jews, two Jewish Schoolmasters sent me a few lines, in which they had noted down some queries which they wished I should answer them in writing. I sent them word, that I had no time to write, but if they would come to me, I hoped to give them a satisfactory answer. About twelve o'clock they came, and had some more Jews with them." Mr. Moritz replied at considerable length, pointing out the fallacy of the Rabbinical interpretation of various passages of the Old Testament, and the coincidence of historical facts with that adopted by Christians. The immediate result was a tacit acknowledgment, on the part of his opponents, of the truth of his reasonings; and this was followed by an express avowal, from many

Jews who visited him afterward, that "the Truth contained in the New Testament, and the Religion which it reveals, will by no means lead the Jews away from the God of their Fathers, as the Rabbins falsely suppose; but that it much more tends to awaken the heart to love and to serve God."

At *Wilna*, which contains 45,000 Jews, after a similar discussion of their objections, and a similar acknowledgment of the errors of their Rabbins, Mr. Moritz adds, "Many very respectable and clever Young Jews confessed to me in this town, that I was in the right in many points; and therefore they shall consider what I have said more earnestly, and begin to search the Scripture more closely; and if they can get convinced of the truth, as I have stated it to them, they will not hesitate to embrace it. Many fine Young Men came, and stated to me that they are convinced, from the reading of the New Testament, that Christ is the True Messiah, and that they are inclined to embrace Christianity."

The Committee remark, that "other incidents, illustrative of the growing attention of the Jews to Christianity, might be adduced from Mr. Moritz's Journal." They add, however, only one further "proof of the desire which prevails among many of them to possess the New Testament:—"

Much disappointment was expressed in different places by Jews, whose applications for copies Mr. Moritz was unable to supply, from his stock being exhausted: and, on one occasion, after having asked, with much dissatisfaction, "for what purpose he had come to *Mittau*, if he could give them no books," some even offered to contribute somewhat to the printing of them, if he would let them be printed at *Mittau*, that they might get them.

On this statement, the Committee justly observe—

This single fact, in the estimation of your Committee, speaks volumes as to the disposition of the Polish Jews at least; and as to the duty of this Society in relation to them. If God be beginning to send a famine into their land, *not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord*, shall

not our abundance be a supply for their want? Having freely received ourselves, shall we not freely give to our Jewish brethren, to deliver their soul from death, and to keep them alive in famine?

West Africa.

SIERRA LEONE.

Formation of New Settlements.

GOVERNOR Mac Carthy has deemed it expedient, in consequence of the arrival of Native Troops to be disbanded, and of the continual accession of Recaptured Slaves, to increase the number of Settlements in the Colony. Three of these—*Waterloo, Hastings, and Wellington*—are on the eastern side of the Colony, toward the main-land: a fourth, *York*, is on the Whale River, which flows into the Atlantic, north of Cape Shilling.

A part of the Fourth West-India Regiment, which arrived in April of last year, has been settled, on being disbanded, near *Freetown*; with the view of enabling the men to support themselves by their labour in the town.

Arrival of the Chaplains, Messrs. Garnsey and Flood.

The *Catalina*, which sailed from *Gravesend* on the 29th of January, reached *St. Mary's*, in the *Gambia*, after a tedious passage, on the 7th of March.

On landing at this place, Mr. Garnsey and Mr. Flood were in imminent danger. Their peril and their deliverance will be best described in Mr. Garnsey's words:—

Capt. Rowe, Mr. Flood, and myself, wishing to get on shore, and the Government Boat coming off for Letters, we went into it without attending to the size or condition of the boat. We were some distance from the shore; when, either from a strong current running at the moment, or some one moving in order to avoid the water, the boat upset. We were in the water about ten minutes. Every one on shore expected that we

should be lost; as the distance was too great to render us prompt assistance; but, to the astonishment of every one, some canoes reached us in time to rescue us from a watery grave. The Gambia abounds with Sharks; and, in a few minutes after we had left the water, a large Shark was seen close to the place where the boat had been upset. Language fails me to describe my feelings. The hand of our Heavenly Father was visible through the whole. *Oh, what can I render unto the Lord, who is the health of my countenance and my God!* I was supported for a considerable time in the water by a Native, who had been sent for our papers: and to him, as the instrument in His hands, who alone has the issues of life and death, am I indebted for my preservation.

After receiving the kindest attentions from the Commandant and his Lady, and from the Officers and Merchants, Messrs. Garnsey and Flood left St. Mary's on the 13th of March, and reached Sierra Leone in safety, where they were cordially welcomed.

CHURCH MISSIONARY SOCIETY.

Enlargement of the Field of Labour.

On this subject Mr. Düring writes—

Waterloo borders on the Timmanees, and contains 700 people; and the Governor is sending one hundred more of those lately captured. *Wellington* is another New Station: it is nearer to *Kissey*, than to the Timmanees. *Hastings* is not yet become an important Station; but there is every reason to hope that it soon will be. *York* and *Kent*, bordering on the Sherbroes, both afford an ample field for Missionary Exertions.

The calls from Five Settlements are too loud not to be heard.

Beside these, the Settlement in the Gambia is a place of the first importance. An active and able Missionary might there extend his labours for a hundred miles up the river.

Surely, we may, with the greatest propriety, adopt the Rev. Mr. Thompson's words—"Money! Money! Missionaries! Missionaries!" There is certainly more work around us, than can be fully entered on, even by Twelve

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more diligent Teachers and zealous Promoters of Christianity.

General State of the Mission.

On the 3d of February, a few days after the arrival of Mr. Johnson, a Meeting of the Missionaries was held in Freetown.

The removal of the Christian Institution from Leicester Mountain to Regent's Town, which had been suggested to the Society and approved, was considered by the Meeting to be a measure of great promise; and it was accordingly determined, that it should be carried into effect as soon as practicable.

David Noah was received as a Native Teacher under the Society; and was placed, as William Tamba and William Davis have been, in a course of preparation for his work.

In the want of European Teachers under which the Colony still labours, it was considered that the destination of Mr. and Mrs. Lisk might be changed, with advantage, from Regent's Town to one of the New Stations, in compliance with the Governor's suggestion; Mr. Bull, on removing to Regent's Town, rendering assistance to Mr. Johnson in his Schools.

His Excellency sanctioned the removal of the Seminary to Regent's Town. The Rev. J. G. Wilhelm and Mrs. Wilhelm were appointed to *Waterloo*, and Mr. and Mrs. Lisk to *Hastings*; and Mr. and Mrs. Beckley, with Mary Bouffler, took charge of the Colonial Schools in Freetown; while Hannah Johnson proceeded with her Brother to Regent's Town, according to the arrangements of the Committee.

In reference to these arrangements, Mr. Düring writes, a few days after the Meeting—

On the whole, we are again rejoicing—going on our way, very much encouraged. Our number is again multiplied.—may it please God to spare us all; and give us a greater portion of His

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Spirit and Grace—making us, who are poor creatures in ourselves, to glorify His Holy Name, and to adorn the Gospel of God our Saviour! Pray much for us; that in our different Stations we may be enabled to serve the Lord, and to benefit wretched Africa! Pray for the Boys, now gathered into the Seminary; and there training up, in the nurture and admonition of the Lord, that they may become blessings to those, who once sold them as Slaves!

Despatches are just arrived, of various dates in February and March, the details of which will appear as soon as practicable. In the mean time we shall proceed to lay before our Readers some earlier particulars of several Stations.

KISSEY.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

General State of the Settlement.

MR. NYLANDER gives the following account of his situation and labours:—

I have Family-Prayers, Morning and Evening, with about 200 Adults and Children; and, through the day, my time is taken up with the affairs of the Settlement. On the Lord's Day, there is a Congregation of 300 or more assembled; but none, as yet, seem to have ears to hear or hearts to understand. However, seeing so many precious souls assembled before me, I am often refreshed in speaking to them, and encouraged to continue in the work, though sometimes much dejected because I see no fruit, as others do.

The School is carried on by Stephen Caulker and another lad from Rio Pongas. We have also an Evening and a Sunday School: and if I could spare a little time, I would introduce a Bullom School here; as there are about fifty Bullom and Sherbro Children, who understand one another, and converse in their tongue.

Here are about 500 people, young and old, on rations from Government; and, of course, under my immediate care. About 450 more live in scattered huts, near Kiskey; and the Timmanees and Bulloms are in our neighbourhood: so that if a Missionary were not so confined by the care and management of the

affairs of the Settlement, he might make himself useful in visiting all the places in the vicinity. But, circumstanced as we are at present, I am fully persuaded that Kiskey is preferable to the Bullom Mission; because here I have the people more at my command: and, I humbly trust, that the Lord will fulfil his gracious promise also in Kiskey, that His Word *shall not return void*, though I may not see the fruit which I so anxiously wish for.

I have introduced a Weekly Prayer Meeting, on Wednesday Evenings: about a dozen Adults attend. May God visit us in mercy, and hear our prayers!

CHARLOTTE.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

Proceedings and Success of Mr. Taylor.

A FEW extracts from the communications of Mr. Taylor, who is in charge of this Settlement, will shew an encouraging progress with his Negroes:—

April 17, 1819.—I came to this Town on the 18th of January; and found it in a very dark state of Ignorance and Idolatry: but I trust, that, by the blessing of God, there will soon be some Followers of Christ and His Gospel in this place. I cannot, however, say much in its favour, at present; only that the people generally appear attentive, and some of their Country-fashions are done away with. One man, for instance, kept his head half shaved; and, on the other half, long hair, braided. On the Sunday, as I am wont, I talked to the people, in our Meeting, against their Country-fashions. This had, in some respect, the desired effect; for, on the Monday after, I saw that all this man's braids were gone. I asked him, "What for you do that?"—he said, "Because, Massa, you say that no good to keep Country-fashions;" from which I took occasion to speak to him of Jesus and His salvation.

We have a Day and an Evening School. In the Day School there are 44 Girls and 22 Boys: in the Evening School, 31 Men and 12 Boys have their names down, but do not all attend regularly. On Sundays I pray with and speak to the people three times; and am pretty well attended; as well, indeed, as can be expected from

those, of whom it may be said, *There is no light in them.*

July 6, 1819.—God has been pleased to bless me with bodily health, so that I have been enabled to continue my labours constantly, except three weeks in which I had fever. But as to the effects of the Gospel on the minds of the people, I cannot yet say much. Many of them do not understand English; and others so little, that, when I speak to them, it is with great difficulty that I make myself understood: so that, although many frequent the Means of Grace, yet few fully comprehend what they hear. Many appear, however, very attentive; and their behaviour, when we meet together for Worship, is very different from what it was at first. But these are outward things—we may speak, and exhort the people; but the power is of God.

We have regularly Meetings, for Prayer and reading the Scriptures; at Six in the Morning, and at Seven in the Evening. In the Evening, I speak to those present, in the Name of Jesus, warning them to flee from the wrath to come, and to pray to Him for pardon and salvation.

On Sundays we meet early in the Morning, as on other days, for Prayer and reading the Scriptures: after which we have Service three times; at each of which times I endeavour to speak to them of Christ.

There are about 250 people, old and young, under my charge. In the Morning nearly all attend; perhaps about 200: and almost every Lord's Day, I have visitors from other towns. In the Afternoon and Evening, many attend; but not so many as in the Morning.

I cannot report any decided work of Grace on the people; for my heart has not yet been gladdened thereby: but there are several of whom I have good hopes, that, ere long, God will shew himself merciful unto them; particularly one of the School-Girls, who appears to be under the influence of the grace of God. When my wife was ill at Freetown, she was with her; and, twice in the night, she got up to pray by her bed-side: and this she did not do to be seen of men; for she knelt down, as unseen, behind the bed-curtains. When she was at home too, she manifested the same feeling while I was ill with the fever at Freetown. May God grant

her His Spirit, and truly affect her heart; that her goodness may not be as the morning dew, which passeth away, but that she may have a solid and fixed dependence on the Saviour of Sinners!

November 26, 1819.—The population of this Town has increased since my last. The Boys' School now contains 44. Nearly all the former boys and some of the new ones work in the day, and attend School in the evening: the others attend the Day School. The Girls' School contains 40, which is, I believe, nearly the same as reported last. Some new girls have come, but others are married, which makes the number nearly the same.

LEOPOLD.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

General State of the Settlement.

MR. RENNER entered on the charge of this Station in June 1818; on removing from the Rio Pongas.

In the early part of last year, there was a considerable accession of Children to the Settlement; 40 Boys and Girls being sent hither on the dispersion of the Children at Leicester Mountain, and 60 lately liberated from a French Slave Vessel.

On Sundays, the people were repeatedly assembled for Public Worship; and, on Week-days, Morning and Evening. They were much improved in their outward demeanour. The frequent quarrels and fightings, which Mr. Renner found when he settled here, quite subsided.

On Mr. Renner's removal to Freetown, to officiate for a time as Chaplain, (see p. 17 of the last "Survey,") his Negroes would not consent to his leaving them, unless Mrs. Renner staid with them. They thought that she could settle all "Palavers" among them, and promised to behave well.

This proof of attachment (his Excellency, the Governor, writes) met with its reward. Mr. and Mrs. Renner ac-

ceded to their earnest request. Mrs. Renner remained at Leopold; and her Husband, residing at Freetown, visited his Parish, as often as circumstances permitted. From the good conduct of his people, he had no cause to repent his having given up so great a part of his comfort.

To Mrs. Renner's School, the Governor bears the following testimony—

It is, in my opinion, in no way inferior to a well-regulated establishment of the kind in a village at Home.

REGENT'S TOWN.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

Communications from Christian Negroes.

LETTERS were received by Mr. Johnson, while in this Country, from several of his Communicants; and, since Mr. Johnson's return to Sierra Leone, other Letters have arrived from the same persons, addressed to the Secretaries of the Society. The Originals are before us, in the hand-writing of these worthy men; and serve, in every respect, as most satisfactory testimonies to their capacity and diligence, and to the blessing of God on the labours of their Minister. While, for obvious reasons, we withhold names wherever that can be done with propriety, we assure our Readers that we are quoting from the communications of men but recently liberated from Slave Vessels; and who owe all their Christian Intelligence and Feeling, under the special blessing of God, to the labours of the Society's Friends.

One of these Christian Men, who has been appointed a Teacher under the Society, writes thus to Mr. Johnson, under date of Regent's Town, May 26, 1819—

My Dear Father in Christ Jesus—

I have written a few lines to you. I hope you are well in the Lord, and your wife. I hope you will remember me to my Brethren and Sisters, though I do

not know them; but, I trust, that, one day or other, we shall meet on the right-hand of our Lord Jesus Christ.

When I think about the Office to which the Lord has appointed me, I fear.

When I read the Bible, I learn that God said, *Fear thou not, for I am with thee; and, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove—nothing shall be impossible unto you.* And when I read in the Testament, I find Jesus saith, *He that believeth on me hath everlasting life—I am the bread of life.* This is my hope. But I fear again, because the Lord said, *Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.* This is my trouble.

Remember me to all my Brethren and Sisters. Let them pray for me that the Lord may give me faith to believe in Him. I do not fear what man can do unto me; for the Lord is my shield and my hope.

Pray for me! pray for me! for I stand in need. May the grace of our Lord Jesus Christ be with you, and all his dear Children. Amen!

A second Communicant wrote to Mr. Johnson, while in England, about the same date—

My Dear Father in the Gospel—

I hope you and your wife are well in the Lord. I am well in my body, but my soul is not well within me. I wish you to remember me to all my other Brethren. I hope that all pray for me.

I thank the Lord God Almighty, for all his mercy, and for the opportunities which He gives me, and for the great things which He has done for me. I am ashamed that I know not how to write better, but I desire to tell you of my feeling.

I have three troubles in this world—my own heart, the Devil, and the world. I pray to God, but not in my own strength. I pray to the Lord. I wish he may send more faithful Missionaries to my poor Country-people, that they may hear the Word of God.

O pray for us, that we may be able to walk before God with all our hearts, and with all our minds. I am full of fear and doubt; but I trust in the Lord, that He may enable me to follow Him

through good and evil report. O my heart is deceitful about all things.

I hope in God, that He will keep you and your help-meet, and all my Brethren in England, by Grace. The things which we ought to have done, we have not done; but the things which we ought not to have done, we have done. O! the mercy of the Lord passeth all understanding.

A third, at the same time, wrote thus to Mr. Johnson—

It gives me great pleasure to write a few lines to you. I hope they will meet you in perfect health. May the Lord bless you and your wife! I trust in God, that He may enable me to remember you and all other Friends in England, at the Throne of Grace.

I hope you will never forget poor benighted African People. Oh, pray for us! that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

I wish to know and serve the Lord; but my heart is deceitful above all things, and desperately wicked. My heart is the great Enemy against me: it runs after the world very much, and cannot let me serve the Lord as I ought. When I draw near in prayer, to pour out my soul before the Lord, then my wicked heart runs after worldly things.

I am full of doubt and unbelief; but yet I look to the Lord Jesus Christ, because He has said, *They that wait upon the Lord, shall renew their strength: therefore I look to the Lord Jesus Christ, and hope He may enable me to do so.*

Mr. and Mrs. Morgan have been very ill; but I thank God that He has restored them again to health and strength. Oh, I can say I thank God that He spared His servants to be among us! Oh! pray for us.

Please to give my love to all Christian Friends, especially to Mr. Pratt and Mr. Bickersteth.

A fourth Communicant wrote thus—

I take this opportunity of writing these few lines unto you, my Dear Brother: and I hope God may preserve and keep you, when you pass through the mighty deep; and, by the will of God, I hope we may see one another again. I remember you, day by day; and I ask you, how you feel in your heart, my Dear

Brother. I hope you may be well in the Lord Jesus Christ—you and Mrs. Johnson; and I pray unto God that He may keep you till you come to Africa again, that we may see one another.

I thank Almighty God for His loving-kindness to me. I know the Lord is my Saviour and my God. I pray for all the good people who are in England, and the Secretary. I hope you may be well in Jesus, and that you may send more Missionaries to Africa, to preach the Gospel to our poor Countrymen. My Master, please to send me one Hymn Book. My wife ask you how you do, Mr. Johnson.

This same Christian Man thus addressed the Secretaries, from Regent's Town, under date of Feb. 14, 1820—

Dear Sirs—

I have taken the opportunity of writing a few lines to you.

The Lord has done great things for me. He brought me out of my Country, to hear His Word. Oh, I can say, I thank God, that Jesus Christ came into the world to die for poor guilty Sinners. I must have gone down to Hell; but now I look to the Lord Jesus Christ our Saviour for salvation, and that by the teaching of the Holy Ghost. But, sometimes my heart trouble me too much. I do not know what I must do: but, again, I trust in Jesus Christ. I glad too much Mr. Johnson come back. Oh! I thank God for His mercy.

From the three Natives first mentioned, some particulars have been received of the state of things at Regent's Town, during Mr. Johnson's absence; and of their own feelings, under the want of that affectionate Counsellor and Friend, who had conciliated their full confidence and was unto them as a Father. The simple and intelligent manner, in which they both derive and communicate instruction and consolation from the Word of God, may well lead us to anticipate the day when the Saviour will raise up, from among African Converts, men whom He will effectually and largely bless as Christian Teachers among their Countrymen.

The first of the Communicants

above quoted writes, under date of Feb. 11, 1820—

One said, "Johnson cannot come back again, because he hears too much bad words from this place of you all;" and, when I hear this, I fear; and when I remember the Church of Corinthians, I do not know what to do: but I said in my mind, "Oh that I could but only read the Bible, and I shall be glad;" but if I read the Sixteenth Chapter of Mark, 15th and 16th verses, I have a little comfort. But, O Lord, Thou knowest that I can do nothing of myself; but to Thee I look, and Thou canst do what Thou wilt with us.

From that time bad news went all about the other Towns. When we went to Freetown, we heard Regent's Town people bad. We know that the Lord has put it into your heart, to send Teachers unto us, and we are glad to hear the Word of our Lord Jesus Christ.

The Fifth Chapter of Matthew, 9th verse, where God says, *Blessed are the peace makers*, comforts us.

January 31, 1820.—Governor send a Letter to Regent's Town, to Mr. Wilhelm, that all the people should stop home to-morrow; as he would come to see the people, and send some away. All the day my heart was troubled; and I said, "The Lord hath forsaken this Town:" but I went into my house to consider. I bowed down to pray; and said, "O Lord, hast Thou not said, *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me?*" When I went to Evening Prayer, and was full of trouble, one man came into the Church, and said, "All hear! Mr. Johnson come!" That night some of the people went down to Freetown. How joyful! how glad was the night! And, in the morning, Feb. 1st, we, and some of the boys, went to Freetown to see Mr. Johnson; and about nine o'clock, Mr. Johnson came in the night to Regent's Town. Some of the women kept watch for him: when they see him coming on the horse, said, "Master! How you do! how you do!"

Feb. 2, 1820.—In the morning, Church was full; and Mr. Johnson said, after prayer, "All the people come to-night: I have something to tell them:" and in the night, the Church was full, as much as it can hold. He read unto us the Fourth Chapter of the Second of Kings, 26th verse—*Run now, I pray thee, to*

meet her, and say unto her, Is it well with thee? My heart was ready to say, "It is well with me; not for my good deed, nor for any good desires, but by the will of Him in whom I trust." Oh, that I might be enabled to keep the commandments of the Lord! Oh! may the grace of our Lord Jesus Christ be with us all! Amen.

Again, when I remember my poor Countrymen, I am sorry for them. I cry unto the Lord, and say, "O Lord, teach me to read Thy Word, and enable me to understand what I read; that I may tell them that they may look to God, that He may save them from their sins, through Jesus Christ our Lord. Amen."

When I read the Forty-fifth Chapter of Genesis, the latter part of the 1st verse—*Joseph made himself known unto his brethren*—when I read this word, I say in my heart, "Oh, that the Lord may enable me to go to my Country-people, to carry the good tidings to them! Oh, may the Holy Spirit be with us all! Amen."

Mr. Pratt, Mr. Bickersteth, how do you do? I hope that you are well, and remember me to all my Brethren and Sisters. I hope they are well in the Lord. I know that the Lord hears your prayers, and our prayers. Oh, may the grace of God be with us all! Amen.

The second of the above-mentioned Communicants gives an affecting representation of their troubles, during the Rains of last year. He writes, in September—

I staid at Charlotte Town, when Mr. Taylor was sick; and I speak to the people the Word of God. One time we meet together for Missionary Prayer Meeting. Oh, that time many White People sick! and many of them die!

And, that time, we lose one of our Sisters, Mary Moddy. She was brought to bed, and the child died, and herself caught cold; and I went to see her; and I asked her, "How you do?" she said, "I fear too much."—I asked her, "What you fear for?" and she said, "I done sin"—and I said, "Pray to the Lord Jesus Christ: He only can do you good"—and I prayed with her: and the next day I went again; and I say unto her, "How do you feel in your heart?" and she said, "Oh, my heart too wicked;" and I said, "Do you pray to Jesus Christ?"

she said, "Yes! to whom should I pray, if I not pray to the Lord Jesus Christ?"—and I talked with her a good while, and then I prayed with her, and went away. The next day I went again, and she could hardly speak: I prayed with her, and stop with her; and, by and bye, she died.

That time Mr. Cates sick, and Mr. Morgan sick; and poor Mr. Cates die. I think the journey to the Bassa Country, which he take, that too much for him: the sand so long to walk, and the sun so hot—yet I cannot prove that. But I think his work done, and his time up. When he was sick, I went to see him. "How do you do, Mr. Cates?" and he said, "I shall, certainly die:"—and, by and bye, he got down to Freetown, and he sick very much: all his strength gone; but he was a man of faith; and he die on Friday about five o'clock; and, on Saturday, we go to bury him four o'clock, and we look upon him: and then we went to Mr. Jesty's house; and Mr. Jesty tell us, and say, he think God would leave this place, because White People die fast; and when I hear that, I fear too much, and I consider many things in my mind, and I think Hypocrites live among us, and God want to punish us; but I trust again in the Lord: He knows his people: He never forsake them.

Then Mr. Collier get sick, and Mr. Morgan get sick again; and one friend said, "God soon leave this place;" and I said, "I trust in the Lord Jesus Christ: He knows his people: and He never left them, neither forsake them"—and, next Sunday, Mr. Collier die about eleven o'clock—Then Mr. Morgan sick—Mrs. Morgan sick—Mr. Bull sick. Oh! that time all Missionaries sick! We went to Freetown, Monday, and bury Mr. Collier; and we come home again, and keep Service in the Church. Oh, that time trouble too much in my heart. Nobody to teach me, and I was so sorry for my poor Country-people. Mr. Cates died—Mr. Collier died—Mr. Morgan sick—Oh, what must I do for my Country-men! but I trust in the Lord Jesus Christ: He know what to do; and I went to pray, and I say, "O Lord, take not all the Teachers away from us!"

To these affecting expressions of Christian Feeling, we add a more extended Journal of the third Communicant above quoted.

The day when Mr. Johnson went from Regent's Town was Monday, the 19th of April—and, the same day, much people were in his house, in the morning; and, when he going, much people shake hands with him, till he tired, and he was obliged to take two or three people's hands in his hand at once—and then we go as far as to the Bridge; and he went on the horse back; and he bid the people "Good bye," and all say "Good bye;" and then some began to weep; and some follow as far as Freetown—and the people were about 400—and I stop with Mr. Johnson all night in Freetown; and, in the morning, about six o'clock, he send me back to Regent's Town.

May 21, 1819.—About four o'clock, I and another took a walk to see the sick people—and we walked to Carpenter Street; and we met some people there who were sick; and we spoke to them—and, from there, we went to Kissey Street; and the woman who had backslidden called us; and, when we went, she said she was very sorry for what she had done, was troubled in her mind; and she said she was ashamed when she met any of her Sisters and Brethren—she told us to beg them White Men to take her back again; and I said to her, "Pray to God, that He may forgive you your sins. The Lord Jesus Christ is merciful to those who go to Him as sinners: go to Him now, and tell Him all your trouble: He is a merciful God; He is ready to receive sinners: He said, *Come unto me, all that labour and are heavy laden, and I will give you rest*; therefore go to Him now: and He said, *Whoever cometh unto me, I will in no wise cast out*; therefore go to Him, and tell Him all your trouble, and your sins." And, after we had spoken to her, we went out; and she came after us with some coppers, and she said—"Here I go buy some oranges in the market for you;" and I said, "We cannot take money from any person for the Word of God:" so we did not take it.

May 31, 1819.—Mr. Cates get fever, and Mr. Morgan is sick too: he is not able to keep Service; but we keep Service.

June 6, 1819.—After Church was over, I and another took a walk, to see one man whom they call Ebo Peter; and when we went, we did not meet him at home. We asked for him, and his wife called him; and he came; and I said,

"Well, Peter! we come to see you. How you get on about your soul?" And he said, "Oh! I know that other people sabba speak [know how to speak], and pass me: that make me fear to go. By and bye, me go and talk; and they put my name in the Book: and I come again, and do bad: they turn me out, and God turn me out too. But I stop: by and bye, I do good I shall go." And when I hear that, that Hymn come into my mind—

"Come, ye sinners, poor and wretched," &c.
and the same Hymn says—

"If you tarry till you're better,
You will never come at all."

And I said to him, "Peter, you want make yourself better before you come to God." I was sorry to hear the man say he wait to be good, before he go to God; and we speak to him a long time before we leave him. He appears to be sorry in his mind.

Dec. 1, 1819.—In the night, one of the School-Girls was very sick. Her name is Sarah Bull. And they send for me; and I went, but she could not speak; and I call her, but she give me no answer: and I stop there a little while, and I send some girls for medicine; and while they were gone, she called me; and she began to speak; and I asked if she pray to the Lord Jesus Christ, and she said, "I don't know." And I speak a long time to her, and I pray with her. After prayer, she said, "If God spare me and you, to-morrow you must come here, and I will speak to you;" and I said, "Very well," and I left her, and went home.

Dec. 2, 1819.—And in the morning, I went to the School-House again, to see the Girl; and she began to speak to me about her soul for a long time; and I was pleased with her; and I spoke to her about the Lord Jesus Christ.

After Evening Prayer, I kept Evening School; and Martha Johnson came, and said one of the sick Girls wanted me, and I went with her. It was the same Girl which I saw in the morning, and Ann Cates too. I spoke to Ann Cates first, and then I and another spoke to Sarah Bull about her soul. I asked her whether she pray to the Lord Jesus Christ; and she said "Yes: the Lord is good for me:" and I ask her if she think the Lord Jesus is strong to save her; and she answered, "Yes." She

said, "The Lord med. for me." We spoke to her a long time, and one of us prayed with her, and that comforted us very much that night.

Jan. 31, 1820.—In the Evening, Mr. Wilhelm kept Service; and, after he done preaching, he told the people that the Governor would come here to-morrow to see the people; and Mr. Wilhelm said, if he see the Governor coming he will ring the Bell, that all people may be ready; and when he had done speaking, we did sing, and he concluded with prayer; and when he had done praying, and the people began to go out, one man came into the Church, and said, "All people! hear! Mr. Johnson send me to come and tell you, he come! he live in Town!" And the people began to make noise. Some could not get through the door, but jumped out at the window—they so full of joy. Some went to Freetown the same night; and some people sing the whole night through!

I went down to Freetown, about five o'clock in the morning; and I was very glad to see Mr. Johnson again in this Country. I can say I thank the Lord of Heaven and Earth, that He has spared us in the land of the living, to see one another again. I hope He will prepare us for His everlasting kingdom, where we shall reign with Him for ever and ever.

Oh! I thank the Lord Jesus Christ for His great benefits toward me. He has spared me, and not cut me off when I lay in my sins: He had mercy upon me. Oh, I say, I thank Him that He has enabled me to see my own sinful state, and has made known unto me that He came into the world to save sinners!

I know that I am nothing of myself, but a sinner. If the Lord Jesus Christ had not come into the world to save sinners, I must have gone to Hell; but now I thank Him, that He has died that I might live: Oh, what great love is this! that the God of Heaven and Earth died for sinful men to save them!

Well may Mr. Johnson testify as he does in one of his later Despatches—

I do not find the least difference in the people. They appear to me to be hungering after the Word of God as much as before. I have had numerous visits of people who desire to talk to me concerning "God palaver," and have set a day apart for that purpose.

GLOUCESTER.

(Sierra Leone.)

CHURCH MISSIONARY SOCIETY.

THE general state of this Town of Liberated Negroes, under the care of the Rev. Henry Düring, was reported at pp. 18 and 19 of the "Survey." Various communications have been received from Mr. Düring; from which we shall now digest, under distinct heads, a view of the gradual advance of Religion among the people, and of their present condition. Our Readers will find herein fresh cause of thankfulness to Him, who, in the midst of trials and difficulties, abundantly rewards the labours of His servants.

Plan of Instruction.

Of his method of Preaching, Mr. Düring states, that it is the same with which he began in 1817; an account of which was given at p. 484 of our Volume for 1817. Of his general plan with the Negroes, he writes—

At first I preached regularly every evening; but seeing the people got dull of hearing, I altered my plan, and omitted every other evening. This plan has been by far the most effectual. Those evenings when there is no preaching, I read the Word of God to them; which enables many to know passages of Scripture by heart, and teaches those who can read to make use of their Bibles at home; but should, on those evenings when there is no preaching, any thing striking have occurred during the day, I take it for my subject, and deviate from my plan; for nothing is more beneficial to the mind of an African, than to deduce arguments from things that he can see.

Our Saturday-Evening Meetings are very interesting, and are of great utility. In this Meeting the exercises are various. By this means I always know the state of mind in the Communicants. Church Discipline is exercised, and Candidates are admitted. To my encouragement and great joy, I often behold the primitive simplicity, in the Communicants, in their attachment to each other, and in fulfilling the Scripture, by bearing one another's burden.

In a recent Letter, Mr. Düring adds—

June, 1820.

The plan of instructing both Adults and Children, by way of catechizing them in a simple and familiar manner, is encouraging both to me and them: to me, because I see the effect; and to them, because they enjoy the benefit of it, which enables me to persevere in this important branch of religious instruction.

Progress of Religion among the Negroes.

The statements of Mr. Düring, under the various dates of his Communications, will shew that Religion is making a steady progress.

April 6, 1819.—Since November last the work of the Holy Spirit, whose office it is to lead sinners to the fountain opened for sin and uncleanness, has greatly increased, in bringing souls to Himself, by the simple preaching of *Jesus Christ, and Him crucified*. The means of grace have been greatly blessed; especially to those who have been now for two years under my care, many of whom shew their faith in Christ by fulfilling His commandments.

Eagerness after a *better righteousness* is, apparently, daily increasing among the people. In visiting them in their humble habitations, I have the comfort of seeing that many huts are made the Houses of God; and to my encouragement, I see, from time to time, the effect of the Word of Truth.

My labours multiply every day; but since I see that they are not lost, I go on my way rejoicing. The feeding of 450 souls affords me great pleasure. Satan struggles hard for his unlawful captives; yet every unpleasant feeling is banished, by seeing many stirred up to *ask the way to Zion, with their faces thitherward*.

There are, at present, thirteen Communicants; and fifteen Candidates for Baptism at Easter, fourteen of whom give the most striking evidence of their Conversion, by their lives as well as by their profession. One of them, a Girl from the School, is wavering at times; for which reason I cannot conscientiously baptize her on Easter Day.

The work of the Holy Spirit is great, at this time; especially among the rising generation. Scarcely a day goes over my head, that I have not to point some trembling sinner to Jesus, the All-sufficient Saviour.

June 2.—I stated, in my last, that my labours were increasing. I am happy to say, that they continue so still. To my great encouragement, I see characters,

whom I almost thought to be given up to a reprobate mind, brought to a sense of their lost condition.

July 6, 1819.—The admission of the fifteen Candidates, on Easter Day, to both Sacraments, was truly solemn; and a season of refreshing: many of the Candidates, and of the Congregation, were much affected.

There are again ten Candidates admitted for instruction; four of whom formerly resided in the Christian Institution, and are named after Benefactors.

The Communicants shew among themselves a truly Christian Communion; and many of them make a considerable acquirement in spiritual things.

Dec. 25.—To-day, five Communicants were admitted. I baptised also, according to the Regulations sent from home, forty-one Boys and eighteen Girls, who are here under my care: with seven Infants, at the particular desire of Parents residing here; and eleven Infants, whose Parents reside at Leicester Mountain. The ordinance of Baptism administered, to Adults and Infants, I humbly trust, was blessed to some Parents, and other spectators.

Jan. 10, 1820.—The Communicants, who are the nearest to my heart, are still my strength and my comfort. They are led to feel, more and more, the corrupt working of their hearts, and to thirst after a better righteousness than their own; and this establishes my hope of their growth in grace, and in the knowledge of their only Saviour, Jesus Christ.

The Schools have increased since last quarter to 258; the number of Scholars then being 211. Some Women belonging to the Female Day-School have left, because they could read; and others from circumstances belonging to a married life. The whole is so, that I am satisfied; but my desire is, that I may still see more good done to my ignorant fellow-creatures. May the Lord give me grace and knowledge from above, that I still may persevere for the praise and glory of Jesus!

In conclusion, I would add, let me and my Brethren persevere in the work of the Lord: it is not ours, but the Lord's. We have been tried by severe and heartfelt crosses; but let us always consider, that where the Lord our God has a great work to be done, he will send crosses, to keep His Servants humble who are concerned in it; otherwise they might be led astray, by the devices of Satan, and the deceitfulness of their hearts, to say, "We have done it;" whereas the Lord says, "I will not give my glory to another." May

He continue His own work! may He glorify His Holy Name; and may poor Africans learn to trust in Jesus, as their only Saviour! for besides Him there is no other.

Instance of the Power of Divine Truth.

Of one Negro, Mr. Düring writes—

This man was, last year, very dangerous to others, with regard to his licentiousness of living. One day I admonished him; and, pointing out to him his wickedness, and the consequences of it in eternity, he boldly declared, that of all which I said he would not believe one word. "I know," continued he, "that one day I must die—but then I go back to my country." I asked him if he ever had seen any man returning to his country who had died in another. He replied, "No." I put several other questions to him, of which he answered not one. However, he kept on, after this, in his usual course, till the month of November, when he fell lame in all his limbs, on account of which I sent him to Freetown Hospital; where he continued till the latter end of April, when he was sent back again, but still as lame as before.

One day I went to his house; and, asking him how he did, he said that he thought he never should get well again; and that God was punishing him for his former sins. I thought this a favourable opportunity; and, after pressing home upon him the greatness of his guilt, I at last told him, for his comfort, that though he could expect no help from man, yet he might still expect help from the Saviour of Sinners.

A few days after, I went to him again, and found him in great distress of mind. I then told him again, that he should give himself up wholly to the Saviour. After a long conversation, he desired me to pray with him; which I did, and so left him. The next Sunday he appeared at Public Worship. His health has improved daily, and he now walks as becometh a Christian.

Increase of Religion among the Young.

Those friends of the Society, who have taken a peculiar interest in the African Children, will learn, with unfeigned pleasure, that the Grace of God manifests its influence among them.

In April, of last year, Mr. Düring wrote—

There has been, since January, a great

hair among the rising generation ; Boys as well as Girls. There are, particularly, ten persons, five Lads and five of the Girls' School, who shew their repentance towards God : their trust is in the aid of the Holy Spirit ; and their entire dependence on the Lord Jesus Christ, as the only Saviour of lost Sinners.

There are in addition, two Youths, formerly belonging to the Christian Institution, and three Adults ; of whose real conversion I do not entertain the least doubt ; as they shew, by their walk and conversation, whose children they are.

The conversion of these two Youths was singular and striking. God has heard the prayer of their Friends and Benefactors. They seem to be of nearly the same age, about sixteen or seventeen : in their learning to read and write, both are eager, and keep pace with each other ; and, with regard to their minds, they both are of a tender conscience, and possessed of a deep sense of their own unworthiness.

In a late Report, Mr. Düring adds—

The number of Children which we have here received from the Christian Institution, named after Benefactors, amounts to 35. Several of them shew marks of piety. I earnestly crave the prayers of their Friends and Benefactors, both for me and for them : for daily experience teaches me that I want wisdom from on High, to be able to feed both the lambs and the sheep of Christ's fold.

Missionary Association.

A serious concern for the salvation of their unconverted Countrymen is a very natural and satisfactory evidence, in such Heathen as profess to embrace the Gospel, that their reception of it is both intelligent and sincere. Mr. Düring, like Mr. Johnson, has the happiness of witnessing the growth of this spirit among his Negroes.

He writes, on this subject—

The sincerity of the people at large, and their sense of the good which they derive through the Society and the British Government, having been by their means enlightened and blessed through the Gospel of Christ, are particularly seen in the zeal which they manifest for their benighted countrymen. Last year this zeal began to shew itself in the baptized only ; but this year, it entirely surpasses my expectation. In order to satisfy them, I have formed a Missionary

Association among them. At the Meeting, it was agreed that every one who contributes a penny per month shall be a member. The number of Subscribers was, at first, only 60 ; but since the month of January, when the Association was formed, the number has increased to 109.

The truth of what I have said will appear from the conduct of a man who came forward to subscribe 3*d.* per month. Knowing that this man had no money allowed him from Government, I asked him if he perfectly understood that it was to be month after month : he said, "Yes." I then asked where he thought to get the money. "O!" said he, "when I go to Freetown, I carry wood every time ; for which I get 6*d.* and when the month is up, I take half of what I get for one load, and give it to the Society." Asking him again if he thought to get any thing by it in this world—"No," said he, "I only pray and wish that my country and other countries may know better things ; and that, by and bye, they do the same things what we do here." Such are the spirit and feelings of many among them.

And a blessing has evidently rested on this work. We have received an abundant reward, in seeing that three of the people have had the eyes of their understanding opened : while aiming at the welfare of their country-people, they were brought to think of their own!

At the close of the year, Mr. Düring found that the Contributions of his Negroes to the Association had amounted to 1*l.* 1*s.*

On the 9th of February he writes—

The Missionary Associations, here and at Regent's Town, in aid of the Society, have increased in the number of Penny Subscribers ; and those who were subscribers before, have raised their subscription, as they are able, some even to 2*s.* 6*d.* per month.

Our Meetings for the purpose are always held on the Monday after Sacrament Sundays, which the people call "The Society's Meeting." On these occasions, I and Brother Johnson have always endeavoured to preach appropriate Sermons the Evening before, when the people make among themselves a small Collection.

On Sunday last, I gave notice to them, that I would preach a Missionary Sermon in the Evening ; and that, at the conclusion, I would tell them something of their friends and well-wishers in Eng-

land. I accordingly preached from 2 Cor. v. 20, 21: and afterward read some passages of the Missionary Register; particularly the account given therein of the state of the Colony. The Collection exceeded that on any former occasion. Sometimes it had been 2s.; but it now amounted to 13s. 1½d. all in half-pence. The Boys under Mr. Bull's care, who had attended the catechizing on the Sunday. Afternoon for some time past, were here, and heard what I said: they had collected among themselves 1l. for the purpose of buying a pig: of this sum, having obtained leave of Mr. Bull to attend, they brought 47s. as their own free-will offering.

After Service I was very much fatigued; but the people, not thinking of this, surrounded me again in my house: and not being satisfied with what they had heard, they wanted to hear again, and more besides.

Such is the spirit of the people with whom we live! And I know not any other cause to which to attribute it, than the grace, the sovereign grace, of the Lord; and to our Monthly Meetings, as the means, under His blessing, of exciting and maintaining this spirit,

Schools.

In July, Mr. Düring says—

The Schools are more promising than they ever were; particularly the Evening School, which is rapidly increasing in the number of Scholars and in learning.

At the close of the year, he writes—

My Evening School is pleasant to me; for it is my only recreation. By its means the Children and Adults not only learn to read, but to become civil and orderly, which is a thing utterly unknown to the African. The number of Scholars is now 250; and I believe I could have as many again, had I room for them.

Those (he says) who had the benefit of instruction last year are now a great help to me. One of them, who acts as Usher in the Boys' Day-School, takes a great deal off my hands. Very often, when I can scarcely be one hour in the School, I leave the rest to him; and, much to his credit, he manages the Boys very well.

Mahomedans at Gloucester.

I have found out (Mr. Düring writes), that I have here a number of professed Mahomedans. They are not "Book-men," but they are remarkably obstinate, and avowed enemies to Christianity.

One of my people, being their countryman, and brought up in the same way, was one evening attacked by them, and grossly ridiculed; but, being able to read both English and a little Arabic, he silenced them entirely, by simply comparing the Bible and their Korán, and the different effects which these two books have on the minds of men. Many of them have since attended Public Worship, and also Evening School, with great earnestness.

The Benefit of Sanctified Afflictions.

Our Readers may profit much from the remarks with which Mr. Düring closes his Survey of the last year:—

At the end of another trying season, after much sorrow and dejection of spirit at times, I received yours of July 14th and August 10th, with much consolation and encouragement, just at a time when I needed.

The trials which I have had to go through, both in my own person and in my family, have reached to my very soul; but they have, I trust, been sanctified. My dear flock appeared as dying: and those who make no profession of religion, seemed hardened under the sound of the Gospel. These things greatly exercised my faith and patience. However I would not give in, or shrink, on any account, from preaching the Gospel.

After stating some of the encouraging events of the year, Mr. Düring adds—

These pleasing circumstances seemed designed to prepare me for a cross which I had very shortly to bear. My child fell ill, so that I saw nothing left for me but to part with her in this life. My wife, being deprived of several nights' rest, was reduced to a similar condition; which dejected me, and brought my spirits very low. The pressure of duty, and the anxiety of mind naturally occasioned under such circumstances, threw me also into the fever, from which I suffered more than from any attack that I had during the Rains.

However, these my family afflictions, I have good reason to believe, have been sanctified, both to me and my flock. The first time that I preached to them after my recovery, was from John xx. 19. *Peace be unto you.* I was very weak; but every word that I uttered, seemed to be as refreshing drops on a thirsty land; and, to the great mortification of my unbelief, I saw even many more than ever shedding tears.

I desire to raise an Ebenezer, in grateful acknowledgments to the Lord, who has helped me hitherto, and who has delivered me from my troubles. I see myself and my dear wife and child restored—the little flock growing in number, and, I hope also, in grace, and in the knowledge of our Lord Jesus Christ—and, among the whole of the inhabitants, the effects of God's Word in the improvement of social and moral habits among them.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Proceedings of the Rev. James Connor.

MR. CONNOR'S Proceedings in the Islands of Candia, Rhodes, and Cyprus, in pursuit of the objects undertaken by him in his Tour, were reported in our Number for April, pp. 166--169. Despatches, just received from him, detail his proceedings and prospects in Syria. Our Readers will notice, with pleasure, the safe return of the Syrian Archbishop of Jerusalem to his own country.

From Acre, under date of Feb. 23, 1820, Mr. Connor states his proceedings at Beirout, Saide, Sour, and Acre.

Beirout.

My last Letter informed you of my proceedings in Cyprus, and that I was on the eve of sailing for Syria.

I landed in Beirout in the afternoon of Sunday, the 13th inst. and found, to my great joy, that the Archbishop of Jerusalem was there, having arrived, the day preceding, from Europe, by way of Egypt. On Monday Morning I went to visit him at the Capuchin Convent, and found him officiating at the Altar. After Service, I introduced myself to him. We walked to and fro, for some time, in the area of the Convent, conversing about our friends in England, and on the object of my Mission. Particular business calling him away, I promised to visit him the next morning in the house where he lodged. I went accordingly; but our conversation was so frequently interrupted by the entrance of visitors, who came to welcome the Archbishop on his return, and his fatigue from his recent journey was so evident, that I judged it best to defer any further conference with him, till I shall see him in his Convent on Mount Lebanon, whither I shall probably proceed from Da-

mascus. His Printing Press is not yet arrived. The Archbishop gives me but little hopes of success in selling the Scriptures in Syria.

During my stay of two days and a half in Beirout, I had more than one interview with Monsignor Luigi Gandolfi, Superintendent of the Catholic Churches in the Levant. He is an aged and amiable man. He remembers Mr. Burckhardt well.

I shall revisit Beirout, the Archbishop's Convent not being far distant.

Our Consul told me that the population of Beirout amounts to about 10,000 souls. Of these, about 3000 are Turks, and the remainder Christians of various denominations. I shall endeavour to establish a depôt there on my return.

Saide.

On the 16th instant, I set out for Saide; and having passed along the foot of Lebanon, arrived there in the evening. I found in the inn where I lodged, Mr. Fuller, who travelled with Mr. Jowett in Egypt.

Saide contains, according to Mr. Bertrand, about 15,000 souls. Of these, 2000 are Christians, chiefly Maronites; and 400 Jews, who have one Synagogue.

As we have no Consul in Saide, and no Ecclesiastical Dignitary residing there, I proposed to the French Consul to take on himself the sale and distribution of the Scriptures. He told me, however, that, as French Consul, he was prohibited from engaging in any commerce. I returned to my lodging, rather disheartened, little foreseeing the Provisional interference which shortly afterward manifested itself. I had given an Arabic Psalter to a Maronite, for a slight favour which he had granted me. He sat down in the area of the Khan, and began to read. A number of people gathered about him, and looked at his book. Among the rest was the chief Physician of the place, Mr. Bertrand, a native of Saide, but of French Family, and very respectable connections. The Arabic Psalter attracted his notice. He came up to me, and inquired eagerly if I had more Arabic Psalters or any Arabic Bibles; saying, at the same time, that if I had thousands of them, I could easily dispose of them in Syria. I went to his house in the evening, and spent about three hours with him. He was aware of the existence of the Bible Society, and had seen Mr. Burckhardt. He made many excellent remarks on the good effects likely to be produced by the Bible Society; and,

said, that if he could do any thing to promote its objects in Syria, he was most ready and willing to be so employed. I wrote on the spot a set of Instructions for him. He undertakes, with the assistance of his brother, who is Physician to the Prince of the Druses, to sell and distribute the Scriptures throughout the whole of Lebanon, Anti-Lebanon, Damascus, and the coast of Syria, from Beirut to Sour. Mr. Bertrand is well known in the country; and, as I have heard from many, has considerable influence, and is universally respected. He only waits for the Books, to begin his work. Signor Vondiziano, of Larnica, will be his Referee. I trust that the Bible Society will speedily send out to Signor Vondiziano a large supply. Mr. Bertrand will correspond with Mr. Tarn, and will give him a full account of the sale and distribution of the Scriptures.

Sour.

On the 18th, I set out for Sour, the ancient Tyre; and arrived there in the evening. I lodged with the Greek-Catholic Archbishop of Tyre. He will endeavour to supply his flock with Bibles; and will apply to his friend Mr. Bertrand for them. He tells me, that in Sour there are 1200 Greek Catholics, 100 Maronites, 100 Greek Schismatics, 2000 Montonalis, and about 100 Turks. Relics of the ancient splendour of Tyre are everywhere to be seen. Numerous and beautiful columns, stretched along the beach, or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighbourhood, exist as an affecting monument of the fragile and transitory nature of earthly grandeur.

Acre.

On the 21st I set out for Acre, our road lying along the beach. Night overtook us; and it was past eight o'clock when we arrived at the gates of the city, which we found shut. We could find no lodging, and were obliged to spend the night in the open air. The next morning we entered, and were lodged in the Latin Convent.

Our Consul, Signor Malagamba, undertakes willingly to promote the circulation of the Arabic and Hebrew Scriptures, in Acre, Nazareth, Tiberias, Safed, &c. &c. Signor Vondiziano, of Larnica, will be his Referee.

In Acre, according to our Consul, there are about 10,000 souls: of them, 3000 may be Turks, the remainder Christians (chiefly Catholics) of various denominations.

Nazareth.

From this place Mr. Connot writes, under date of Feb. 27th—

On the Afternoon of the 24th I left Acre; and, crossing the Plain of Zebulun, slept at a little Village four miles distant from Nazareth. After having passed the villages of Seshoury and Cana of Galilee, I entered Nazareth about noon of the 25th, and proceeded to the Latin Convent, where I now write.

Nazareth contains about 3000 souls; of these 500 are Turks, the remainder Christians, chiefly Schismatic Greeks, under the Patriarch of Jerusalem. To-morrow, I set out for Jaffa, by way of Napolose.

India within the Ganges.

SERAMPORE.

BAPTIST MISSIONARY SOCIETY.

COLLEGE FOR NATIVE YOUTH.

THE subject of Native Education in India has been frequently brought before our Readers; and was treated, at large, in our Abstract of Reports on this topic, printed in the Number for March of last year. Seminaries of a higher order, formed for the preparation of Christian Teachers, are beginning to multiply. Institutions of this kind have long been connected with the older Missions on the Coast of the Peninsula, for the supply of Catechists and Schoolmasters, some of whom have been admitted to the Ministry. It is probable that Seminaries of this description will gradually rise up, in connection with all the larger School Establishments of the different Societies throughout India. A Roman-Catholic College exists at Penang, for the instruction of Chinese Converts; and, more recently, we have witnessed the formation of an Indo-Chinese College at Malacca, and the proposal of the Lord Bishop of Calcutta for a Mission College near that city. We have now to notice the formation and progress of a College at Serampore.

Mr. Ward, while he remains in England for the re-establishment of his health, is anxious to procure

support to this Establishment: and has circulated, with this view, various Papers, from which we have collected the following statement respecting the objects and the importance of the College.

Necessity for Native Missionaries.

The population of Hindoostan amounts, it is supposed, to not less than one hundred and fifty millions, of whom more than sixty millions are British Subjects. With the exception of a few Heathen but recently converted to Christianity, all these are *lying in wickedness*, and destitute of Christian Teachers! The care of these Sixty Millions, in particular, naturally devolves upon British Christians: but what has hitherto been done for them? At present there does not exist in India one Christian Teacher for each MILLION of souls!

The pecuniary resources, and the number of Missionaries required for the instruction of all these millions; can never be supplied from England: and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on Converted Natives, to qualify them for the work; and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on Native Preachers, therefore, that the weight of this work must ultimately rest; though the presence of European Missionaries will be indispensably necessary for many years to come.

Advantages of Native Missionaries.

The fitness of Native Preachers for the work can hardly be appreciated, without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive Preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air; and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journeys among them.

From what Treasury could Places of Worship be built all over India?—and if they existed, who could persuade the Heathen to enter them? But the Native Preacher, under a tree, or even in the open air, can address his Countrymen for hours together, without feeling more fa-

tigue than what attends similar labours in England: he also can find access to his own Countrymen, and, which Europeans cannot have, to the lower orders of his own Countrywomen, in every place: he can subsist on the simple produce of the country—can find a lodging in almost any village that he may visit—and knows the way to the hearts, as well as to the heads of his Countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or a palankeen are quite necessary. Thus the expense of travelling to an European is very considerable; while the Hindoo Preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary which he requires there to maintain him, to be forgotten in the comparison between a Native and an European Missionary.

Objects of the College.

The great purpose of this Undertaking is—the due preparation of as large a body as possible of Natives of India, for the work of Christian Pastors, and Christian Itinerants or Missionaries.

It is fully admitted, that no person ought to be put in preparation for the Christian Ministry, whose mind is not the seat of gracious influences. The prayer of the Missionaries to the Lord of the Harvest is, that HE would send forth Labourers into the Harvest. Their desire, on finding such in the Christian Church, is, to take them, as Aquila and Priscilla did Barnabas, and teach them *the way of the Lord more perfectly*; and thus assist them to go forth, *mighty in the Scriptures*.

The Natives at present employed as Christian Teachers in India, would be considered, in England, as but poorly qualified for so important a charge: but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, *without Christ, and without hope in the world*? The Missionaries could not shut their ears against the cries of the perishing; and they could find no better helpers to go with them to the wreck, to endeavour to save some. They have herein attempted what they could; and they hope that this part of their Plan has been attended with some degree of success.

It may be observed, however, that the work of teaching in India is more like *crying in the wilderness, and disputing in the school of Tyrannus*, than the method used in England, of instructing men by prepared Discourses. Indeed the state of society and of Christian Knowledge in India would, at present, hardly allow of the more refined method pursued in Christian Countries. For this more popular method of instruction, some of the Native Teachers are tolerably well qualified; but, for want of a more enlarged view of the Christian System, they cannot answer the many inquiries made by their hearers; nor are they capable of opening the Mysteries of Redemption in the manner which they ought. The lowest order of these Native Teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

Besides the improvement of Converted Natives, who may be selected for the work of the Ministry or for Missionary Employment, Dr. Carey and his Brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sanscrit as well as Hebrew and Greek Scholars, they may be successfully employed as Translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The Dialects of India are so numerous, that it can scarcely be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian Natives.

The Children of English Missionaries, who may be called to the work of the Mission, will find in this College, that education which may prepare them to become the most efficient agents in the gathering in of the Heathen.

It is further intended, that a respectable but inferior education should be given, at this College, to a number of the Children of Converted Hindoos and Mussulmans; so as to qualify them for situations in life by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subject by the loss of caste; and thus will be wiped away the dreadful reproach common throughout every part of India, that the

Feringees (Christians) are sunk the lowest of all castes in vice and ignorance.

And, lastly, it is proposed that this College shall be open and gratuitous to all denominations of Christians, and to as many Heathen Scholars as may choose to avail themselves of its Exercises and Lectures, provided they maintain themselves.

Commencement of the Undertaking.

Dr. Carey and his Brethren, trusting in God that they should not be disappointed in their desires for completing the design into which they have been gradually led, in 1818 purchased the ground for the erection of the requisite buildings; after the Plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, Governor General; his Excellency Jacob Krefing, Governor of Serampore; and other public persons.

Before Mr. Ward left Serampore, he had begun to give practical effect to this Plan, by superintending the instruction of a number of Youth, who might be considered as the first Pupils of this Seminary. In February 1819, the number of Youth in the College was thirty-one, of whom twenty-three were Christians. In March, two Native Professors had been appointed; the one for Astronomy, and the other for the Hindoo Law. The Scholars had then been removed into the house already purchased; but rooms for their proper accommodation had not been erected, for want of funds. By the latest accounts, they had increased to 37, who were in actual and daily attendance.

First Examination of the Students.

On the 2d of August, the Students, to the number of 17, who have commenced the study of Sanscrit, were examined respecting the progress which they had made in the Grammar, by Dr. Carey, who is President of the College, in presence of a number of Pundits resident at Serampore.

Only one failed in repeating his Exercises readily from memory; and he had been previously absent above six weeks, chiefly on account of sickness. Of those thus examined, two were Brahmin Youths, two of the Writer Caste, one a Sikh, two

Khasse Youths, and two of Burman extraction, one of them a Christian; the other eight were Christian Youths.

The view of these Young Men from various parts, thus laying a solid foundation for that expansion of mind which may enable them hereafter to become the means of diffusing light within their respective circles, with that of NINE Christian Youths making so happy a beginning, the very first year of the College, in a language which forms the key to all the science and literature of India, filled the minds of the Committee with sensations of pleasure and hope which they cannot easily describe.

On this Examination Mr. Ward remarks—

Thirty learned Hindoos, mostly Brahmins, from all parts of India, speaking different languages, stood round Dr. Carey, as spectators.—What an interesting spectacle at the very first Examination of an Institution, so fitted for diffusing light and happiness throughout the Continent of India!

Appeal in Behalf of the College.

If India needs enlightening beyond almost any other blessing, as is universally acknowledged, this, if it be ever effected, must be attempted by suitable means; and to be done efficiently, it should be attempted through the NATIVES THEMSELVES, as Europeans are too far removed from them, and too little adapted to the climate, to become the immediate agents to any extent in this important work. But if it must be done by Native Agents, what method more likely to effect it, than that of collecting Youths from every tribe and every part of India; and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and investigation—lay open to them, by means of an ample Library and able Teachers, the various stores of learning and science furnished by the Western as well as the Eastern World—and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, not corrupted by unreasonable expectations, but fraught with knowledge, to become a blessing, in their own sphere, to the end of life! To accomplish this, however, some spot is necessary, secluded from those allurements to vice which abound in

Eastern Capitals, together with a Library and Apparatus, the collection of which, with suitable Buildings, and the support of able Professors, involves too great an expense to be provided in many different places at the same time. Of the suitability of Serampore for this purpose—sufficiently near the Capital of India, and yet perfectly retired—and the fitness to accomplish this object, of the Plan now so fully explained, the Committee leave the public to judge. They merely add, that these ideas are the result of many years devoted to the consideration of the state of India, and the most effectual means of promoting its best interests. Every benefaction to the Institution, whether intended as a Donation for its general purposes, or for the support of particular Native Students, or whether it be in the form of Annual Contributions for a few years, will be received with the warmest gratitude, and applied with the utmost consideration and faithfulness.

To the education of Natives in particular, as already explained, Mr. Ward is most anxious to direct the attention of the benevolent. The entire expense of boarding and educating a Native at this College will not exceed Ten Pounds or Ten Guineas annually. To what nobler object could a person appropriate such a sum, and receive from its application so high a gratification? Nor is there any occasion thus to confine this gratification; as a few individuals, say ten, subscribing annually only One Guinea, may share in it. In short, Donations and Subscriptions to any amount will be gratefully accepted, and immediately applied, as the Subscribers direct, either to the Education of Natives, the purchase of Books, or expense of the Buildings. Presents of Books, in any department of Literature or Science, will be most acceptable and useful.

The sum wanted to bring the Plan into full execution is 6500*l*. The Serampore Missionaries have devoted to this undertaking, out of the proceeds of their own labour, 20,000 Rupees, or 2500*l*.; and Mr. Ward hopes that, in taking leave, the second time, of his country, on his return to his Colleagues at Serampore, he shall be enabled to carry with him the means of rearing this House to the Glory of God in India.

Miscellanies.

HINDOO MYTHOLOGY.

THE FOUR YUGS AND TEN AVATARS OF THE HINDOOS.

(With an Engraving of the Ten Avatárs.)

IN our last Volume, pp. 91—98, we extracted from Sir Wm. Jones's Essay, "On the Gods of Greece, Italy, and India," some account of the Chief Sources of Idolatry, and his general view of the similarity of the Gods of India to those of the ancient Heathens of Europe; with the principal Fables, reported by Sir William and other authors, respecting the Hindoo Deity "Ganesa"—the "Janus" of the Greeks and Romans.

In the present Paper, we shall proceed with our digest of Sir William's luminous Essay. His remarks on the Four Yugs and Ten Avatárs of the Hindoos will serve as a clue to the Missionary, to guide him through the intricacies of Eastern Chronology and Fables.

THE FOUR HINDOO YUGS, OR AGES.

The Greeks and Romans divide the History of Man into Four Ages, which they denominate, from their supposed gradual degeneracy, the Golden, Silver, Copper, and Iron Ages. The Hindoos also have their Four Yugs, or Calpas, or divisions of time; which they distinguish, with a similar reference to progressive declension, as the SATYA, the TRETÀ, the DWAPAR, and the CALI.

On this subject, Sir William Jones says—

These Four Yugs have so apparent an affinity with the Grecian and Roman Ages, that one origin may be naturally assigned to both systems. The first, in both, is distinguished as abounding in Gold; though SATYA means Truth and Probity; which were found, if ever, in the times immediately following so tremendous an exertion of the Divine Power, as the destruction of mankind by a General Deluge. The next is characterized by Silver; and the third, by Copper; though their usual names (TRETÀ and DWAPAR) allude to proportions imagined in each between vice and virtue. The present, or Earthen Age, seems more properly discriminated than by Iron, as in ancient Europe; since that metal is not baser or less useful, though more common in our times, and consequently less precious, than Copper; while mere Earth conveys an idea of the lowest degradation.

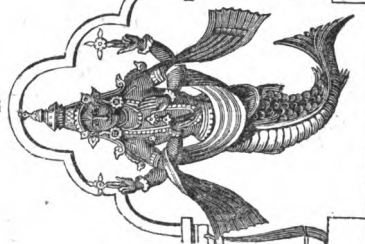
The progressive deterioration intimated by the names of the Yugs may be thus explained:—while SATYA denotes the Purity and

Truth of the First Age; TRETÀ, or Three, intimates that one-third of mankind became reprobate in that Age; and DWAPAR, or Half, that wickedness extended over half the human race; while the word CALI marks its total depravation.

Not only is it supposed that the Purity of these Four Ages has regularly diminished, but the Hindoos imagine that there has been a systematic shortening of the length of the Ages themselves, as well as of the duration of human life and of the stature of man. The SATYA YUG is said to have continued 3,200,000 years; the duration of man's life, in that age, being 100,000 years, and his height 21 cubits. The TRETÀ YUG occupied 2,400,000 years; and the life of man was diminished therein to 10,000 years. In the DWAPAR YUG, which continued 1,600,000 years, the human race was restricted to a life of 1000 years. The CALI YUG, destined to continue 400,000 years, of which, as yet, 5000 only are expired, finds the duration of human life diminished to 100 years! And "the Brahmins affirm," says Mr. Maurice (Ancient History of Hindoostan, Vol. I. p. 88), "that, in this FALLEN AGE, every species of wickedness shall more and more abound; and, owing to that wickedness, before the expiration of it,

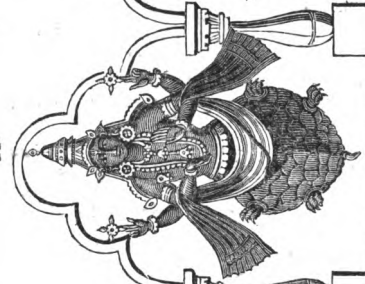
**THE TEN HINDOO AVATARS,
BEING DESCENTS, OR INCARNATIONS, OF THE GOD VISHNOO, IN VARIOUS FORMS.**

I.



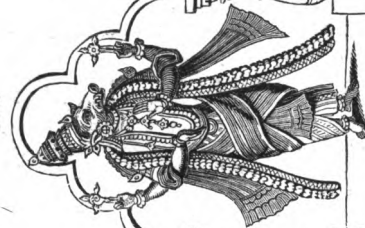
Matsya, or Fish.

II.



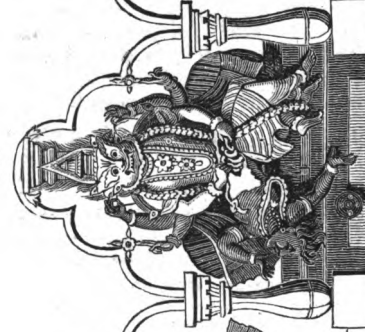
Kurma, or Tortoise.

III.



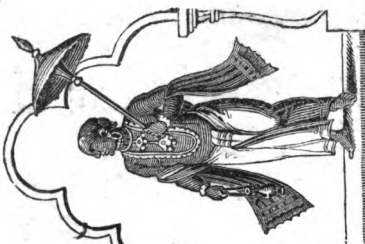
Vara, or Boar.

IV.



Naras-ing, or Man-Lion.

V.



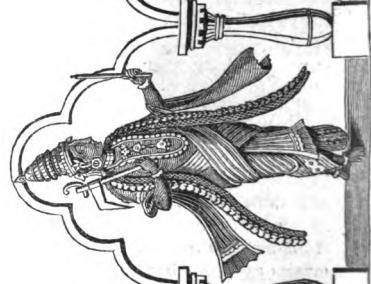
Raman, or Dwarf.

VI.



Vasudeva, or Vishnu.

VII.



Balarama, or Bharata.

VIII.



Krishna.

IX.



Rama, or Rama.

X.



Kalki, or Horse.

(let posterity tremble!) the stature of man shall be so reduced, that he will not be able to pluck a 'Be-réngelah,' (that is, the Egg-Plant,) without the assistance of a hooked stick! To these puerilities Sir William Jones alludes, in the following passage; wherein, as will be seen, he reduces the supposed duration of the Yugs much below the preceding computation.

We may here observe, that the true History of the World seems obviously divisible into FOUR Ages or Periods: which may be called—First, the DILUVIAN, or purest age; namely, the times preceding the Deluge, and those succeeding it till the mad introduction of idolatry at Babel—Next, the PATRIARCHAL, or pure age; in which, indeed, there were mighty hunters of beasts and of men, from the rise of patriarchs in the family of Shem, to the simultaneous establishment of great Empires by the descendants of his brother Ham—Thirdly, the MOSAIC, or less pure age; from the legation of Moses, and during the time when his ordinances were comparatively well observed and uncorrupted—Lastly, the PROPHETICAL, or impure age; beginning, with the vehement warnings given by the Prophets to apostate Kings and degenerate nations, but still subsisting and to subsist, until all genuine prophecies shall be fully accomplished.

The duration of the Historical Ages must needs be very unequal and disproportionate; while that of the Indian Yugs is disposed so regularly and artificially, that it cannot be admitted as natural or probable. Men do not become reprobate

in a geometrical progression, or at the termination of regular periods; yet so well proportioned are the Yugs, that even the length of human life is diminished, as they advance, from a hundred thousand years, in a subdecuple ratio: and, as the number of principal Avatára in each decreases arithmetically from four, so the number of years in each decreases geometrically; and, all together, constitute the extravagant sum of four million three hundred and twenty thousand years; which aggregate, multiplied by seventy-one, is the period, in which every Menú is believed to preside over the world!

On this extravagant system of Chronology, Sir William justly remarks—

Such a period, one might conceive, would have satisfied Archytas, the "measurer of sea and earth; and the number of their sands;" or Archimedes, who invented a notation that was capable of expressing the number of them: but the comprehensive mind of an Indian Chronologist has no limits; and the reigns of fourteen Menús are only a single day of Brahma—fifty of which days have elapsed, according to the Hindoos, from the time of the Creation!

That all this puerility, as it seems at first view, may be only an Astronomical Riddle, and allude to the apparent revolution of the fixed stars, of which the Brahmíns make a mystery, I readily admit, and even am inclined to believe; but so technical an arrangement excludes all idea of serious History.

I am sensible, how much these remarks will offend the warm advocates for Indian Antiquity; but we must not sacrifice truth to a base fear of giving offence.

THE TEN AVATÁRS, OR INCARNATIONS, OF VISHNOO.

IN these Four Yugs, the Hindoos represent the Deity as incarnate on ~~ten~~ different occasions. These Incarnations are called Avatárs, which properly signify Descents, of the Deity. They are all considered as Incarnations of Vishnoo, or the Preserving Power—Brahma, Vishnoo, and Siva presiding, respectively, according to the Hindoo Mythology, over the work of Creation, of Preservation, and of Destruction.

These Avatárs are denominated—1. Matsya, or Fish. 2. Kourma,

or Tortoise. 3. Vara, or Boar. 4. Nara-sing, or Man-lion. 5. Bamaun, or Dwarf. 6. Parasu-Rama. 7. Rama-Chandra. 8. Krishna. 9. Budha. 10. Kalki, or Horse.

Of these Avatárs, the first four are placed in the Satya Yug—the fifth, sixth, and seventh, in the Treta—the eighth, in the Dwapar—and the ninth and tenth, in the Cali. In the accompanying Engravings, the Figures of these ten Avatárs are copied from Sonnerat. They are found with considerable variety in the Hindoo Paintings and

Casts. Copies of casts now in the Museum at the India House, are given by Mr. Moor, in the "Hindoo Pantheon," of most of these Avatárs, which vary from these of Sonnerat. In Maurice's Ancient History of Hindoostan, which is chiefly founded on the reduction of these Fables to Historical Truth, a large Plate of each Avatár is given from Hindoo Paintings, in which the Incarnation is exhibited, with its attendant circumstances, after the Hindoo manner; that is, with a total neglect of perspective.

Of the Figures of the Avatárs, Sir William Jones says—

All the Avatárs are painted with gemmed Ethiopian or Parthian Coronets, with rays enriching their heads; jewels in their ears; two necklaces, one straight and one pendent on their bosoms, with dropping gems; garlands of well-disposed, many-coloured flowers, or collars of pearls, hanging down below their waists; loose mantles of golden tissue or dyed silk, embroidered on their hems with flowers, elegantly thrown over one shoulder, and folded like ribbands across the breast; with bracelets too on one arm and on each wrist. They are naked to the waists, and uniformly with DARK ASHUR flesh; in allusion, probably, to the tint of that primordial fluid on which Narayan moved in the beginning of time: but their skirts are bright yellow, the colour of the curious pericarpium in the centre of the water-lily, where "Nature," as Dr. Murray observes, "in some degree discloses her secrets;" each seed containing, before it germinates, a few perfect leaves. They are sometimes drawn with that flower in one hand, a radiated elliptical ring, used as a missile weapon, in a second; the sacred shell or left-handed buccinum, in a third; and a mace, or battle-axe, in a fourth.

On the general import of the Avatárs, Sir William says—

That the *Satya*, or (if we may venture so to call it) the Saturnian Age, was in truth the age of the General Flood, will appear from a close examination of the Ten Avatárs, or Descents, of the Deity, in his capacity of Preserver—since, of the four, which are declared to have happened in the SATYA YUG, the first Three apparently relate to some stupendous convulsion of our globe from the fountains

of the deep; and the Fourth exhibits the miraculous punishment of pride and impiety.

First, as we have shewn, there was, in the opinion of the Hindoos, an interposition of Providence to preserve a devout person and his family (for all the Pundits agree, that his wife, though not named, must be understood to have been saved with him) from an inundation, by which all the wicked were destroyed. Next, the power of the Deity descends in the form of a Boar, the symbol of strength, to draw up and support on his tusks the whole earth, which had been sunk beneath the ocean. Thirdly, the same power is represented as a Tortoise, sustaining the globe, which had been convulsed by the violent assaults of Demons; while the Gods churned the sea with the mountain Mandar, and forced it to disgorge the sacred things and animals, together with the water of life, which it had swallowed.

These three stories relate, I think, to the same event, shadowed by a moral, a metaphysical, and an astronomical allegory; and all three seem connected with the hieroglyphical sculptures of the old Egyptians.

The Fourth Avatár was a Lion, issuing from a bursting column of marble, to devour a blaspheming monarch, who would otherwise have slain his religious son.

Of the remaining Six, not one has the least relation to a Deluge.

The Three, which are ascribed to the TRETÁ YUG, when tyranny and irreligion are said to have been introduced, were ordained for the overthrow of Tyrants, or, their natural types, Giants with a thousand arms, formed for the most extensive oppression.

In the DWAPÁR YUG, the incarnation of Krishna was partly for a similar purpose, and partly with a view to thin the world of unjust and impious men, who had multiplied in that age, and began to swarm on the approach of the CALI YUG, or the age of contention and baseness.

As to Budha, he seems to have been a reformer of the doctrines contained in the Vedas; and though his good nature led him to censure those ancient books, because they enjoined sacrifices of cattle, yet he is admitted as the Ninth Avatár even by the Brahmins of Cási; and his praises are sung by the Poet Jayadeva: his character is, in many respects, very extraordinary; but, as an account of it belongs rather to History than to Mythology, it is reserved for another dissertation.

The Tenth Avatár, we are told, is yet

to come, and is expected to appear mounted (like the crowned Conqueror in the Apocalypse) on a White Horse, with a

cimeter, blazing like a comet, to mow down all incorrigible and impenitent offenders, who shall then be on earth.

For further information respecting the Hindoo Yugs and Avatars, the Reader may refer to Maurice's Ancient History of Hindoostan, *passim*—Ward on the Hindoos; vol. I. pp. 2—9. 8vo.—Faber's Origin of Idolatry; Book 3. ch. 4. sect. 3.—Moor's Hindoo Pantheon; pp. 180—189.—and Sonnerat; Voyage aux Indes Orient. tom. I. pp. 158—172.

PRAYER FOR THE CONVERSION OF THE WORLD.

ALMIGHTY and most merciful Father, we give thee humble thanks for the light of Thy Gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind.

Look with pity on every Christian Land. Take away all darkness, and superstition, and worldliness of spirit from the Christian Churches, that they may arise and shine, and shew that their Light is come, and the glory of the Lord risen upon them.

O Lord, bless Thy Servants who are labouring among the Heathen! The harvest truly is great, but the Labourers are few.—O Thou Lord of the Harvest, send forth Labourers into Thy harvest! Raise up, we beseech Thee, in greater numbers, humble, self-denying, and holy men. Fill their hearts with love to Thee, and to the souls of the Heathen. Let them have this grace given unto them, that they may preach among the Gentiles the unsearchable riches of Christ! Make them diligent and skilful in learning the languages of the Heathen. Let them be active, devout, and dead to the world. Guard them from sickness and pain. Keep them from the snares of the world, the flesh, and the Devil. Deliver them from all evil. Comfort their hearts, strengthen their hands, and make them wise to win souls; and give unto all around them, ears to hear and hearts to understand!

Take away blindness from the Jews. Let them receive Thee, O Jesus, as their Messiah, and proclaim Thy Saving Name among the Gentiles!

Deliver all Mahomedans from

the delusions of the False Prophet: O Thou True Prophet of Thy Church, enlighten them by Thy Holy Spirit, and bow them down at the foot of Thy Cross!

Pity blind Idolaters, who are kept in cruel bondage by the God of this World. Turn them from idols, that they may serve the living and true God! Have mercy, in an especial manner, on those many millions of them in the East, who are our own fellow-subjects, and live under our laws. Bring them all, and all the Heathen throughout the world, from darkness to light, and from the power of Satan unto God! Oh let the kingdoms of this world become the kingdom of our Lord and of his Christ!

Bless all the Children in the Schools among the Heathen; and make many of them, when they grow up, to become wise and faithful Preachers of the Gospel to their own countrymen!

Bless all who labour in every nation to make known Thy Holy Word in the languages of the people: yea, so bless them, that every man may soon read, in his own tongue wherein he was born, the wonderful works of God!

Unite, as one man, all who are truly labouring for Thee. Let all Christian Societies live in harmony and love. Give them wisdom in all their plans, and grace to choose fit persons to serve Thee among the Heathen: and cause all Missionaries to keep the unity of the Spirit in the bond of peace!

Disappoint the designs of Satan. Make perfect Thy strength, Almighty Saviour, in the weakness of Thy Servants!

O Thou, who, by the right-hand of God, art exalted, and hast received of the Father the promise of the Holy Ghost, shed forth His light and grace on this dark world! Thou hast ascended on high—Thou hast led captivity captive—Thou hast received gifts for men—yea, even for the rebellious—Oh pour down those gifts on all Thy Servants, that the Lord God may dwell among them!

Cause all Christians, we beseech Thee, to sow bountifully, that they may reap also bountifully. O Thou, that lovest a cheerful giver, let all grace abound toward them, that they may minister liberally of their substance to the making known of Thy Name!

Pour out on all Christian Ministers and People a spirit of grace and supplication; and enable them to plead in faith the glorious promises of Thy Holy Word!

With these our humble prayers, we join our praises and thanksgivings for what Thou hast done, in making Thy saving health known to the perishing Heathen. Per-

fect Thy work, O Lord, concerning them. Thou hast said, that, from the rising to the setting of the sun, Thy Name shall be great among the Gentiles; and that in every place incense shall be offered to Thy Name, and a pure offering. Thou hast said, that all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee. And Thou hast commanded us to give Thee no rest, till Thou establish, and till Thou make, Thy Jerusalem a praise in the earth. Hear us, then, O God of our Salvation! and let us meet in Heaven with multitudes from the East and West, and North and South, who shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of our Father!

We ask these mercies for the glory of Thy Name, through the merits and mediation of Our Lord and Saviour Jesus Christ: and would ascribe to Father, Son, and Holy Ghost, Three Persons and One God, everlasting praise. Amen.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From May 22, to June 20, 1820.

	Present.	Total.
ASSOCIATIONS.		
Aldwinkle	10 0 0	121 1 2
Bath (School Fund)	5 0 0	1382 17 10
Bentnick Chapel	29 5 6	3748 4 6
Bishop Sutton & Ropley (Hants)	10 0 0	19 14 1
Brixton (Surrey)	6 11 0	44 16 0
Carlisle (including a Legacy of £1. from the late Mrs. Briscoe)	38 3 0	1327 1 1
Chester & Cheshire (including £31. from Latchford Branch)	83 0 0	828 12 7
East Moen (Hants)	5 9 1	13 14 7
Elvetham (Herts)	20 0 0	30 0 0
Glasbury (Bacon)	60 0 0	694 4 4
Guildford	10 0 0	237 11 0
Hibernian Auxiliary	200 0 0	6305 18 5
Hull, Beverley, & East Riding (including 10l. School Fund)	201 10 2	4229 14 9
Leicestershire	100 0 0	3874 17 10
Lincoln	43 0 0	288 7 6
Liverpool & West Lancashire	180 0 0	3070 8 4
Loudwater (Bucks)	20 3 9	395 2 0
Nusbaum & Baldon (Oxfordshire)	1 1 0	45 8 7
North Wales Auxiliary	11 8 0	273 18 7
Percy Chapel	78 4 1	1940 2 11
Rotberham	44 4 0	430 12 3
Savoy Chapel	7 9 0	17 9 0
Tamworth	9 0 0	1077 2 3
York (including a Donation of 100l. from Miss Franks)	202 6 7	3407 12 2
COLLECTIONS.		
Brounlie, Mrs. Madeira	3 1 2	58 7 2
Chambers, Miss, Hockney	3 16 6	96 1 3

	Present.	Total.
Champion, Mr. Richard, Great Surrey Street	1 2 7	5 0 2
Cunningham, the Misses, Harrow	3 0 0	11 4 0
Hill, Rev. John, Oxford	19 19 6	255 0 0
J. H. H.	4 9 0	36 0 0
Lock, Miss, Oxford	1 4 0	23 14 3
Olerenshaw, Miss, Mellor	3 0 0	3 0 0
Parker, Mrs. Gibraltar	2 0 0	9 7 6
Pollack, Mr. Isaac, Stamford	1 11 6	4 3 6
Smith, Mr. Isaac, jun. Margaret St.	2 0 0	14 7 8
Tebbs, Mr. H.V., Great Knight Rider Street	5 0 0	11 0 0
Williams, Mrs. Belmont House, Lambeth	3 12 0	8 1 6

CONGREGATIONAL COLLECTION.

Hickling, Norfolk, by the Rev. Wm. Robbins, 2 7 6

BENEFACTIONS.

Wm. Alers Hankey, Esq. Fenchurch Street, M. N.	10 10 0
Skinner Turner, Esq. Fleet Street	10 10 0
X.Y. (Second Benefaction, through Joseph Butterworth, Esq. M.P.)	125 0 0

SCHOOL FUND.

By Bath Association, For <i>John Richards</i>	Second Year, 5 0 0
By Rev. Charles Day, For <i>Charles Day</i>	Sixth Year, 5 0 0
By Dorcas Society, Newbury, For <i>Dorcas Newbury</i>	Fourth Year, 5 0 0
By Hull, Beverley, & East Riding Association, For <i>Joseph Remond</i>	Fifth & Sixth Years, 10 0 0

The Contributions from Carlisle, for the last year, included a Donation of 31l. 10s. from the Brethren and Sisters of the late Miss Anne Ferguson; and also the following payments on account of the School Fund—for *John Fawcett*: Fifth Year—*Thomas Thomson Fawcett*: Second Year—*Mary Tirzah Storey*: Fifth Year—*Anne Ferguson*: Second Year—*William Richard Giles*: Second Year.

Missionary Register.

JULY, 1820.

Biography.

OBITUARY OF THE REV. EDWARD WARREN,

LATE MISSIONARY IN CEYLON FROM THE AMERICAN BOARD OF MISSIONS, WHO DIED AT THE CAPE OF GOOD HOPE, AUG. 11, 1818, AGED 32 YEARS.

THE death of this exemplary Missionary was mentioned at p. 303 of our last Volume. From some account given of him in the publications of the Society with which he was connected, we extract the following particulars.

Mr. Warren was ordained on the 21st of June, 1815; together with Messrs. Richards and Poor, destined for Ceylon, Mr. Bardwell, for Bora-bay, and Mr. Meigs, for the Western Indians. It was intended that Mr. Warren should accompany Mr. Meigs; but, an affection of the lungs discovering itself a few days after his Ordination, it was determined, in the hope of re-establishing his health, that he should accompany his Brethren to the warmer climate of Ceylon. These Missionaries were all married, except Mr. Warren. The destination of Mr. Meigs being changed in consequence of the inability of Mr. Warren to accompany him in labouring among the Indian Tribes of their own country, the whole party embarked for the East on the 23d of October, 1815; and reached Ceylon in safety, on the 22d of March following.

After passing some months at Colombo in preparation for their labours, it was determined that Mr. Bardwell should proceed to Bombay, and his four Brethren to Jaffna in the northern part of Ceylon. Mr. Warren reached Jaffna, by land, on the 11th of July, 1816; and was joined by his friends, who proceeded thither by sea, some time after. The settlement and proceedings of Messrs. Warren and Poor at Tillipally, and of Messrs. Meigs and Richards at Batticotta, with the subsequent illness of Messrs. Warren and Richards, and

July, 1820.

the death of Mr. Warren, have been already reported by us: see the Vol. for 1818, pp. 85—88; and that for 1819, pp. 299—304.

A cooler climate than that of Ceylon being deemed requisite to the recovery of these afflicted Missionaries, they left Colombo on the 26th of April, 1818; and reached the Cape of Good Hope, after a passage of sixty-eight days. They had exercised, with much advantage to the Natives at their respective Stations, the medical skill which in a very competent degree they had previously acquired; but were now themselves, after a short season of labour, seeking that health and vigour which they had been the means of restoring to others. Both of them gained strength in the early part of the voyage; but the close of it proving boisterous, they caught severe colds.

The Rev. George Thom wrote from the Cape concerning them, under date of July 18, 1818—

“Though worn by disease, particularly Mr. Warren, yet the heart is on the right object. ‘If I am so ill, that it would be a great risk to take another voyage, then let me die in the blessed work!’ Mr. Richards seems to afford some hope of recovery; but three Medical Men, who have met to consider their case, say that they can hold out but little hope of the recovery of Mr. Warren.”

This apprehension was but too well

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founded; and, after lingering about a month, he departed in peace on the 11th of August, aged 32 years.

Mr. Richards wrote to Mr. Warren's Father, from the Cape, under date of Oct. 1, 1818—

"There was no striking alteration in his disease, till about the 1st of August; though, before this time, it was evident that the medicines which he took did not produce their usual effect, and that his breathing had become more difficult. His respiration was never entirely free, after his last attack of bleeding at Colombo; and he could not sleep in any other position than on his right side. About this time it was observed that his feet began to swell; and I believe he never expressed any hope of recovery afterwards."

To the state of his friend's mind, Mr. Richards, in the same Letter, bears a most satisfactory testimony:—

"He was not able, for a number of weeks, to confine his mind long at once, to reading, contemplation, or prayer: if he attempted to do so, it immediately aggravated the symptoms of his disease. This he often spoke of as a great trial. But after some weeks, he was able to read a considerable part of the day, though he could not read himself. I was of little service to him in that respect, on account of the weakness of my eyes; he therefore embraced every opportunity of having others read to him. The Bible was his principal book.

"Soon after we left Ceylon, he gained so much strength as to be able to read a little, as well as to hear reading almost all the day; and some of our fellow-passengers were so kind as to read to us, especially on the Sabbath: but it was a peculiar grief to him, that we had no opportunity of praying together during the whole voyage.

"His disease did not abate his zeal for the glory of God, or for the salvation of men. He often exceeded his strength, in conversing with the passengers on religious subjects, exhorting them to make sure of the one thing needful; and he was very desirous to have more strength, that he might do more for God. Notwithstanding his great weakness, I enjoyed much of his company: for he was al-

ways cheerful; and always ready, when able, to converse on heavenly things.

"I might here bear decided testimony to his patience and submission; for I cannot recollect that he ever expressed the least dissatisfaction with the dealings of Divine Providence, either by words or actions: on the contrary, he spoke more of the sufferings of others than of himself; and it appeared to be his ardent desire, that the will of the Lord might be done. Some were astonished to see him so calm and so cheerful; but it was evident to his more intimate friends, that, while his body was afflicted, his soul was rejoicing in the light of God's countenance.

"After we landed at Simon's Town, his Christian Privileges were increased. As we had a room to ourselves, we could unite together in prayer; as well as in reading the Scriptures, and in religious conversation: and, after we came to this place, a number of Christian Friends were in the habit of calling to see him, with whom he joined in prayer as often as circumstances would allow. Indeed it was abundantly evident, that prayer, the reading of the Word of God, religious conversation, and communion with God, were his meat and drink; and that he was ripening fast for the kingdom of glory.

"He sometimes expressed a desire to have clearer views of divine things, and a stronger evidence of his union to Christ: but his consolations always appeared to be greater than his fears; and his seasons of spiritual darkness were short and few. As his end drew near, his views became brighter, and his hope in Christ stronger; till every doubt and every fear, respecting his good estate, were entirely banished. He conversed on the circumstances of his own death, with as much cheerfulness as any other subject: and I consider it a peculiar blessing, that I was allowed to be with him in his last moments.

"Soon after the time when he began to fail rapidly, I spoke to him respecting the near approach of death, when he replied, 'No matter how soon! no matter how soon! No ecstasies—a calm, humble dependance!—it is all I want.'

"At this time, in consequence of the difficulty of his breathing, it was

almost impossible for him to speak, except in broken sentences. Two days after, he expressed the state of his mind in the following terms: 'I do feel a calmness in calling on my Saviour! No ecstasy—but I feel that I have committed myself into His hands.'

"Three days before his death, when I asked him if he was ready to have his earthly tabernacle dissolved, he said, 'Yes—I think I am. Yes, I sometimes long to depart.'

"The next day, which was the day but one before he died, he said to me, 'When I can contemplate, it is very pleasing.' 'What do you contemplate?' I asked: 'It is on Jesus,' said he, 'and the way of salvation. I have a remarkable calmness. I feel that Jesus will not leave me. I cannot doubt.'

"About an hour before his soul took its flight, he spoke in the following manner, repeating the words many times, and making long pauses—'Is this Death?—Yes! this is Death! *Come, Lord Jesus, come quickly.*' He then spoke to me, and called me by name; but when I asked him what he wanted, he only said, 'Death!'

And when he had repeated the former expressions many times, he spoke to me again: I answered as before, and received the same reply. Shortly after he said, 'Give my love to them—tell them to be *faithful unto death! Farewell—Farewell—Come, Lord Jesus! O thou Kind Angel, conduct me—Come, Lord Jesus, come quickly!*' In about five minutes he ceased to breathe: and who can doubt that the 'Kind Angel' conducted his departing spirit to the Paradise above!

Our Readers have been already informed (see p. 58 of the last "Survey") that Mr. Richards has returned, with no very material improvement in his health, to his Family and Friends at Batticotta. That he has returned in the Christian Spirit in which his friend departed, will appear from his own words:—

"The time and circumstances of my death will be ordered by Infinite Wisdom; and in this consideration I rejoice. I desire to recover, that I may do something for the Heathen, and take care of my family: yet I would rather *depart, and be with Christ!*"

OBITUARY

OF AN AGED NEGRO SLAVE, WHO DIED AT JAMAICA, JULY 23, 1818.

This encouraging Narrative is abstracted from the Communications of the Wesleyan Missionaries in Jamaica.

John Scott, a Negro Slave, lived about eighty years, ignorant and wicked beyond all human hope of recovery; but it pleased God to convince him that he was a fallen and miserable sinner, by means of a female among his fellow-slaves. This woman, like John, had grown old in sin; but having been brought to hear the Word of God, she felt the sentence of condemnation in her heart, and had been mercifully enabled to fly by faith for refuge to the hope set before her in the Gospel.

This aged penitent now began to feel concern for those of her companions who were still enslaved by sin; and more particularly for John, as she had formerly lived with him as his wife: and although she knew him, to use her own language, "to be too much old and too bad wicked, me would do any thing for Great

Massa, who make peace and love to my soul!"

With these views and feelings she began to pray for him, and to talk to him; for which labour of love she received nothing but curses and abuse for a considerable time: yet still, seeing him on the brink of ruin, she could not give him up; but, the more wickedly he opposed the counsel of God against himself, the more earnestly did she intercede with God for him; until, at length, in answer to her importunate prayers, He mercifully

"Spoke with that voice which wakes the dead,
And bade the sleeper rise."

With a joyful heart she now brought him to the House of God. Under the ministration of the Word, his convictions of his guilty and ruined state were increased, so that his only

cry was that of the Jailer, *What must I do to be saved?*

Much hesitation being naturally felt respecting him, on account of his previous character, the old man fell on his knees, and entreated, with tears, that he might not be sent away without instruction. On being asked why he wished to attend, when, but a few weeks before, he was doing all in his power to injure those who did, he said—"Why me be a great drunkert—great teef—great sinner: me see some bad as me come, been saved; me want be saved."

Being soon after confined to his house, he was visited by some pious Slaves, who prayed with him, and exhorted him to look to God, for Christ's sake, to pardon his sins. But, guilty and heavy laden, he was afraid to lift his eyes to heaven, until the Lord in

mercy shed a ray of Divine Hope into his drooping soul. He could now say, *O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.*

John now began to exhort all his old companions who came to see him, to break off their sins by repentance, before it was too late. He was particularly earnest with his children: for them he expressed great concern; and affectionately exhorted them not to cry and grieve for him, but to cry and grieve for their sins, and God would have mercy on them, as He had had mercy on him.

In this happy state of mind he continued praising God, and preaching to all around him; until July 23d, 1818, when he slept, to wake no more until the morning of the Resurrection.

Proceedings and Intelligence.

UNITED KINGDOM.

BRITISH & FOREIGN BIBLE SOCIETY.

DOMESTIC BENEFITS OF THE SOCIETY.

Reformation of an Infidel.

THE influence of the Bath Auxiliary Bible Society has been recently much increased, by an Association, which attends more particularly to the wants of the inhabitants. The City has been divided, for this purpose, into sixteen districts, and placed under the care of Fifty Ladies. Their success has been most encouraging. One instance deserves to be put on record:—

A person, called on to subscribe for a Bible, when first asked, told the Lady that he did not want a Bible or wish for one; for, if he had one, he should never read it. On being asked, what Place of Worship he attended, he replied, he never went to any—that it was TEN years since he had been in a Church! He confessed that he spent the greater part of the Sunday in bed, or in a public house. Before the Lady left him, she got him to say that she might call again if she would; but he felt no wish or care for subscribing for a Bible. The next week, however, when the Lady

called, he had sixpence ready for her, which, he said, having thought more of the subject, he had saved from BEER. He continued regularly to pay sixpence per week; and, very soon, appeared anxious to have his Bible: but said he would not go to Church, till he found his mind that way inclined; for he should be a hypocrite if he did. Soon after he got his Bible he went to Church, and was much delighted with the Service. He now goes regularly to Church, never enters a public house, and pays a free subscription. He is very attentive to the Sermon, and gives a very clear account of it; and, on his return home, always finds out, in his Bible, the quotations which he has heard from Scripture. He never passes a day without reading in his Bible; feels the greatest thankfulness to the Association for it; and, there is every reason to think, is become, under the Divine Blessing, a really changed and reformed character.

High Estimation of the Bible by the Poor.

One of the Collectors in the Bath Association, after stating that the far greater part of the persons to whom she applied in her District seized with avidity the opportunity afforded them of procuring the

Scriptures, though many were insensible to their highest interests, adds—

An Old Woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe; stating that her Father, above ninety years of age, was at the point of death, and she had no Bible to read to him. On visiting them, the Collector says, "I found that he could not survive long; and, considering that no time was to be lost, I told her I would give her a Bible: on which, bursting into tears, she said, 'Then let me give a penny for some other poor person. I'll try to save it every week!' Since that time, this poor Woman has regularly paid a penny every week!"

One poor Man expressed his wish to subscribe, individually, for his three children, as well as himself; remarking, that he would rather leave them the Blessed Gospel for a legacy, than any worldly goods.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Appointments to the Calcutta Mission College.

At a Special Meeting of the Society, held on Friday, June 23d, the Rev. William Hodge Mill, M.A. Fellow of Trinity College, Cambridge, was appointed Principal of the Mission College at Calcutta; and the Rev. Just Henry Alt, B.A. of Pembroke College, in the same University, was appointed a Professor in the Mission College. These Gentlemen will soon proceed to their destination.

The Supreme Government has made a Grant of Land for the site of the College, about three miles below Calcutta, in a fine situation, on the opposite bank of the Hoogly. The Plans and Estimate for the buildings were in a forward state, and the ground under preparation. The Grants made to the College have enabled the Bishop of Calcutta to pursue such plan as his Lordship judged best adapted to the ultimate object.

CHRISTIAN KNOWLEDGE SOCIETY.

Funds, and Issues of Books, for the last Year.

At the Anniversary, held on the 31st of May, the following statement was presented—

The Receipts of the Year had been 52,684*l.* 7*s.* 7*d.*, and the Expenditure, 52,366*l.* 1*s.* 5*d.*

The following Books, Tracts, and Papers had been issued—

Bibles	32,598
New Testaments and Psalters	55,367
Common Prayers	89,143
Other Bound Books	78,222
Small Tracts and Papers	980,964
Books and Papers issued gratuitously	169,143
Total	1,405,437

Additions to the Supplemental Catalogue.

To the Catalogue of Books which combine amusement with general instruction, given at p. 524 of our last Volume, the Board have added the following, to be furnished to the Members at prime cost:—

Littleton's History of England.
 Goldsmith's History of England, abridged.
 Goldsmith's Natural History, abridged.
 Goldsmith's History of Quadrupeds.
 Goldsmith's History of Insects.
 Goldsmith's History of Singing Birds.
 Huber on Bees, abridged.
 Anson's Voyages, abridged.
 Gay's Fables.
 Robinson Crusoe.
 Curiosities of London and Westminster.
 Esop's Fables.
 Trimmer's Fabulous History.

CHURCH MISSIONARY SOCIETY.

Fifth Anniversary of the Clerkenwell Association.

ON Monday Evening, June the 26th, the Annual Meeting of this Association was held in St. James's Church, Clerkenwell; the Rev. Thomas Sheppard in the Chair.

The Rev. David Ruell, one of the Secretaries, having read the Report, the Secretary and Assistant Secretary of the Parent Society addressed the Meeting; and

were followed by Mr. D. Coates, Mr. Simco, the Rev. Robert Hughes, the Rev. Daniel Wilson, and the Rev. David Ruell.

Mr. Hughes is about to proceed to the Gambia, as Chaplain at St. Mary's, in that River.

Third Anniversary of the Guernsey Association.

The Assistant Secretary, and the Rev. Thomas Cotterill, of Sheffield, left Weymouth, for the Channel Islands, in the Packet, on Thursday, the 6th of July.

On Friday the 7th, they attended the Third Annual Meeting of the Guernsey Association. Major-General Thomas Carey was in the Chair. The Rev. Thomas Brock, the Secretary of the Association, having read the Report, the Meeting was addressed—by the Rev. William Chessmell; and the Assistant Secretary of the Society—by the Rev. C. D. Isdell; and the Rev. Charles Bradley, of High Wycombe—by the Rev. Thomas Brock; and the Rev. P. Bellenger—by the Rev. Richard Potenger; and the Rev. William Guille—by the Rev. Thomas Cotterill; and the Assistant Secretary—by Mr. Peter Grut; and Mr. Anthony Priaux. The Report was in French; and Mr. Bellenger's Address was in that language, which is generally spoken in the Island. Upward of 20*l.* was collected.

On Sunday, July the 9th, the Rev. Thomas Cotterill preached Two Sermons for the Society, at St. James's Church, when the Collections exceeded 60*l.*

Beside these Collections, the Association has raised, in the course of its Third Year, the sum of 303*l.* 9*s.* 1*d.*; being an increase of 121*l.* 4*s.* 7*d.* on the contributions of the preceding year. The Friends of the Association are increasing in all parts of the Island. The Parishes of St. Saviour, the Vale, and St. Sampson, have joined it in the

course of the year. The Representatives of the Parent Society were highly gratified, on witnessing the progress of true religion in the Island, and the zeal with which its inhabitants promote the cause of Missions to the Heathen.

The Contributions of the Year consist of the following sums—

	£.	s.	d.
Parish of St. Peter's Port	143	7	4
Parish of St. Peter-du-Bois	41	2	0
Parish of St. Martin	17	14	9
Parish of St. Saviour	20	9	4
Parish of the Forest	13	0	7
Parish of Torteval	4	12	5
Parishes of the Vale and St. Sampson	32	6	8
Contributions at Monthly Meetings	20	16	0
Profit of "Magasin de l'Eglise Anglicane"	10	0	0
	£.303	9	1

The "Magasin de l'Eglise Anglicane" is a small Quarterly Publication, in French, devoted to the subject of Missions, particularly those of the Society. It is circulated, with great advantage, in the Channel Islands.

Formation of the Jersey Association.

The Assistant Secretary proceeded to Jersey, accompanied by several friends from Guernsey; and preached there, in St. Aubin's Chapel, on Sunday Evening, July the 9th. Mr. Cotterill and Mr. Brock followed them on Monday, and were accompanied by the Rev. Robert Cox, of Bridgnorth. Mr. Cotterill preached at St. Aubin's Chapel, on Monday Evening.

A Meeting was held on Tuesday Morning, July the 11th, in the Large Room, at the Deal's Hotel, for the formation of an Association for the Island of Jersey. The Rev. George Balleine, Rector of St. Peter's, was in the Chair. The Assistant Secretary having entered into the nature and history of the Society, Resolutions for forming the Association were moved by the

Rev. Richard Potenger, the Rev. Thomas Brock, the Rev. William Charles Gallichan, the Rev. Robert Cox, the Rev. Edward Mourant, the Rev. Philip Filleul, and the Rev. Thomas Cotterill.

About 70*l.* had been before raised for the Society, by Mr. Filleul's exertions; and 50*l.* more was contributed on the present occasion.

The Officers already appointed are as follows:—

Vice-Presidents,

Rev. George Balleine, Rector of St. Peter's.

Rev. Philip Filleul, Rector of St. Bre-lade's.

Rev. William Charles Gallichan, Curate of St. Martin's.

Treasurer,

Philip Marrett, Esq.

Secretary,

Rev. Philip Filleul.

Mr. Cotterill has lately preached for the Society at Thetford in Norfolk and Honington in Suffolk; and attended a Meeting of the Paston Association, near Peterborough. He has kindly undertaken to assist Mr. Bickersteth in his present labours. They returned from the Islands to Weymouth; and, after preaching and attending various Meetings in Dorsetshire and at Yeovil, proceeded westward. In our next we shall state the particulars of their journey.

BAPTIST MISSIONARY SOCIETY.

Anniversary.

ON Wednesday Morning, June the 21st, Dr. Ryland preached at Great Queen Street Chapel, from 1 Chron. xxix. 5. *Who then is willing to consecrate his service this day unto the Lord?* and was followed by Dr. Rippon, in an Address to the Congregation.

In the Evening of the same day, the Rev. John Mack, of Clipstone, preached, at Zion Chapel, from Acts xiii. 47. *I have set thee to be a light of the Gentiles, that thou*

shouldst be for salvation unto the ends of the earth. The Rev. John Saffery followed, and urged on the Congregation the claims of the Society.

On Thursday Morning, the Annual Meeting was held in Great Queen Street Chapel; Joseph Gutteridge, Esq. in the Chair. The Rev. John Dyer having read the Report, the Meeting was addressed, in moving and seconding Resolutions—by the Rev. James Hinton, of Oxford; and by Benjamin Shaw, Esq.—by the Rev. George Burder, Secretary of the London Missionary Society; and by Divie Bethune, Esq. of New York—by the Rev. Jabez Bunting, one of the Secretaries of the Wesleyan Missionary Society; and by Henry Weymouth, Esq.—by the Rev. Dr. Steadman, of Bradford; and by the Rev. James Hoby—by the Rev. William Winterbotham, of Horsley; and by the Rev. John Birt, of Manchester—by the Rev. John Saffery, of Salisbury; and by the Rev. James Upton—and by the Rev. Joseph Ivimey.

The Treasurer, William Burls, Esq. stated, that a balance of about 7000*l.* in hand at the last Annual Meeting, had been soon after exhausted by large demands from India; and that Bills had been accepted for more than 3000*l.*; to meet which there was not more than 1135*l.* in hand. He had no doubt, however, but the wants of the Mission would be supplied.

SCOTTISH MISSIONARY SOCIETY.

Anniversary.

ON Tuesday, April the 18th, the Annual Sermon was preached by the Rev. Dr. Dewar, of the Tron Church, Glasgow; from Isaiah lx. 11—16: after which a Collection was made, amounting to 108*l.*

The Annual Meeting took place on Thursday, the 27th of April, in George's Street Rooms; George

Ross, Esq. the President, in the Chair. The Report having been read by the Secretary, the Rev. David Dickson, the Meeting was addressed by the Rev. Dr. Stewart, P. Tennent, Esq. the Rev. Edward Craig, the Rev. William Innes, the Rev. Henry Grey, the Rev. Mr. Baird, and the Rev. Mr. Fraser. A Collection at the close amounted to 73*l*.

West Africa.

LEICESTER MOUNTAIN.

(Sierra Leone.)

Christian Spirit of a Jaloof Man.

MR. WILHELM, as we stated at p. 249 of the last Number, is now placed in charge of Waterloo, one of the new Towns in the Colony of Sierra Leone. Before he left Leicester Mountain, however, he had testimony that his labours had not been in vain.

On the distribution of the greater part of the Children of the Christian Institution among the other Schools of the Colony, Mr. Wilhelm, finding the increased stillness of the house favourable to plans which he could not well put into execution before, appointed Meetings to be held on Saturday and Sunday Evenings, for the instruction and edification of such of the Adults among the inhabitants of Leicester Town and those belonging to the Institution, as might be desirous to prepare for admission into the Church of Christ, and to the Lord's Table. He examined, on these occasions, into the motives of every one present; and, according to the answers which he received to his inquiries, he administered instruction, exhortation, warning, or comfort.

At his first Meeting, only two Jaloof Men followed him into his room, after Evening Worship in the family. Of one of these he gives an account, which will be read with much pleasure:—

One of these men had long ago expressed a wish to be baptized: but seemed always to rely on a fine dream which he had dreamed; and on his own good resolution, no more to live in the same fashion as his country-people—no more to join them in drinking and quarrelling; but to pray to God, and to mind that Book-palaver which he hears of me.

He prayed, on this occasion, in very affecting expressions—imploing the gracious presence of Jesus, the Saviour of our souls—declaring, that he hoped for no help and for no good thing, but what comes from Jesus—earnestly imploing, that he would forgive us our sins, take us for his people, and save our souls, and bless us all—concluding with the Lord's Prayer.

In declaring, afterward, his motives for desiring to be baptized, he said, "Massa, that time when white people bring me in a big vessel to this country, me no sabby what place them carry me—me think me must be slave all time. Well, that time me no sabby nothing—me no hear nothing of God. No more—me see by and bye: me can work for myself—me can sell what grow in me own luggard [field]—me free. Well, all that can't enough. God bring me to this place—me must learn to save me soul. Me hear all this palaver long time. That time, Mr. Butscher live here—Mr. Garnon—this time, you. Me believe what you say true—that Book true. Me come here, me no want money—me no want nothing of this world: that can't help me soul. One time, me tell you me dream—this time, me can't mind dream again. Me poor sinner—me heart bad—no more—me want Jesus. Him can do me heart good. Him can save me soul—that me pray for. Me country people trouble me plenty. Them say, 'What's the matter you can't agree with us no more?' Them curse me for that. That time Christmas Day be, them bring plenty rum: them say, 'What's the matter you can no sit down with us? No more—we make our heart glad: you no can do so.' Me tell 'em, 'That no can make me heart glad. 'Pose [suppose] me drink rum, me heart lose peace—me no can pray: that no good. Me fear God—me want pray this night. Me believe White Man's Book true. Me hear Massa Wilhelm say, 'Christmas Day long time now—Christ, the

Son of God, come in this world for save a sinner.' Well, me sinner. Christ no come for tell me, me must get drunk this night. Him come for save me soul from every bad thing. That make me want pray for this time."

Thus he went on, giving, in half broken sentences, and with the plainest and simplest expressions, the most striking indications of a renewed state of mind.

His poor wife is an opposite character—the most noisy and quarrelsome in the whole town. I had, not long ago, to go down the Mountain in the night, on account of the noise which she made and the crowd of people gathered by her, in quarrelling with her peaceable and patient husband, for bringing her meat from Freetown Market, instead of fish; because the fresh fish were not yet brought on shore. I was, on that occasion, surprised at his coolness of temper, and reasonable way of talking to her. "Sally! 'pose you go market another day—we want little meat—you bring fish—we can eat 'em—we thank God for that—that good. 'Pose me want fish, you bring little meat—all same—we can eat that—we no cau talk for that."

Thus the good man went on, endeavouring to calm the angry temper; but in vain. She cried the louder, in reproaching him for spending the money for what she wanted not. I then reproved her for her loose tongue; and threatened her, that, if she would not let us go to sleep in peace, I must send her to the jail. "Jail! cried she: "pray, Sir, for whom is jail made? Is it not made for people to live in? Me no mind jail!"

The apprehension of punishment, however, at length silenced the woman, and all was soon quiet.

Northern Asia.

SCOTTISH MISSIONARY SOCIETY.

Intended Journeys of Investigation.

SEVERAL Tours of this description were in contemplation by the Missionaries, at the date of the last advices.

From Orenburg it was intended to proceed northward, for the purpose of investigating the state of
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the Kirghisians and other Tartars, and the expediency of establishing a Mission among them. Another party would examine an extensive Steppe, lying west of Orenburg, between Uralsk and Astrachan, the Sultan of which has requested a visit.

From Karass and Astrachan, a Journey was to be undertaken through the towns on the west coast of the Caspian, in order to collect information on the state of the country, on the expediency of establishing Missions, on the situation and tenets of the Jews, and on any other objects which might appear to be important. Copies of the Scriptures and of Tracts, suitable for distribution, were to be taken in considerable numbers.

India beyond the Ganges.

PULO PENANG.

Sermon by the Lord Bishop of Calcutta:
ON Saturday, May 8, 1819, his Lordship held a Confirmation, in St. George's Church, at Pulo Penang, or Prince of Wales Island; and on Sunday, the 16th, addressed to the inhabitants, from the pulpit of the same Church, the most salutary counsel from Phil. i. 27. *Only let your conversation be as becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the Gospel.*

His Lordship applies this passage to the situation of Christians in India:—

Different as are the circumstances of the Christian World in modern times, especially in countries where our Religion is fully established, it is yet difficult for us to read such passages as my text, and many others in the writings of the Apostles, without some application of them to the condition of the Church in India. We are here, for the most part,

view of preventing, if possible, the inhuman deed: We went to the place where the crowd was collected, and where the woman was waiting till the necessary preparations were made for her burning. Some Brahmins, who saw us coming, fearing that they should be interrupted in their sanguinary proceedings, met us, and attempted to dissuade us from going; assigning, as a reason, that all the other women would run away if we went. However, we persevered; and, on our arrival, saw the dead body lying with the feet in the river; and, by the side of it, the wife of the deceased—a woman about twenty-six years of age, and of an interesting appearance. Her body had apparently been rubbed over with clarified butter and saffron: the bottoms of her feet were painted red; and on her head, in the place where females generally divide their hair, there was a stroke made with vermilion, nearly from the crown to the brow. The Officers of Government were about to take down her confession, in which she said she was the wife of the deceased; that she had prepared his food; and that, of her own free will, she desired to be burnt with him. Others also bore testimony to the truth of the statements which she had made; and the Officers, being satisfied, departed.

There was now no time to be lost with the Christian Missionary: accordingly Brother Harle stepped forward, and made an appeal to her judgment and her feelings, on the dreadful act which she was about to perform. Having interrogated her closely on the point of its being ENTIRELY HER OWN WISH, she unhesitatingly replied in the affirmative. He then reasoned with her for some time on the crime of self-murder; in answer to which she said, "Amar bhalo hobe—Amar bhalo hobe:" literally, "My good-will be!—My good-will be!" Being asked if she knew whither she was going, she replied, "To Heaven."

The Missionaries endeavoured to awaken her fear of future punishment; but finding that this had no effect on her, they appealed to her natural affections:—

"Are you willing to leave all the dear friends that are now looking on you? Are you willing to leave all your

neighbours? Have you no regard for your aged mother, who is sitting by you? And have you no love for that dear child, only six years of age, which you are about to leave in the world without any one to provide for it?" In reply, she said, God would give food to her child: she could not attend to the advice given her: and, bowing her head to the ground, she hoped she should receive a blessing. Brother Harle again attempted to speak to her on the impropriety of her conduct; but the poor woman, finding that she was not blessed by him, turned away her head in apparent disgust.

While the Christian Missionaries were thus exerting themselves to rescue this wretched victim, a scandalous scene was exhibited near the spot.

From the woman (Mr. Hampson says) we went to the prepared pile, and found a Brahmin in contest with the friends of the deceased, respecting the sum that he should receive for repeating the prescribed ceremony for a Suttee. Other Brahmins were quarrelling with those who had erected the pile, for not having brought a sufficiency of wood; and telling the terrified undertakers, that they would lose their caste on account of it. At length the officiating Brahmin being agreed with, and all the materials being ready for the burning, the Suttee went through the formula of devotion necessary on this occasion.

This formula was as follows—

She was conducted by two persons into the Ganges, where having dipped three times, she returned to the Brahmin, who stood on the banks of the river, and repeated after him the usual incantations. She was then stripped of her clothes and bracelets, and dressed in a new piece of cloth: after which she made an offering of a plantain and some rice to the goddess. Three new combs were then placed in her hair; and, having bathed her husband twice with the water of the river, she was led to the place of her *fiery trial*.

The closing scene cannot be contemplated without horror:—

Here the crowd, consisting of five hundred persons, set up their hideous death-howl; but with countenances, at the same time, expressive of the most

heart-felt pleasure. Yes, I am persuaded, that the English breast has not a more joyous sensation on seeing the launch of a ship, than these inhuman Beings experienced at the launch of an immortal spirit, loaded with all its aggravated sins, into an awful eternity!

The deluded woman having arrived at the body, bestrewed it with flowers; and, after walking twice round the pile, laid herself upon the wood, and embraced her partner for the last time. The attendants then tied the bodies together with strong bandages of hemp, and soon covered them from the human eye with the wood prepared for the purpose. Two bamboos were next placed over the wood; and, with them, the woman was held down by eight men. The use of the bamboos we endeavoured to prevent; but in vain. The pile was immediately kindled; and two persons, one scattering powdered rosin, and the other throwing oil, to increase the flame, walked round it: and, adding iniquity to iniquity in this deed of cruelty and blood, when the blaze ascended, the murderous crowd rent the air with a shout of joy.

We retired from a scene, so heart-rending to the Christian Philanthropist, so derogatory to our species, and so offensive to God.

CHURCH MISSIONARY SOCIETY.

To the Second Report of the Calcutta Corresponding Committee of the Society, is prefixed a Sermon preached by the Rev. T. T. Thomason, at the Old Church, in Calcutta, on Whit Sunday, of last Year. From this Sermon—which is founded on Zech. iv. 10, *Who hath despised the day of small things?*—we extract the following view of the

State of the Calcutta and North-India Mission.

Whoever considers the nature of Missionary Exertions in this country, must be conscious that they are attended with peculiar difficulties—difficulties in some respects more discouraging, than those which the Missionary has to encounter in countries completely barbarous: so that, for a long course of years, it may be still *the day of small things*.

Such is our actual state. Small and

great, indeed, derive their meaning from comparison. If we reflect on the magnitude of eternal realities, the rescuing of one immortal soul from death to an object worthy of all our sollicitude, which will richly compensate any sacrifice that may be made for its attainment. Every such event is a glorious instance of Divine Grace, and in many such we can rejoice. In the short time that has elapsed since the Society commenced its operations in India, a considerable number from among the Natives have been brought, by its instrumentality, to the knowledge of the Truth: many are, at this day, maintaining an honourable and consistent profession of Christianity: and not a few have died in the faith and hope of the Gospel. Still, when we reflect on the extent of the field of labour—on the vast population of this benighted country—on the force of opinions riveted by ignorance; and of prejudices grown inveterate by time, rendered sacred by education, and backed by the zeal of a wild enthusiasm, as well as the terrors of a gloomy superstition—and when we consider, further, the feebleness and paucity of our Instruments, and compare the little which has been accomplished with what remains unattempted—we feel that it is, in every sense, *the day of small things*. But we call on you not to despise these apparently small things; but, with our heart and mind, to help them forward.

Far be it from us to dwell on the discouragements of the work: we would, on the contrary, shew you what a great and encouraging call we have to increased exertions. The Report about to be published will contain a detailed account of the various undertakings of the Church Missionary Committee, with the progress of the work at the different Stations, to which their attention has been directed; as well as the prospects of useful labour that are opening upon them. It will be sufficient here to state a few particulars.

We have now Establishments, of more or less magnitude, at the following places:—Agra, Meerut, Lucknow, Chunar, Benares, Buxar, Burdwan, Kidderpore, and Calcutta. At all these Stations, Schoolmasters are employed in instructing the Native Youth: at many of them, besides Schoolmasters, we have Native Christian Catechists and Expounders of the Scripture; who, either at their own houses or by itinerating

among the villages, are daily employed in, reading or conversing with the Natives. At Agra and at Chunar, a considerable number of Native Christians regularly assemble for Divine Worship. For the united accommodation of the Europeans and Native Congregation, the Committee have undertaken the work of erecting a Church at Chunar, the expense of the building being defrayed by a special voluntary contribution.

Another considerable branch of our expenditure is at Burdwan. The progress of our Bengalee Schools in that quarter has been such, as to encourage us to form a Central School for the instruction of the Natives in the English Language. The first classes of all the Society's Schools, thirteen in number, are here brought together, and placed under an English Master. The Boys of this Central School are supported as weekly boarders, and the outlays of the Burdwan Establishment form regular and large demands on the Committee's funds; the monthly expenses of their operations, in this quarter alone, amounting to about Five Hundred Rupees.

On the whole, the monthly charges at the various Stations amount to nearly One Thousand and Four Hundred Rupees.

In addition to these expenses, a considerable sum has been laid out in the printing of Tracts, which is a necessary article of expenditure, since a Missionary without books somewhat resembles a soldier without arms.

Appeal to the Europeans resident in India, in behalf of the Society.

Mr. Thomason appeals very forcibly to the Christians around him:—

To meet all these calls, the Committee receive from the Parent Society 1500*l.* per annum, i. e. about One Thousand Sicca Rupees per month. The rest is to be raised, if possible, by voluntary subscriptions in India. But the amount of our receipts, during the last year, has by no means equalled the expenditure; and the Committee would have been unable to meet the demands of their various establishments, had not their funds been assisted by some unappropriated portions of the grants of former years. It is obvious, therefore, that even if we would conduct our operations on the present scale, without

undertaking any thing new, there will be henceforward no alternative, between the soliciting of larger grants from home, and a more vigorous and extended contribution in India.

We are confident that the Church Missionary Society would cheerfully meet the call; and, notwithstanding the urgent and increasing demands from other places, would strain every nerve to support the measures of their Calcutta Committee. Yet, we should abundantly prefer the raising of our supplies here, as more satisfactory and honourable. Let British India rise to the call, and supply its own Missionary Wants! Are we not placed at the post of duty and honour? Are we not spectators of the degradation and misery of the Heathens around us? What Christians at home only hear by report, do not, we behold with our eyes? Do we not see the moral ruin? Are they not perishing, while they are thus awfully sitting in darkness and under the shadow of death? Let us then not be satisfied with approving the Cause of Missions, but help it forward to the utmost of our ability. *If any man see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!*

Hopes to be cherished from the Native Schools.

The Preacher applies the encouraging question in his Text to the Native Schools springing up on all sides:—

A stranger, passing by an insignificant Bengalee School, finds in it nothing to attract his attention; still less to animate his hope. A more unpromising spectacle can scarcely be imagined, than the interior of one of our Village Schools; especially during the first six months after it has been opened: but, let the mind of one of these little despised ones be expanded by instruction, and, above all, let his heart be renewed by the Holy Spirit and drawn to serve God in the Gospel of his Son, and he becomes a zealous and highly useful Preacher of Righteousness; an instrument, a chosen instrument of spiritual good to thousands of his fellow-countrymen!

This is by no means a fancied picture, unauthorized by experience. Similar instances have actually occurred; and, if it should please God to maintain for a

long period the present system of activity in promoting the welfare of the Natives, why may we not hope for many such instances? In Nature, Providence, and Grace, God usually brings to pass great events from very inconsiderable beginnings.

Hopes to be cherished from Native Missionaries.

In the same manner Mr. Thomason speaks of Native Missionaries:—

The Native Convert, employed in Missionary Work, appears exceedingly feeble in the eyes of Europeans. He is not only, for the most part, destitute of that expansion of mind and liberality of feeling and strength of character, which the well-educated European usually possesses; but betrays, often, weaknesses and inconsistencies, which greatly exercise the minds even of those who are most disposed to favour him. He has, in short, little to recommend him, but his Christian sincerity, and his honest zeal in the cause of the Gospel. Amidst all his infirmities, however, this holy simplicity and decision carry him through; and his labours are graciously owned of God, to the surprise of those who have had occasion to observe them.

Many examples of this might be adduced, if necessary. We should see and adore the hand of God in them; and learn not to despise the day of small things, but to take encouragement from the assurance that God's ways are not as our ways—that He chooses *the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.*

Projected "Asiatic Christian Observer."

A Periodical Work was mentioned, at p. 144 of our last Volume, as likely to be established in Calcutta, in connexion with the Society's plans. This publication is postponed for the present, for reasons which the Corresponding Committee state in the following extract from their Second Report:—

The Committee, when they invited Mr. Schmid to Calcutta, were induced to that measure, not only by their general solicitude for Missionary Help, but also in the hope that Mr. Schmid might with advantage prosecute at this Presidency, a plan which he had projected of a Periodical Magazine, or Miscellany, somewhat similar to the "Christian Observer" in England.

It was proposed, that the publication should comprise regular accounts of all Biblical and Missionary Transactions throughout the world; that it should be a repository of Biographical, Critical, and Philological matter, with a special reference to the Nations of the East; and that it should afford a constant supply of materials for the encouragement of Christian Ministers in Asia, as well as the elucidation and direction of Missionary Labours.

Such a publication, the Committee conceive to be greatly wanted; and Mr. Schmid having, from the bent of his mind and previous studies, prepared some interesting articles for a work of this nature, and digested extensive plans for future consideration, it was hoped, that, on his arrival in Calcutta, should the plan be adequately supported by other literary and theological contributors, an attempt might be made to establish the Magazine, under the name of the "Asiatic Christian Observer."

It is quite evident that the propriety of making the attempt depended on the hope of regular contributions, without which no periodical work can be respectably conducted for any long period; especially when undertaken by persons, whose numerous avocations afford them but little leisure, and that little interrupted. The plan was accordingly announced, and assistance solicited wherever it appeared advisable; but the result has been far from encouraging. In no instance has a promise been obtained of regular contribution to the work; the individuals addressed having been all so entirely occupied in the necessary duties of their callings, as not to admit of their pledging themselves to any stated co operation.

The Committee have, therefore, postponed for the present the proposed publication; but they hope, that the period will soon arrive, when, by the increase of efficient labourers, they may resume the plan with a good prospect of support.

Seminary of Hindoostanee Youths.

Mr. Corrie has devoted much attention to the instruction of some Hindoostanee Youths, with a view to their future usefulness as Teachers. They have accompanied him to his different Stations, and are thus spoken of by the Corresponding Committee:—

The Committee have not yet adverted to the School of Hindoostanee Boys, superintended by Mr. Corrie. They entertain the best hopes of this Institution; which has been formed for the education and supply of Christian Native Teachers, and has already furnished seasonable aid to the Mission at Chunar.

Mr. Corrie, on his removal to the Presidency, brought with him his Hindoostanee Boys; and continues to labour for their spiritual good, and to watch over their education, with his accustomed diligence. Their number, at present, is Ten; who are fed, clothed, and educated at the expense of the Society.

The Committee are sensible that a much larger number of Boys might be trained at a small additional expense to the Establishment, as the Masters would remain the same. They contemplate the gradual enlargement of the School; and propose to receive new Scholars, as opportunities may offer.

In addition to Persian and Arabic, without some knowledge of which languages they cannot become efficient instructors of their countrymen, they also learn English. The Hebrew Language, from its affinity to the Arabic, is of easy attainment; and being of essential importance to those who handle the Sacred Scriptures, it forms a prominent branch of their instruction. Should it please God to smile on this Christian Institution, it may prove an important auxiliary to the Mission Cause, by the supplies of useful Labourers which it may hereafter furnish.

Bengalee Historical Tracts on the Book of Genesis.

The Committee announce the completion of this Series, some account of which was given at p. 38 of the last "Survey," as far as the end of Genesis:—

During the last year, Mr. Ellerton, in continuation of his valuable labours in

this department, has brought the History contained in the Book of Genesis to a close.

The Committee cannot sufficiently express their sense of the utility of these Tracts. Their number is Nine, all of them written in a manner peculiarly attractive to the Native Reader, combining entertainment and instruction together—the entertainment of touching and curious narrative, with a judicious intermixture of evangelical truth and practical improvement.

Four of these Dialogues have been published with the English Translation on the opposite page. Between one and two hundred complete sets have been sent to the Printer, in order that they may be bound up together as a School Book for the Head Classes in the Burdwan Villages. One of the Tracts has been translated into Hindoostanee, and published in the Nagree Character, for the use of Mr. Bowley: a new edition of whose Catechism has also been published, as well as a version of the Catechism in Sanscrit, which Mr. Bowley's Pundit had prepared, for the use of those who would condescend to read Christian Books in no other than their own sacred language.

This department of Missionary Work presses with a very heavy and increasing charge on the funds of the Society.

*BAPTIST MISSIONARY SOCIETY.**Manner of executing the Society's Translations.*

AN inaccurate statement of the manner in which the Serampore Missionaries prepare the Translations of the Scriptures into the Oriental Tongues having been circulated in England, Mr. Ward, has addressed a Letter to a Friend, in which he details the facts of the case. Of this Letter we shall extract the principal parts:—

It is a remarkable fact, that Hindoostan will require Fifty different Versions of the Scriptures, before the wants of its population, One Hundred and Fifty Millions, will have been met. It has often been matter of regret to the Writer, that, where the affinity is so great between two neighbouring dialects, a separate Version of the Scriptures should

be necessary; yet so it is, and so it will remain, till the inhabitants attain to a higher degree of civilization.

In such a state of things, that my venerable Colleague, Dr. Carey, should have been preparing, from his youth up, in a state of great obscurity, for the vast work which has devolved on him, is not more remarkable than cheering to the minds of those, who can perceive the shadow of the Divine Hand moving along with the astonishing operations of our own times.

At the period of his embarking, he devolved to the Writer some of his desires respecting Translations in the East; and yet, I know that he was not then aware of the magnitude of the work before him. It appears also, by one of his early Letters from India, that he did not expect to accomplish much more than the Bengalee Version; and, had he been able to finish this work only, he would have been, to Twelve Millions of people, a great earthly benefactor: but he wrote, with his own pen, the whole of the five volumes, octavo, in which the Bengalee Bible is comprized; and he was proceeding in the same way with the Sanscrit, till a severe pain in his side warned him of his danger, and compelled him to make his Pundit his amanuensis.

The Sanscrit and the Bengalee may be called, therefore, the work of Dr. Carey's own hand. From these, as the foundation, have all the other Versions been produced.

Having provided, in this manner, the Sanscrit Version, the source of almost all the dialects of India, the Latin of the East, and known to all the learned from one extremity of India to the other, he was ready to avail himself of the remarkable circumstances in which Divine Providence had placed him; and to which it is of importance now to allude.

In consequence of some misapprehension respecting our characters and designs, and owing to (as it now appears) an unnecessary alarm respecting the predicted effects of Missionary Exertions in India, on the arrival of Dr. Marshman, myself, and others in a Danish Vessel, we were prevented from proceeding to join Dr. Carey, who was then in an obscure village in the northern part of Bengal. From this unexpected interruption, we foreboded the most painful results. All hopes of forming a Missio-

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nary Settlement near the above village were at an end; and nothing now remained, but that Dr. Carey should leave his beloved privacy, and join us at Serampore. This, however, which then appeared to us "a frowning Providence," was the cloud big with mercy.—That mercy, which has refreshed us during the last twenty years. Had the seat of the Mission not been thus removed, the Professorship in the College—the English Schools—and the Printing Press, as means of large pecuniary help, would not have been obtained. Thus, that, which appeared to threaten the extinction of our Mission, was the very source of its prosperity: for this removal led to the appointment of my beloved Colleague to the Professorship in the College of Fort-William; and this appointment put him in possession, so far as it was necessary to his plans, of all the learning of India. Learned men, from every part, crowded to Calcutta, seeking employment in this new College; and the senior Sanscrit Pundit in the College, who attended Dr. Carey constantly in the discharge of his College Duties, informed him, from time to time, of the arrival of some learned Native—now from Benares, then from Cashmere, then from the Punjab; and thus, in succession, from the different provinces of India.

Dr. Carey here saw all India coming to pour its treasures at his feet; nor could he be so blind as not to recognise the Hand which thus brought him help from afar. In that spirit of faith which has distinguished his Missionary Life, he engaged these learned men as fast as they were brought; and put the Sanscrit Bible, as the original from which they were to translate, into the hands of each.

Each Pundit, thus furnished, and instructed also in the nature of the work of Translation, now sat down, and began to render the Divine Word into his native dialect. He was assisted, for some time, by hints and directions from two learned Hindoos; prepared by Dr. Carey, and familiarized to the work of translation, by having read the proofs of the Sanscrit and Bengalee with the Doctor; and then, from day to day, he was able to go on alone with his work. At an early period, his first attempts were brought to the test; for, after he had advanced some way, his manuscript was put to press, and the first sheet was

examined by one of the initiated Native Assistants, sitting by the side of this original Native Translator. The first and second proofs were thus corrected, which brought the sheet as near as THEY could bring it to the original Sanscrit. The third proof was then carried to Dr. Carey by the Translator himself; and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes less; and, after this, the sheet was ordered to press.

This has been the constant and only process in these Translations from the beginning.

As a further proof of the accuracy of these Translations, it may be observed, that the Sanscrit, the Bengalee, and the Hindee, are known all around us; that our most intimate acquaintance, as well as our Native Converts, and the Missionaries raised up in India, who are scattered all over Bengal and Hindoostan, use these books, expound from them, and have thus been proving their accuracy for more than a dozen years. We are perfectly aware that they will be improved in every New Version, as all the European Versions have been; and we court the severest scrutiny, if it be honest and caudid: as a proof of which, we have invited criticism, by a public Advertisement circulated throughout India.

It should be further considered, that, in languages, the construction, idiom, and genius of which are so diametrically opposite to those of Europe, no European can be a first and correct Translator without the constant presence of a learned Native, for the purpose of reference and particular examination into idiom and construction. He may improve renderings, and secure the sense of the Greek and Hebrew; but the nerve and the elegance of the Version must be NATIVE.

In order to form a proper estimate of the ability of Dr. Carey for perfecting the work of the Native Translator, it must be recollected that these are dialects of the Sanscrit, a language in which he has already translated the whole Bible, as well as the Ramayun which will make six or seven quarto volumes; that he has published a Sanscrit Grammar, containing more than 1600 quarto pages; that there is a similarity so striking between some of these dialects, that nothing renders separate

Versions necessary but the confined nature of education among the numerous inhabitants of these districts; and that of some of these dialects Dr. Carey has written Grammars, their first Grammars, viz. the Bengalee, the Punjabee, the Ooriyu, the Telinga, the Kurnata, &c. &c.

The following Note is subjoined:—

In justice to Mr. Ward, the language of Dr. Carey published more than ten years ago should be quoted—"Whatever helps are used, I commit my JUDGMENT to none of them. Mr. Marshman does the same with the Chinese, and all that he engages in: and so does Mr. Ward. Whatever assistance is derived from learned Natives, not a single word, nor a single mode of construction is allowed to pass without full examination."

Progress and Effect of the Translations.

Mr. Ward gives the following information on these points:—

When I left Serampore, there had been translated, printed, and published—

The whole of the Old and New Testaments in the Sanscrit, the Bengalee, the Mahratta, the Hindee, and the Ooriyu Languages.—

The New Testaments in the Kunkun, the Pushtoo, the Telinga, the Punjabee, the Assam, the Kurnata, the Guzuratee, and the Chinese. In the Punjabee and the Chinese, considerable progress had also been made in printing the Old Testament.

Several other Versions were also in the press when I left India; and there are now sixteen presses at work daily in the Serampore printing-office, mostly employed on New Versions or New Editions of the Scriptures.

My Dear Friend, how do I wish that you could have been present, when the Marquis and Marchioness of Hastings, the Bishop of Calcutta, &c. did us the honour of visiting the Establishment at Serampore—present, when they entered the room, in which about Thirty learned Hindoos were sitting in silence, and translating the Sacred Writings each into his own tongue—present, when they all arose to receive their distinguished visitors, and when Dr. Carey presented to the Governor-General of India, and to the learned Bishop, these Translators of

the Holy Scriptures, one by one, from Affganistan, from Guzurat, from Cashmere, from Telinga, from Nepal, from Assam, from China, &c. &c.

But we have a still higher gratification in these Translations. To say nothing of six or eight individuals, resident in the village of Ramkrishnupore, who, in consequence of reading one copy of the Bengalee New Testament, and without the intervention of any living teacher, were led to renounce Heathenism and embrace the Christian Faith, the same Translation was the means of conversion to two very respectable Hindoos of the Writer's Caste: one of them is now employed in the Court of Justice, under the Dutch Government at Chinsurah; and the other is one of our best Hindoo Poets, the greater part of the Hymns in our Bengalee Hymn-Book being his composition. He has also written an able defence of Christianity, which has been printed; contrasting the Heathen Tenets, in which he was educated, with the glorious Doctrines of the Gospel.

The Bengalee Scriptures have also begun to diffuse a very great portion of Divine Knowledge around the Capital of India. They have become a sacred light in the families and to the feet of many a benighted Heathen. They have supported others in a state of sickness, and enabled others to meet their last change with holy resignation, yea with sacred triumph. Such have been the effects of the Serampore Translations where they have been most read!

BENARES.

Address of Inhabitants of Benares to the Rev. Daniel Corrie.

UNDER the head of Benares in the "Survey," we mentioned this Address, which was signed by 267 persons, and was sent after Mr. Corrie to Calcutta.

For several years past, we have entertained a desire, that no one would indulge in any kind of controversy, and that all theological discussion might cease among us. For the attainment of this our desire, Jay Narain Maharaj often attempted to establish a School; but was never able to accomplish his design. When you arrived at Benares, and kindly engaged in the superintendence of a School, in the which instruction should be afforded in the English,

Persian, Hindee and Bengalee Languages, from that time our wishes began to be realized; seeing that as at all times it is a difficult thing to collect individuals of different religious principles, you, by your investigation, liberality, and kindness, &c. caused upward of two hundred to lay aside their religious prejudices, and engage in the same pursuit. Since when, by the will of God, you were pleased to embark for Calcutta, your condescension, liberality, and charity—your kindness, love for the truth, and enmity to deception—your excellent understanding, convincing knowledge, and acquaintance with the theological works of the Christian Religion—your Christian-like conduct—your affording instruction to those desirous of being made acquainted with the way of salvation by the mediation of Christ, and meeting the views of the learner—are subjects of daily conversation; and cause us to admire that prudence, which, aloof from the violence, made use of by those of other dynasties, causes Rajahs, Baboos, great and learned Pundits, Moulwees, Moonshees, in fine, the great of the city, to court your friendship. A remembrance of these things occasions much sorrow, and produces a desire for another interview. Here we trust that God Almighty will again suffer us to meet; and that, as long as it please him to retain you in Calcutta, he will not fail on your account to bless both us and the School.

MEERUT.

CHURCH MISSIONARY SOCIETY.

Increase and Labours of Native Converts.

IN a Letter, dated May 7, 1819, the Rev. Henry Fisher, Chaplain at this Station, reports very favourably of the progress of the little Native Church, which he is gathering round him, the principal members of which he employs, in various ways, in labouring to promote the objects of the Society. We shall give his statement at length:—

Buhadur has lost his School at Kutowlee, owing to the prejudices of the children's parents, who have circulated a report that he meant to compel them to be Christians. I went over to Kutowlee, as many reports were circulated to his prejudice; but am rejoiced to find

that his conduct has been exemplary. Meek, and unassuming, and simple, and faithful, I have always found him; and I do believe him to be a true disciple.

As Kutowlee rejected him, and it was besides at such an inconvenient distance from Meerut that I could not superintend the School or even make needful visits, I shall be better pleased to fix him at one of the villages within the reach of an evening's drive or morning's ride; which I hope soon to accomplish, as the Collector is willing to give us ground to build him a little mud cottage for himself and Præme, and a choppa veranda for a School, if I receive your sanction to such a measure.

In the mean time, Anund, Bahadur, and Præme, are living with my Christian Moonshèe, in the room over the old gateway at Meerut.

Observe, my Moonshèe is the converted Mahomedan, Moonef, baptized by Mr. Corrie, and who is an invaluable treasure to me. He is truly a pious and sincere man. My boys, Andrew, Sam, and the young Skinners, study Persian two hours every day; which gives him more regular employ than he could have with me alone, as my study of the language is necessarily desultory, being broken in upon by other claims.

The little party of Converts is now becoming an object of considerable interest to the Natives themselves.

On Good Friday, I baptized two fresh Converts, who have been known to us for about two years; and whose acceptance of Christ as their God and Saviour, I have reason to believe and hope is from the heart, or rather, I should say, from God and with the heart.

On Easter Sunday the whole took the Sacrament with us, except Præme, who was ill.

I have also to mention a Convert, whom we all love and admire. He has been Sircar to Smith, the Soudagur, for a considerable time; and, ever since I came, has been a diligent student of the Word of God. About half a year ago, he came to unfold to me the state of his mind; and, with great feeling, declared his conviction of the truth of Christianity, and that he had long renounced his Hindoo Idolatries, and prayed to the One Eternal God, through Jesus Christ the Lord; but that he did not yet dare to receive baptism lest he should not stand firm, and besides that he wished to teach his wife the same things. Last

Sunday Week, he was baptized, together with his wife, publicly, after the Church Service; and they were afterwards married; and, on Sunday last, they took the Sacrament with us.

Thus you see we have at present, at Meerut, Anund, Moonef, and Bahadur, Præme and Philip, Wilson and his wife, with the occasional visits of David Jy-singh, Mungle Doss, Thomas, and Joseph; amounting all together to eleven Native Christians, who unite in the worship of the glorious and blessed Jesus. Hallelujah! Glory to the Lamb of God! Seven of these dear souls associate daily, morning and evening; I trust I may say, *continuing stedfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayer.*

Every day Mussulmans and Hindoos—sometimes few in number, sometimes twenty or thirty—call on my little Flock, to reason, and inquire into the Word of God. Oh that I were fully qualified to preach to them! My heart fills as I think about them. Only this moment they have been telling me, that a Mussulman Judge came to the converted Brahmin Anund, and asked him to read to him (which he did) eight or ten Chapters of St. Luke. The man went away, exclaiming in the spirit of the officers sent to apprehend Jesus, "*Never man spake like this man! Never was there one to compare to the Lord Jesus Christ! he MUST be God.*" These Nicodemus-like conclusions—(*No man can do these miracles that thou doest, except God be with him*)—are illustrious proofs of the fidelity of the Spirit's witness to the eternal promise, Isaiah xxix. 23, 24. And God will work, and none shall let it.

You must not be surprised to find all these stirrings among the dry bones unknown and unnoticed by the busy world. Gallio is still the leader of the fashionable, among the people of the world; but these things are true notwithstanding—and I know, Dear Brother, you will rejoice with us and pray for us, yea importune the Great Shepherd of the hidden Israel to sanctify and bless our labours of love.

I have told you that Anund is not idle. I send the two employed by the Society at its expense to the neighbouring villages, to read the Scriptures simply, and be ready to converse with and confirm the people. This, however, is a newly-established plan, the result of which you shall hereafter hear. It pro-

misses well. At the city of Meerut, Anund and Moosof read to the inhabitants every evening, as convenience may serve.

In examining into the conduct of one of our Schoolmasters, I found him to have deceived me in some very important particulars. I had suspected him long, and took an opportunity of surprising him. It proved as I feared, and I dismissed him, though with much reluctance, as I had hoped better things of him. I believe him to be convinced; as Mr. Faber expresses it, "dreadfully convinced" in his understanding; but, alas! there it terminates.

I must not forget to express my affectionate hope of my coachman, a well-educated and clever Mussulman, embracing the open profession of the Christian Name and Character. He will, indeed, be a great comfort to me; as he is a most valuable servant even as he is; and seems to serve us with love. I trust it will prove the love of Jesus that binds him to us, ere long.

DELHI.

CHURCH MISSIONARY SOCIETY.

Visit of Anund Messiah among the Saadhs.

MR. FISHER sent Anund on this Journey, as was stated at p. 537 of our last Volume, to ascertain the actual condition of the Saadhs. He was accompanied in his tour by the old Saadh, Jysingh; who, as our Readers have been informed, received the name of David at his baptism.

In the Letter above quoted under the head of Meerut, Mr. Fisher gives the following account of the Journey of these two Christian Converts:—

Anund and David first proceeded to *Babbayi*; where they staid twelve days—preaching, conversing, and explaining. The Saadhs have been supposed to have much of the self-righteous Pharisee about them; but here they readily acknowledged themselves Sinners, in thought, word, and deed. "If this be the case then," said Anund, "how can you be saved?" They replied, that Jogee Das would keep and guide them. Anund observed—"If Jogee Das is

dead, which he is, and therefore but a man, what can he do? Jesus Christ, the Eternal Son of God, died, and rose again, and ascended into heaven. He lives for ever, and He only can save. If you believe in the Son of God, He will raise you in like manner, and take you to heaven!" The whole of the villagers manifested the greatest pleasure to hear; and many blessed the God of Heaven, that Anund and David were come to tell them these things.

In this sort of way, they travelled from place to place—only thinking it right to eat no flesh, rather than unnecessarily offend their feelings; yet, at the same time, telling them that it was not what entereth into the mouth that defileth a man: nevertheless, they had no objection to abstain, if it was any distress to these people's minds.

They went to *Kurmaul*, and took up their abode in an old Mussulman's Temple; but, on finding five families of Saadhs there, they with pleasure accepted an invitation to become their guests. These people hospitably received our travellers, and inquired who they were, and why they came. Anund said—"I knew, that, wherever I went, I should find Sinners; and I am come to teach you who is the Sinner's Friend; even Jesus Christ." The people listened with attention; and heard him read and explain, at different times, the first six chapters of St. Matthew.

At *Jaynpore*, they were obliged to be retired and quiet; as the Rajah, whose name also is Jysingh, is a "Barra Shy-tan," to use Anund's word, a cruel plunderer, and continually drunk. He behaved, not long ago, in a horrid manner to a poor old Saadh, whose widow and child are still living; having smeared him with some inflammable matter, and set him on fire, to extort money from him: the poor old creature died under his hands. The Saadhs at Jaynpore believe in three progressive transmigrations—first, a man; second, a beast; third, a tree: and are very rigid in abstaining from animal food.

At the town of *Ghurrie*, there are about fifty families of Saadhs, who all united to entreat Anund to stay among them, and read and explain the Merciful Book of God. The Rajah of this place, Sahib Sing, is an amiable and benevolent man, and much beloved by the people. He heard of Anund's employment, and sent for him, and seemed exceed-

ingly affected on hearing him read the Gospel. He daily required him to read it aloud; and encouraged him to stay and labour among them, which he did for about a month. The Rajah one day asked him—"Why do you eat with low-born base people?" Anund replied, that the Christian Religion teaches to esteem men according to their excellency of character, and that God is no respecter of persons. "Why this is the same doctrine," said the Sheik; "which was taught by Nanick. He taught us good morals, and to love one another."—"But Jesus Christ, the only Son of the True God, though he teaches the best morals, did moreover die for Sinners. And if we love Him, He will make us good: He will give us a clean heart!"

An extraordinary circumstance appeared to give Anund peculiar influence with the inhabitants of Ghurrie. The Cholera Morbus (the dreadful epidemic which has been so denominated by general consent; though it seems notwithstanding agreed that it is an improper appellation) had raged much in the neighbourhood. Anund himself was slightly affected. Having plucked the stalk of a common jungle flower that grew by the way side, unconscious of what he was doing, he ate some of it, and felt relieved from the pain in his bowels; and was therefore induced, not only to take more of it, but to administer it as medicine to the numerous sick around him—who all gave the same testimony in its favour. He has shewn me the plant. It grows in every garden. "Whether it was the plant or not that wrought the cure," Anund observed, "I cannot say; but this I saw, that no one died who used it." I shall inquire more about this. The Rajah's little daughter, a child about seven or eight years old, was taken ill, and was instantly relieved by its administration. The little girl would have given Anund some rupees; but he refused the money, saying, It cost him nothing to pluck the flower, and give it to her: it was God that had healed her. "Then," said she, "you must keep this chattah for my sake; and when you shade yourself from the sun as you travel, think of her whose pains you healed." He keeps it with evident satisfaction.

One remark of the Rajah's struck me very much: lifting up his eyes and hands, in admiration of the contents of the

Bible, he exclaimed—"That man that shall have such a book as this in his possession, and not love it, and not live by it, must be a 'Burra Shytan.'" What a testimony is this, that the Divine Author has set to His impressive seal that this is His Word, when a Heathen should thus give his testimony to the purity of its precepts; and, with the childlike teachableness of an unprejudiced mind, see and acknowledge its intrinsic excellency and power! Shall not such a record as this overwhelm with confusion our gainsayers and fruitless professors, when the great Author of the Gospel shall realise his Second Coming, and judge our employment and appreciation of the talents!

Many similar anecdotes came out in the course of conversation; illustrative of great willingness, and I could hope preparedness of heart; to see the truth of the Christian Faith.

Anund spent a considerable time in going round the portion of country occupied by the Saadhs; and found them every where the same: far from objecting to David's baptism, they seemed to rejoice, and to congratulate him; many of them arranging to come over with him to Meerut after the Annual Meeting (which is this year at Futtyghur) to converse with me. Their promised visit now draws near, and I shall communicate the result.

*Some Account of the Saadhs, by
W. H. Trant, Esq.*

The Corresponding Committee have been favoured with a communication respecting the Saadhs from W. H. Trant, Esq. late Member of the Board of Commissioners in the Ceded Provinces, which furnishes, as the Committee observe, "authentic information on a subject hitherto little known; and tends to shew that an encouraging prospect is opening among the Saadhs for the labours of Missionaries.

We extract this document from the Appendix to the Second Report of the Corresponding Committee. It may be compared with the account of these people, printed at pp. 86—91 of our last Volume.

1. In March 1816, I went, with two other Gentlemen, from Futtyghur, on

the invitation of the principal persons of the sect, to witness an assemblage of them, for the purpose of Religious Worship in the city of Furrukhabad; the general meeting of the sect being, that year, in that city.

2. The assembly took place within the court yard of a large house. The number of men, women, and children, was considerable. We were received with great attention; and chairs were placed for us in front of the hall. After some time, when the place was quite full of people, the Worship commenced. It consisted solely in the chanting of a Hymn; this being the only mode of Public Worship used by the Saadhs.

3. At subsequent periods, I made particular inquiries relative to the religious opinions and practices of this sect; and was frequently visited by Bhuwanee Dos, the principal person of the sect in the city of Furrukhabad.

4. The following is the substance of the account given by Bhuwanee Dos, of the origin of the sect:

5. About the Sumbut year 1600, or 177 years ago, a person named Beerbhan, inhabitant of Beejhasur, near Narnoul, in the province of Delhi, received a miraculous communication from Ooda Dos, teaching him the particulars of the religion now professed by the Saadhs. Ooda Dos, at the same time, gave to Beerbhan marks by which he might know him on his re-appearance: 1. That whatever he foretold should happen. 2. That no shadow should be cast from his figure. 3. That he would tell him his thoughts. 4. That he would be suspended between heaven and earth. 5. That he would bring the dead to life.

6. Bhuwanee Dos presented me with a copy of the "Pothee" or religious book of the Saadhs, written in a kind of verse, in the Thenth Hindee Dialect; and he fully explained to me the leading points of their religion.

7. The Saadhs utterly reject and abhor all kinds of idolatry; and the Gauges is considered by them with no greater veneration than by Christians, although the Converts are made chiefly, if not entirely, from among the Hindoos, whom they resemble in outward appearance. Their name for God is "Sutgur;" and Saadh, the appellation of the sect, means Servant of God. They are pure Deists; and their Form

of Worship is most simple, as I have already stated.

8. The Saadhs resemble the Quakers, in their customs, in a remarkable degree.

9. Ornament and gay apparel, of every kind, are strictly prohibited. Their dress is always white.

10. They never make any obeisance or salam.

11. They will not take an oath; and they are exempted in the Courts of Justice; their asseveration, as that of the Quakers, being considered equivalent.

12. The Saadhs profess to abstain from all luxuries; such as tobacco, paun, opium, and wine. They never have nauches, or dancing.

13. All attack on man or beast is forbidden; but, in self-defence, resistance is allowable.

14. Industry is strongly enjoined. The Saadhs, like the Quakers, take great care of their poor and infirm people. To receive assistance out of the "punt" or tribe, would be reckoned disgraceful; and render the offender liable to excommunication.

15. All parade of worship is forbidden. Secret prayer is commended. Alms should be unostentatious: they are not to be done that they should be seen of men.

16. The due regulation of the tongue is a principal duty.

17. The chief seats of the Saadh Sect are Delhi, Agra, Jypore, and Furrukhabad; but there are several of the sect scattered over the country. An Annual Meeting takes place at one or other of the cities abovementioned, at which the concerns of the sect are settled.

18. The Magistrate of Furrukhabad informed me, that he had found the Saadhs an orderly and well-conducted people. They are chiefly engaged in trade.

19. Bhuwanee Dos was anxious to become acquainted with the Christian Religion; and I gave him some copies of the New Testament, in Persian and Hindoostanee, which he said he had read, and shewn to his people, and much approved. I had no copy of the Old Testament, in any language which he understood well; but, as he expressed a strong desire to know the account of the Creation as given in it, I explained it to him from the Arabic Versions, of

which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible.

20. I am of opinion, that the Saadhs are a very interesting people; and that an intelligent and zealous Missionary would find great facility in communicating with them. W. H. TRANT.
Calcutta, 2d August, 1819.

GUZURAT.

Voluntary Death by Fasting.

THE following instance of infatuation is abstracted from an account printed in a late Number of the Bombay Courier. The communication is dated from the Guzurat Country, Oct. 5, 1819:—

It is customary for the Jaina Banias to fast, during a period of eight days, every year. One of them determined to fast for thirty days. He commenced on the 26th of July, and his term expired about the 25th of August. He then took a small quantity of food four days; but then declared his determination to abstain entirely from sustenance during the remainder of his life. On the 3d of October he died; having thus fasted, deducting the four days abovementioned, sixty-six days; during which time all that he allowed himself was a very small quantity of hot water daily. As may be supposed, his form at his death was extremely emaciated; but his senses remained perfect to the last moment. Being now a Saint, his body was followed to the pile by all the Banias in the town, with a great deal of pomp and ceremony, customary on these occasions.

PALAMCOTTA.

CHURCH MISSIONARY SOCIETY.

FROM Reports of the state of the Schools in and near Palamcotta, made to the Madras Corresponding Committee, at Midsummer and Michaelmas of last Year, by the Rev. James Hough, Chaplain at the Station, we shall extract some passages.

Increase of Schools.

At Midsummer, the Scholars had

increased to 471. They were distributed as follows:—

Palamcotta English School,	49	Scholars.
. Tamul	71	. . .
. Fort Ditto	75	. . .
Tinnevelly English	28	. . .
. Tamul	56	. . .
Tachinore Ditto	71	. . .
Meyluppalyum Ditto	81	. . .
Nazareth Ditto	40	. . .

Total 471

Judicious Manner of obviating Prejudice.

In the establishment of these Schools, Mr. Hough has consulted, in every practicable and proper way, the feelings of the Natives. Of this conciliatory mode of proceeding, we quote an instance:—

We have a Tamul School, at last, in the Town of Tinnevelly; though, I am sorry to say, it is held in a hired house. The ground and choultry, for which I petitioned in our last Report, were found, on inspection, to be in an unfavourable situation. I did not think it proper, therefore, to give so large a sum as 300 star-pagodas for them.

Shortly after declining this purchase, a young Brahmin sold me a piece of ground; and, having had it regularly registered, I made preparations for the building of a School, and drew on your Treasurer for 100 star-pagodas for the purpose; but, on preparing to dig the foundation, what was my disappointment to find the neighbouring Brahmins interrupt the work! The spot happened to be in a Brahminy Street, and near the walls of a Pagoda; and these infatuated people contended that their dwellings and temple would be defiled, were a School for the admission of all castes to be erected so near them. I found it in vain to endeavour to reason with them on the absurdity of their objection; and some declared that they would perish on the spot, rather than suffer the building to be commenced.

What was to be done? We had justice on our side, it is true; but the workmen were at a stand, and could not think of proceeding in opposition to the Brahmins. While recollecting the fate of the Mission Church at Madras, under similar circumstances, I could

not expect much better success by throwing the Cause into Court; and the very thought of conducting such a work in a spirit of hostility on our part, was quite contrary to our avowed intention of promoting the happiness and peace of the Inhabitants. There seemed, therefore, to be no alternative but to allow them to repurchase the ground, which I did; and trust our forbearance has made a more favourable impression on their minds, than if we had done violence to their prejudices.

Benefits to be expected from the Schools.

We have already quoted, in this Number, the sentiments of the Calcutta Corresponding Committee on this subject, and now add Mr. Hough's testimony.

Our School for Catechists has received an accession of two Youths since the last Report; and will produce, I trust, in time, some useful men.

The system of catechising them on what they read is new and difficult to them; for it makes them think for themselves, as well as retain their lessons in memory. I feel persuaded, however, that constant practice will familiarize their minds with the plan, and that it will be of the utmost advantage.

A few of the elder Youths are disappointed, I suspect, at not receiving some remuneration for their attendance: for after they reach fourteen or fifteen years of age, they begin to earn something toward a livelihood; and it is assigned as the reason for the absence of the eldest Boy, who is frequently missing, that he is at work. I have, therefore, thought that the money would be well employed, were each of the elder Scholars allowed about half a pagoda per month, on condition of their giving up their whole time to their studies. To institute a Seminary for the whole, where they should be clothed, lodged, and fed, would be a still better plan, would your funds admit of it: each boy would cost half a pagoda per month; and there would be, besides, the expense of two or three servants.

I have received another striking instance of the utility of Schools for the instruction of Natives, in a Youth who has just finished his education in our English School. He came to take his leave; and, on questioning him as to what he had learnt, replied, without the least hesitation, that he was con-

vinced in his mind of the truth of Christianity. This I should have attributed to the ductility so common among the Natives, were it not that he stated his reason, out of the Testament and a Tamul Book, which he is translating into English, with a degree of intelligence that surprised me. I mean not to say that this Youth is a convert to Christianity; nor is there any thing in him that favours the hope that his heart is yet duly affected, for he sees not the evil of sin in his own bosom: and, though he acknowledged, that to adhere to Idolatry through fear of his relatives would prove destructive to his soul, and that it was to be attributed to his want of sufficient light, yet he could not promise to pray for Divine instruction and support. His knowledge has had the effect, however, of causing him to forsake the Pagoda, and to employ his leisure hours over his Christian Books at home. This I know to be the fact; and he told me the same of another Youth in the same class with himself: and, of a third, instructed in an English School at Madras, he made a similar report, adding, that though he could not walk in opposition to his Father, he turned his ceremonies into ridicule.

Are not these things encouraging? Does it not appear that the leaven is beginning to work? We see an effect produced, short of a saving effect indeed, but such an one as nothing ever yet accomplished but the method of education adopted by our Society and by kindred Institutions. And is it not rational to expect, yea, is it not highly irrational not to expect, that Youths, so instructed, will grow up less prejudiced in favour of Idolatry and against Christianity, than their Fathers? And if they live to have children, it is most probable that they will rather foster than check, in the minds of their offspring, such impressions as they themselves have received.

Some men may smile at this exultation over such a trifle; but the wanderer in the gloom of night, who has missed his way, leaps at the prospect of a distant light, however dim, and thither bends his course. Then, amidst the darkness that envelopes us, let us press onward, in the way which these instances of partial success seem to point out as the right way; and then our children, or children's children, if not ourselves, may witness a triumphant result to our exertions.

Eagerness for Schools and Books among the Protestant Christians.

Mr. Hough made an excursion to the southward of Palamcotta, for the purpose of inspecting the Protestant Churches. After describing the eagerness with which Schools were pleaded for at various places, and his compliance with the entreaties of the people, Mr. Hough adds—

You will begin to wonder, I fear, when we are going to stop; but I can assure you, that this is not the half of what might be done here, had we funds equal to the demand.

It was my intention to go over all the Protestant Churches: but wherever I stopped, the people crowded in from the surrounding villages, and cried out for Catechists, Books, and Schoolmasters, till I was quite overwhelmed, and glad to make my retreat: not that I felt a wish to give up the contest, but my ammunition was expended, and what was then to be done?

I took about 120 books with me—Testaments, Hymn Books, Tracts, &c. but they were insufficient for the two Stations which I visited; and to have been met at a third with demands that it was out of my power to supply, would have been extremely painful.

This leads me to call on you for more assistance in books and money.

You sent me half a case of Testaments, last year; and I hope you mean to send a whole case this year. I have received several supplies of Testaments from Tranquebar, and a very handsome one from the Madras District Committee, since yours arrived at the close of last year, but have now only four or five remaining; and these might have been distributed over and over again, but I have reserved them in case of emergency.

Establishment of Female Schools.

Our Readers are aware, that Female Education is almost wholly neglected among the Natives: even Christian Natives retain their prejudices against the instruction of their Girls. Mr. Hough recommended the establishment of a Girls' School at each of the principal Stations which he visited.

This proposition (he writes) seemed quite new to the people; but, at the close of the Church Service, some portions of Scripture were read and explained to the women, shewing how many of their sex were among the disciples of our Blessed Lord—that they had immortal souls as well as their husbands and sons—that, in order to the salvation of their souls, they must understand the Gospel of Christ—and that, though this were not the “custom” in Heathen lands, yet, in England and every other enlightened country, women learn to read as well as men.

After this they appeared to assent cordially to the plan; and I hope, in the next Report, to be able to give you some account of their progress.

MADRAS.

Visit of Two Persian Christians.

MUCH interest was excited, last Summer, among many benevolent persons at Bombay, Madras, and other places, by two Persian Christians, who travelled to collect charitable Contributions. The account given by them of the body of Christians to which they belong is very striking; and their apparent simplicity and integrity gained them very general confidence. The Rev. Messrs. Kollhof and Sperschneider, Missionaries, at Tanjore, of the Christian Knowledge Society, were so well satisfied, after due examination, of the truth of their representations, that they gave them a Testimonial to that effect. A Member also of the Corresponding Committee, at Madras, of the Church Missionary Society, entered much into their case, and addressed to the Secretary of the Society a statement of various particulars. From these documents we have collected the following account of these Christians, and the body to which they belong:—

Lucas John is about forty years of age; and states, that, by the blessing and grace of God, he has, for the last ten years, attended to the concerns of his soul. Joseph John, about twenty-three years old, has, since the age of fifteen, known the things belonging to his peace.

Their native town is Chosrabad, in the Province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community with themselves.

They are the offspring of ancient Jewish Christians, and are now suffering greatly under the Government of Persia. Formerly, when under a Turkish Pasha, they enjoyed, in some degree, public justice and peace; but since they have been subjected to the power of Abbas Mirza, a Son of the King of Persia, who resides at Tebriz, these poor Christians have been treated in a most intolerant and cruel manner; and have had to pay heavy taxes, beyond their ability. Two Sons of Lucas John have been seized, and threatened to be made Mussulmans; but Mr. Armstrong, residing at Tebriz, has become security for the payment of 1000 Rupees; 600 of which are already collected, the rest still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mahomedan oppressors.

The sum of 1000 Rupees required to satisfy the demands of their oppressors, who have retained the two Children of their family as hostages for payment, amounts to much more than that sum according to the Rupee of India, which is of less value.

They collected about 700 Rupees at Bombay, Cochin, Tanjore, and the intermediate places, and about as much more at Madras.

The whole number of these Christians amounts to about 10,000. They have an Archbishop and three Bishops. The Archbishop resides at Mosul; one of the Bishops, at their native town of Chosrabad; another at Meredeen, three days' journey from Mosul; and the third at Diarbekir. By the Mahomedans they are called Nazarenes, and Syrians by the Arabs; but, among themselves, Ebriam, or Beni Israel; which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, of which we got a proof; the Lord's Prayer and the Apostolic Creed being very like to the original Hebrew. They have no connection whatever with either the Greek or Roman Churches.

They hold the Doctrine of the Trinity in Unity: and declare Jesus Christ to be the Way, the Truth, and the Life; and that through Him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge

only the Two Sacraments, but both in the full sense and import of the Protestant Church.

They have, at Chosrabad, a large Church, nearly of the size and appearance of the Scotch Kirk at Madras, which is a fine building. Through fear of the Mahomedans, who insult and oppress them, they assemble for Divine Worship between the hours of Five and Seven on Sunday Mornings; and, in the Evenings, between Six and Eight. There are also Daily Services at the same hours. The women and men sit in opposite sides of the Church, during the hours of Worship.

The Country is said to be covered with gardens, abounding with a great variety of fruits. The men are chiefly engaged in cultivation, and the women in spinning.

Within the last ten years a School has been established, in which the average attendance of boys is about thirty. There is also a separate School for girls, consisting of but a few Scholars; sometimes not more than three in number. In these Schools are taught the Four Gospels, (the names of which they repeated distinctly,) the Psalms, and other books. The Scholars are taken to Church morning and evening.

These two men seem honest and simple men; and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they would invariably reply, in the most artless and unaffected manner, as if it was their ordinary style of speaking of their benefits and mercies, "God has given us," so much more — mentioning the amount. It is possible that their story may be fabricated: and, if so, 1400 Rupees, though given from the best of motives, and as such not losing their reward, have been unhappily misapplied; but, if otherwise, how great the privilege to have ministered to the wants of a people who deserve an interest in the alms and the prayers of the whole Christian World!

CHURCH MISSIONARY SOCIETY.

DESPATCHES have been received, by the Society from Madras, up to February last. They were brought by the Rev. Marmaduke Thompson; who has left the scene of his labours, for a season, for the restoration of his health. Mr. Thomp-

son sailed from Madras, on the 4th of February, in the Forbes, Captain Brown; and landed at Weymouth, on the 18th of July. The ship touching at Colombo, Mr. Thompson had the pleasure to meet there Mr. Lambrick, Mr. Mayor, and Mr. Ward. The Missionaries having been apprised of his coming, assembled from their several Stations. Mr. Knight's engagements at Jaffna prevented his attendance.

The substance of these Despatches will be laid, with all convenient speed, before our Readers: in the mean time, we extract a few passages from the Journal of the Rev. C. T. E. Rhenius, printed in the Appendix to the Nineteenth Report of the Society, which will give information on some points connected with India.

Delusions of Mind under which the Hindoos labour.

Miserably has the understanding of the Hindoos suffered! They think that they can have no happiness, unless they find out what God did before He created the world. They think themselves to have no knowledge, unless they know the origin of Sin. They search after the nature of God: and they pretend to find Him in their breast—in their brain—in a straw; and they think that they have nothing of Him, unless they have been absorbed in Him; and all this, while they have not the least desire after a proper knowledge of His will, and conformity to that will. They see—hear—walk—act; yet there is no reality in all this! They transact business, as a sort of non-entities; and fancy themselves, with all their wickedness and deceit, to be so many little Gods! The whole Hindoo Population—with all their manners, customs, and ceremonies—are like a Theatre, where men appear, and are not; where all is play and deception to the eye.

How necessary is it, therefore, for a Missionary to dive into these Mysteries, in order to bring the Torch of Truth, in his preaching, into the dark recesses of the ideas of the Hindoos! He must study their notions and views; and must adapt his conversation to them: if he does not do this, there is no pro-

bability whatever of their understanding us clearly: and hence is manifest the necessity of much conversation with the people, and of studying the Books which have formed their minds.

Erroneous Estimate of Christian Solitude.

One of our Servants, a Christian, whom we have hitherto esteemed on account of his faithfulness, seems to have been awakened to more earnestness in the Christian Life. He came to speak with me on the subject; and said, "I feel something of the love of the Lord Jesus Christ; and I wish to walk according to His will: but how shall I stand fast? I shall easily sin." In his family, and among his relations, he finds none to associate with him in prayer. "When I mention this to them," said he, "they shake their heads, and say.—'Ah! you are a prophet—a saint'—and leave me alone." All this is a cross to him, which he feels too weak to bear; and has, therefore, conceived the idea of leaving his family, in order to live as a Christian. I warned him on this head: for this is a dangerous opinion in India, which is often heard, not only among the Heathen, but from Christians. I am glad, sometimes, to appeal to our own example. It is a mistaken holiness which they seek—in solitude and in the desert, and in walking about as a singular character. A Missionary himself would, in this respect, much fail in his end; and would only confirm that idea, so contrary to the Scriptures and so hurtful to private and social happiness, if he were to adopt the same way of living as those "Wise Men;" though, at first sight, it may appear plausible.

I advised the inquirer to take up the Cross, bearing with his relations and his wife; and to follow the Lord Jesus Christ, whatever may be the consequence. He seemed encouraged.

Tenets of the Jains.

They believe in God, as a spirit, the author of all; and in twenty-seven incarnations of the Deity, in whom they worship God.

They believe that the Incarnate God is now in eternal bliss; but cares nothing for this world.

They believe that heaven and earth are eternal; but admit that our bodily eyes are but temporal, and can behold but temporal things.

They believe that the sins, which men

commit, are not against God, but against themselves. God cannot be affected by our sins. Yet they think that their sins will be blotted out, by a steady contemplation on the Incarnate Deity.

Their principal Vadam is called Sadvadamo; and not Youga. This latter is the Vadam of the Budhists. All Castes may read this Vadam.

They acknowledge that man consists but of one soul and of one body.

They believe the Jaina Religion to be the true one. I remarked, that, if so, the Truth has been given but to a few people: the Poet replied, that the precious stones also are but few.

Superstitions of the People under the late Epidemic.

On this subject some information was given, at p. 219 of the Number for May. Mr. Rhenius writes—

A Brahmin gave me the following account of their views of the cause of the Malady under which the people are now suffering:—"In ancient times, Mariamma, an evil Goddess, thirsted after the blood of men; and, in order to get the power to satisfy her desire, she went to Siva, and made a great penance before him. Siva asked her what she desired? She answered, 'Give me the power of killing men.' So he gave it to her. From that time, she goes about in the land, on her shocking profession. This is the Cholera Morbus. Sometimes she gets sorry, as it were, at her cruel desires; and, repenting, retires to a mountain, where she stays, inactive, for ten or twelve years: but then breaks forth with new fury upon men. Hence come the intervals of the ravages of the Epidemic."

To remain free from her attacks, they relate further, that "when the Semi-Gods and Rishi saw the destruction which Mariamma made in the earth, they came with great lamentation before Siva, complaining against her, and saying, 'Why did you give such power to her?' Siva answered, 'She made so great a penance, that I was obliged to grant her request. But in order that there may be a deliverance from, and a defence against, her power, I give you here a Mantra (a prayer), which will secure any body that prays

it.' Together with this Mantra, they have to perform certain ceremonies, offering oblations of rice, &c."

Thus are these poor people deceived; and their hearts become steeled against all impressions of the truth.

The leaves of a certain tree are thought very agreeable to Mariamma, and powerful enough to prevent her attacks. The people thread them, therefore, on a string; and tie it across the street, particularly at the entrance of their houses; where they place also some oblations to her.

LONDON MISSIONARY SOCIETY.

Superstitions of the People under the late Epidemic.

ON this subject, the Rev. Cornelius Traveller also communicates some intelligence. He writes, under date of Oct. 12, 1819—

From the awful epidemic which has afflicted the people around us, the Heathen are both alarmed and sensibly concerned. Great efforts are made to appease their Deities. Offerings, the most extravagant, of almost every kind, have been presented to them. It would make your heart bleed to see numbers surrounding their Pagan altars, to officiate in an unpropitiating sacrifice, and blindly following the mandates of a crafty Priest. I have witnessed, at different temples, hundreds—men, women, and children—thus infatuated: pouring forth their libations of blood before their hideous idols, and vainly attempting to assuage the wrath of an unknown God, by services in which neither the judgment is informed nor the heart affected.

You will scarcely give credit to what I relate of the conduct observed by these deluded creatures. A number of people, sometimes a whole village, will, at the instigation of the priest, arm themselves with swords and other instruments of destruction, and parade through every part of it; brandishing their weapons in the air, beating their drums, and shouting with the vehemence of madmen, with a view to expel this disease from the borders. You may behold, across every door and through every street, small branches of a peculiar kind of tree tied together, in order to protect them from its ravages!

If these are not arguments for in-

creased exertion, and for more earnest supplication to God, that He would scatter the ignorance of the people, and save them from the awful consequences attendant on such practices, I know of none that are.

Asiatic Islands.

KANDY.

(In Ceylon)

CHURCH MISSIONARY SOCIETY.

SOME account of the situation and pursuits of the Rev. Samuel Lambrick at this Station was given at pp. 276 and 277 of the last Volume, and at pp. 56 and 57 of the present. A recent Letter furnishes further particulars.

Remarks on the Peculiarities of the Cingalese Language.

I have the best possible means here of studying the language, and I have given much of my time to it; but I find it uncommonly difficult. You may judge of it by two or three peculiarities.

The greatest hindrance is, that the language of books and of conversation differs so much, both in the words used and in the construction of the sentences, that they may almost be considered different dialects. They affect so much refinement, that they professedly reject a word in composition, for no other reason but because it is common in conversation.

You will be still more surprised to hear of the next peculiarity. For each of the things in common use, and for each of the customary actions of men, they employ at least three different words, and sometimes four. These different words for the same thing must be known and distinguished by a person speaking their language; for each has its proper application, and to put one for the other would be utterly improper. If you would speak of a person walking, for instance, or standing, or sitting, or eating, or drinking, or leaping, you must consider of whom you are speaking: if he is one of the Common People, there is a word proper for these customs: if he is a Man of Rank among them, there is another word, quite different, for each of these actions: if you speak of a Priest, there is a third word, still different from each of the other two: and if you speak of the King, there is a fourth, generally speaking; but, sometimes, that for the

Priest is the same as that for the King. The same variety runs through all the common actions of life, and all the things in common use among men. There is little difference between the house of a low person, of a noble, and of a priest; but they are called by three different names. They all eat rice; but it goes by a different name, according to the person eating it.

Intercourse with the Priests and Chiefs.

The people are a singular race, as you may judge by the refinements of their language. I have encouraged their coming to me, by shewing them attention; and have succeeded in making a large acquaintance among the Priests and the Laity.

I have had very interesting conversations with some of their Priests. One of them is a man of cultivated understanding. I gave him, after my arrival, the New Testament in Cingalese: he assured me that he read it, and that he found great pleasure in reading it. On one occasion he was with me, when some of the Chiefs were present. Let me mention, to shew the state of society, that the moment he came in, the Chiefs (the greatest of the whole people) rose; nor could I prevail on them to sit in his presence: they stood, and he and I sat. The New Testament was read aloud: it was, I think, part of our Lord's Sermon on the Mount, and he expounded it to them. I understood enough to perceive that he generally was right; and it was delightful indeed to me, to be present at such a scene; and I lifted up my heart to the Lord, that He would raise him up to be a witness for Him indeed; but my hopes concerning him have been much disappointed since. I found that he was for an intercommunity of Religions—that he was, in fact, of the same opinion as some of our own worldly-wise people at home, who think that every man may be saved, if he is sincere in the Religion which he professes. He appears, comparatively, shy of my company, since I told him that our God allowed of no rival—that if our Sacred Book was right, his must be wrong, and his worship of Budhu sinful and abominable—and that, on the contrary, if he or any of his Sacred Books were in any degree or measure right, ours was all false, and a fabrication from beginning to end. It has been with me a particular point, to make this declaration to others, whenever an opportunity offered. I have lost ground among them. I find, by this proceeding; but it is a great

point gained, if they have a right understanding of this matter.

I had the satisfaction on Sunday, to see one of the Chiefs come in between the Services. I put the New Testament into his hand, and expected that he would read a few verses; but he continued reading on aloud through six chapters, stopping every now and then to inquire and examine into the meaning.

One of the Priests has thrown off his Yellow Robes; by which act he relinquished the Priesthood, and professed himself to be an inquirer into the truths of our Holy Religion. He has had the New Testament in his possession from my arrival here, and I have had many conversations with him on religious subjects. He expressed to me his doubts of the truth of his own Religion, after he had heard my objections against it, and the arguments in favour of Christianity. But, wishing for clearer marks of real conversion, I have restrained rather than urged him forward; and have charged him to count well the whole cost before he began to build. I would fain hope well of him; but I do not wish to add to the number of those in this Island, who have evidently taken up the Christian Name from worldly motives.

I begin to understand much of what is said, and to speak a little in broken and interrupted language. Oh, how I long to have my tongue loosed, that I may preach Christ unto them! Pray for me, that, with all boldness, and faithfulness, and affection, and singleness of eye and heart, I may be enabled to declare to them the Salvation of the Gospel.

Address of the Missionaries to the Governor, on His Excellency's leaving Ceylon.

From the Ceylon Government Gazette, of Jan. 31st, we extract an Address presented by the Missionaries of the Society, at the Public Levee, held by Sir Robert Brownrigg, at the King's House, on the 29th of January, preparatory to His Excellency's quitting his Government; with the Governor's Reply to the Address. They are honourable to the parties concerned.

We, the undersigned Missionaries in the Island of Ceylon, sent forth by the Church of England Missionary Society, beg to be permitted to express to your Excellency, on your approaching depar-

ture for our beloved Country, our hearty wishes and prayers, that the Divine Providence may grant you a prosperous voyage and a happy arrival.

Recently brought under the protection of your Excellency's Government, we saw, with thankful acknowledgment, that the peaceable yet strenuous efforts, which from various quarters were made for the spread of our Holy Religion, invariably met with your favourable countenance, and in many instances with your fostering support; while, at the same time, deluded worshippers of false gods were properly left unawed by authority and untouched by violence, to the influence of the spiritual weapons of our Christian Warfare.

When we reached your shores, an unhappy war raged in the Interior. This, too, we have seen, by the Divine Blessing, brought to a termination, which we earnestly hope and pray may prove alike favourable to the interests, both temporal and eternal, of all descriptions of people within the Island.

We would hail it, Sir, as a token for good, that the time is coming, when not the name only, but the power of the Religion of Christ Jesus will be known by multitudes among us.

We conclude, with imploring the Divine Blessing on your Excellency's person and family: that, withdrawn from the burdensome cares of Civil Government, meditating on the Word of God, and communing with your own heart, you may experience the real comforts of a personal interest in that Saviour, in whom alone there is hope of life eternal.

(Signed) SAMUEL LAMBRICK,
JOSEPH KNIGHT,
BENJAMIN WARD,
ROBERT MAYOR.

Kandy, 17th Dec. 1819.

His Excellency's Reply to the Address of the Missionaries.

Mr. Lambrick having read the Address, the Governor delivered the following Reply:—

I thank you for your kind expressions of regard for me, on my departure from Ceylon; and your devout prayers to Divine Providence, for my prosperous voyage and happy arrival in England.

It has been the principle of my Government, to extend an equal protection to Missionaries of every Religious Denomination, who came to this Island with the pious intention of propagating among the

Heathen our Holy Religion. Acting upon this general ground of a liberal Toleration, it is yet natural that I should feel some partial inclination towards a Mission of Clergymen, belonging to that Established Church which I have always regarded with respect and affection.

The whole Island is now in a state of tranquillity, most favourable to the cultivation and improvement of the human mind. I cannot doubt but that, under the guidance of Providence, the progress of Christianity will be general; if the zeal for propagating the knowledge of our Redemption among those who are ignorant of a Redeemer, be tempered with such a sound discretion as has been exhibited already by one of your Mission in the centre of a Heathen People.

It is my sincere wish that you may all follow that example; and that your success may justify my partial feelings of regard for the Missionaries of the Established Church.

Australasia.

PARRAMATTA.

(New South Wales)

CHURCH MISSIONARY SOCIETY.

*State and Progress of the Seminary for
New Zealanders.*

In the early part of last year, Mr. Marsden writes respecting the Young New Zealanders then under his care—

The Chiefs' Sons who are with me visit our Orchard and Vineyards, and are much astonished to see the fruits, and anxious to promote the cultivation of them in their own country.

Various things here, which they had never before seen, furnish us with much conversation about the Maker of all. They see such a difference between our civilized and their savage state, that they cannot be persuaded that the same God made both them and us. When I tell them that there is but one God, they advance many arguments to prove my assertion incredible.

The following is part of a late conversation with them on this subject:—

When I told them that there was but one God, and that our God was theirs, they asked me if our God had given us any Sweet Potatoes; and said, that if He had been our God also, He would have

given us some. I told them that our climate was too cold: they would not grow; and therefore He knew it would be of no use to give us any. They said, "Your God has given you Cattle, and Sheep, and Horses, and many other things which he has not given us: was He our God as well as yours, He would not have acted so partially—He would have given us Cattle and other things as well as you."

This led me to speak of the Creation of the world and of the Deluge; from which I shewed how the different animals came to be spread over the world; and told them that England was for a long time without Cattle, but that, in due time, God had given them to England, and now He was going to give all those things which we had to them, as they had already got Cattle, Horses, &c. They replied, "But we are of a different colour to you; and if one God made us both, He would not have made such a mistake as to make us of different colours." This also I endeavoured to explain; and told them, when they could read the Book which God had given to us, and which they would soon have, they would then believe what I told them to be true. Many other arguments they used to prove that there must be more than one God.

With reference to the Seminary, Mr. Marsden states—

I was unwilling to go to any very heavy expense, till I was fully convinced, from experience, that the object would answer the ends proposed.

After having Natives living with me for more than four years, I cannot entertain a doubt of the success that will attend the establishment of a Seminary here for them. I am now erecting a commodious building on an estate which I purchased on the banks of the river opposite to the town of Parramatta. The situation is very pleasant, and convenient in every respect. The estate contains upward of 100 acres of land; and every operation of Agriculture, Gardening, Nursery, &c. may be carried on, together with the exercise of the simple Arts.

When the buildings are completed, there will be accommodation for any Missionary who may visit Port Jackson, while he remains in the Colony.

Here the Natives can be taught, and constantly employed. The produce of their labour will contribute something toward their support. They shall learn to

plough, and sow, and reap, with the management of horses and cattle, and whatever else may be deemed advantageous to them. It will be my object, when a Chief's Son has learned to plough, and has become acquainted with a team of bullocks, to let him take them home with him. If I find that I can put up the buildings and complete them without assistance from the Society, I shall do so.

Should any future circumstances render the Seminary unnecessary, the buildings will still be on the estate; and no loss, of any moment, will be sustained by me, if I keep them as my own. The buildings are now in a forward state. Hitherto, I have either hired a house for the Natives to lodge in, or provided them with lodgings in my own house.

What number of the Natives will return in the Active is not yet determined; but I think ten of them will go back. Some of them have lived nearly a year with me, and have made very considerable improvement.

In July, of last year, the Rev. John Butler writes—

Mr. Marsden has nearly completed the Seminary for the New Zealanders. This Seminary will be of great importance to the Natives of these Islands, as it will give them the opportunity of coming to Parramatta from time to time. Under the fostering care of Mr. Marsden, they cannot fail to make rapid progress in the knowledge of agriculture and other useful arts. Their moral habits will be much improved, and their minds expanded; and, by the blessing of God, their souls will be prepared for the good seed of His Holy Word, and the reception of the Gospel. They will also be hostages for the security of our Settlement at the Bay of Islands; and we have good reason to hope, that they will return to their own country, and become useful coadjutors in the great work of making known the Gospel of Christ throughout their own Land. There are five men and one woman, at this time, at Parramatta, from New Zealand.

NEW ZEALAND.

Mr. Marsden's Second Visit to New Zealand.

A NARRATIVE of Mr. Marsden's proceedings, in his First Visit to New Zealand, from Nov. 19, 1814, to March 23, 1815, was printed in July, 1820.

our Volume for 1816, pp. 459—471 and 500—523. On this occasion the first Settlement was formed, at the Bay of Islands.

In the last "Survey," p. 61, we stated that it was Mr. Marsden's intention to accompany the Rev. John Butler and his associates on their voyage to New Zealand. Despatches have arrived, containing full details of this Second Visit. Mr. Marsden's intercourse with the Natives, in various quarters, and particularly in a journey westward from the Bay of Islands quite across the Island to the western coast, was most encouraging. Their villages are numerous and populous, and all are eager for the residence of Missionaries among them. A New Settlement has been formed at the Bay of Islands, on a large portion of land, consisting of 13,000 acres, situated at Kiddeekidde, and purchased of Shunghee for 48 axes!

Mr. Marsden's visit was, with reference to the Settlers, highly seasonable. Serious evils had grown out of the practice of carrying on private trade with the shipping which put into the Bay; which it is hoped will not occur again, as Mr. Marsden drew up very prudent Regulations on this subject, to which the Settlers fully assented.

Mr. Marsden and his companions sailed from Port Jackson in the "General Gates" American Brig, the Active being otherwise employed, on the 29th of July, and returned about the middle of November.

Mr. Marsden was about to proceed to New Zealand a third time, with a quantity of cattle, on board His Majesty's Ship the Dromedary.

The substance of the intelligence received from this quarter will be laid before our Readers as soon as practicable. We shall, at present, extract some passages of communications, dated chiefly in the first half of last year, which will shew them the

State and Prospects of the Mission, at the time of Mr. Marsden's Second Visit.

From these communications, a further insight will be obtained into the character of the Natives, and the situation of the Settlers among them.

We shall first extract Mr. Marsden's statements:—

I am happy to say (he writes) that all our undertakings have hitherto been crowned with success. More we could not expect to be done, in the time, than what has been done. I think there can be no doubt but that the ultimate object will be attained in due time; and the Society will have the satisfaction to know that they have, through the Divine Blessing, planted the Gospel, and established the Arts of Civilization, in a country and in the midst of a people, that will rise in importance among civilized nations, in proportion as knowledge is diffused among them.

The local situation of the Islands of New Zealand, the Climate, Soil, Natural Productions, and Inhabitants, are all favourable for Missionary Labours; and I firmly believe that the time is come for the Gospel to be preached to them.

To promote this object has been my strongest inducement for remaining to this day in New South Wales. While I see the Divine Blessing attending our endeavours for the benefit of the Heathen in these Islands of the South Seas, I feel a satisfaction which I cannot express, and which suppresses every murmur in the day of trouble.

When the Active returns from this voyage, it is my intention to send her again as soon as I can to New Zealand, and to make the Bay of Islands her station. When the weather will admit, she will put to sea, and kill whales. By this means, if she should be successful, much of her expenses will be covered. This plan will also tend very greatly to increase our influence and intercourse with the Natives all along the coast, and gradually to open the way for extending the Mission.

The owners of whalers, it may be hoped, will contribute some assistance to the New-Zealand Mission: as their ships can now obtain refreshment without danger at that Island, the advantages will be very great indeed to them. If the Mission were attended with no other good than the preservation of the lives of our fellow-creatures, this is an object of vast importance. The value of the Boyd, which was cut off

there, with all her crew, would have maintained the Mission many years. No injury has happened to any European, since the establishment of the Settlement, from the North Cape to the River Thames; which shews what temporal good hath been already accomplished.

Difficulties have, indeed, been very great and many; but they have not prevented the work from going on. Every thing has succeeded better than the most sanguine hopes could have warranted us to expect, in such a new and important undertaking.

I understand that the Natives have killed two of the Horses, for trespassing in their gardens. The Horses were very fond of Sweet Potatoes; and rooted them up very much, as they ran at large. These are the chief food which the Natives value; and I am not surprized that the Horses were killed. They have been suffered to run where they pleased for four years. Had the Settlers fenced off a point of land for them, they would then have done no injury, and the Natives would not have molested them. The Young Natives who are now with me at Parramatta are much distressed at this circumstance, as they are very fond of Horses. Since they have been with me, they have learned their value in all agricultural purposes. I have promised to send them some more, and to give them into their own charge, and then I shall be sure that they will take care of them.

I am happy to learn from the Settlers that they will have wheat for their support, and will only want a little seed-wheat this year. When Agriculture comes to flourish among them, Schools may then be maintained at a very little expense. The children will provide their own clothing. Bread will be the principal article which they will require; but rice, as yet, is the cheapest. This will not be the case when they get plenty of wheat.

You will see from the four Young Men—Tooi, Teeterree, Towrow, and Towreea—what their National character is, what are their abilities, and what their disposition: for all that I have seen are very similar, in most respects, to these Young Men. Their reasoning faculties are strong and clear, and their comprehension quick. When once they attain a true knowledge of the Scriptures, they will improve very fast, and may then be ranked with civilized nations. Their improvement is not doubtful, but certain. The Society is not labouring in vain.

The Chief's Son, where the Settlers re-

side, has sent me over a chain for a dog, which he made since his return. He promises to be a very good Smith. I have sent it to you, as the first attempt made by a Native on the Island. I can have little doubt but that this Young Man will soon make axes, hoes, &c., if he can only get iron. I shall send him some of what I received the last time.

Muskets and gunpowder I disapprove of, as they tend to inflame the warlike spirit of the Natives. Saws, spades, hoes, and axes will civilize them, and induce domestic and commercial habits; will give them something to eat and to sell, and will prepare them for receiving the Gospel. The Settlers may plough and preach: they will then make a happy nation of them.

The two Young Men, Towrow and Towreea, mentioned in the preceding extract, were coming to England in the "Claudine," but both died on the passage, of the effects of Fever, caught while the ship lay at Batavia.

On the subject of Private Trade, to which we have above alluded, Mr. Marsden addressed to the Settlers the following just and forcible representation:—

We never find a man engaged to build a Temple, selling pins. His thoughts have more rational employments. You are called upon to build a Temple for God, in a place where no stone had been quarried, no timber cut, nor a spit of the foundation dug. You have work for the employment of all your time and thoughts.

With what gratification must you behold the dawn of civilization, rising on those around you, and the Day-Star from on High visiting them! I think I should feel a joy inexpressible, to see the New Zealander returning home from his cultivated field, bearing his sheaf with him. I anticipate the day, when he will plough with his yoke of oxen, like the ancient Prophets; and rejoice with the joy of harvest, when his crops are gathered in.

What will you feel, when the time shall come, when he shall meet with you in the great congregation, and worship God in spirit and in truth? Consider the honour that is put upon you—you are gone to prepare the way of the Lord, to make ready a people for Him! Act in all things up to the dignity of your character.

Let me exhort you to love as Brethren. Bear one another's burdens: watch over

one another's souls with a godly jealousy; and exhort one another daily; and the God of Peace will then bless you, and the Heathens among whom you live shall fear Him!

Mr. William Hall makes the following statements:—

The Natives under my direction and instructions work very well, almost beyond my expectation. I have taught six pair of Sawyers to saw Timber, and have frequently four or five pair at work at once. I have sawed upwards of a thousand feet with them myself. We are making strong paling-fences round our houses, yards, and gardens, all of sawed timber; and I have sent about 4000 feet of three-inch plank, twelve inches deep, to Port Jackson, to be disposed of by Mr. Marsden, in order to assist in defraying the expenses of the Active, all sawed by the Natives under my instructions.

We have built three Smiths' Shops in the Settlement; and have two Natives among us, who are taught the Blacksmith's business, to a certain degree. One was taught here by the Blacksmith that we had; and the other was taught at Port Jackson, under the direction of Mr. Marsden. I have also built a Smith's Shop that I work in myself occasionally, with the tools which you kindly sent out with me. I can make small adzes, nails, and many other useful things, which serve to purchase potatoes, and pay labour with. I victual my working Natives three times a day regularly, with potatoes and pork, and Mrs. Hall cooks for them.

I have also a quantity of land in cultivation, more than sufficient to support my family the year round with wheat; and I mean to distribute wheat among the Natives, with suitable encouragement and instructions how to cultivate it; and I hope it will be attended with the blessing of God, both for their present and future good. We keep increasing gradually, by making more improvements and cultivation every year.

Mr. Kendall, in the extracts which follow from his Letters, enters into the character and circumstances of the Natives:—

It has pleased Almighty God, of His goodness, to preserve me and my Colleagues, with our Families, in safety at his place, during the past four years. We are under no fears respecting our personal safety; the Natives, making due

allowance for their wild habits, being reconciled to us, and we to them. On their part, there is no apparent obstacle in the way of our usefulness, except, as must be expected, their unsettled turn of mind; and we have every encouragement to indulge the hope, that, by a patient perseverance in the path of duty, with a single eye to the glory of God and their benefit, a blessing will attend our exertions.

I am now anxiously expecting some person of talent, to assist me in fixing the New-Zealand Language. One friend of a kindred spirit, possessing greater abilities than I do, would be very useful to me, and I could be useful to him. As soon as the Holy Scriptures are in print, or those parts of them the knowledge of which is essential to salvation, and the Natives are taught to read them, a general blessing, in dependence upon the Divine promises, may then, and perhaps not before then, be expected.

Although the New Zealanders are exceedingly superstitious, and what religion they profess is constituted of Rites the most horrible and offensive to an Englishman and a Christian, yet it is a very encouraging circumstance, that Parents do not at all object to their children being instructed by us. They rather wish it: and the children themselves have always been ready to repeat their lessons when called on; and have been kept in a state of discipline far superior to my expectations, when we have had it in our power to give them a handful of victuals.

When numbers of Natives are about us, they are often very troublesome; it being a difficult matter for the Chiefs most friendly to our interests to keep their people under restraint.

Our trials, I apprehend, will be much heavier for some years to come, than they have hitherto been. The Native Spirit has been roused, by the long intercourse of the Natives with Europeans; but none of them having been yet converted to Christianity, the Native Heart with its blind attachment to its barbarous customs remains unchanged, and inclines its possessor to pursue them with additional vigour.

In the first year after our arrival, many New Zealanders died. They had not food sufficient to preserve life; and, in this weak condition, we could discern little of the Native Mind. Since then, the Natives in general at the Bay of Islands, and in the adjacent country, eager to procure implements of war and of husbandry, have exerted themselves so

much in cultivating land for potatoes, Indian corn, &c. that they have not only obtained such articles as they wanted, but have lived much better themselves, and there has been but little mortality. Their Native Disposition has, of course, been greatly revived; and, being Heathens still, they follow the customs and traditions of their forefathers with avidity. War is all their glory. They travel to the South, and kill great numbers. Almost the whole of the men belonging to this Bay are now gone to battle. Although the Natives in general shew no disposition to injure us; yet, being so unsettled and unsteady, our situation among them is more trying.

We have hitherto been strictly neutral. We have made it our constant practice to be kind to strangers; and while we continue to be quiet, I am under no fears whatever respecting our personal safety; but we require, at this time, not only the assistance of our Heavenly Master, but support and encouragement from our Christian Employers.

The constant sailing to and fro of the Active, and steady supplies for the Settlement, are essential to our comfort and to our progress in duty. It is the ultimate object of the Society that must be our chief aim. Without a regular intercourse between this country and Port Jackson, and steady supplies for the Settlement, I should contemplate nearly the same disastrous events taking place, as formerly occurred with the Missionaries at Otaheite.

Until the Word of God is graciously revealed to this people, a firm footing among them will not be obtained. They may be conciliated by kindness; but nothing can secure them permanently to our interests, but a participation with us in the blessings of the Gospel.

On the Sunday after Easter, I had an opportunity to examine some Otaheitean Sailors, belonging to the Ship King George. They read the works of their Missionaries, both in print and manuscript, very readily. It would have rejoiced your heart to have been with us on that day. The New Zealanders fell on their knees; and continued to behave with decency and listen with attention, while they heard prayer in their own tongue, and while the Otaheitean Sailors in the Evening were reading in my house and singing the praises of their Redeemer. These Christian Islanders would not take a mouthful of victuals until they had implored the Divine Blessing; nor would

they leave the table until they had given thanks. They slept in one of our barns, and spent part of the night in singing and prayer.

I bless God that my Wife and seven Children are well. I have had my health ever since the day I landed here. My father lived until he was 93. I have not yet attained to half that period, yet I am covered with grey hairs. If it pleases the Lord to spare me, I pray to Him that I may be usefully employed in promoting the Kingdom of His Dear Son.

Letters from Tooi and Teeterree.

In the Appendix to the Nineteenth Report of the Society, various Letters from these Young New Zealanders are printed. We extract two or three of them, for the benefit of such of our Readers as may not have seen the Report; and cannot but express our hope, that the impressions which appear to have been made on their minds will survive all the dangers to which their return to their own country exposes them.

These Letters were addressed to the Assistant Secretary of the Society, when they were on the point of leaving England:—

Church Missionary House, Dec. 14, 1818.

DEAR REVEREND BROTHER—

I am just told I going to leave you, day after morrow. I will therefore write you, Dear Sir.

I go home tell my countrymen, that Jesus is the true God. Atua is false—no God, all nonsense.

I tell my countrymen, Englishman no hang his self — not eat a man — no tattooing — no fall cutting his self. My countrymen will say to me, “Why Englishman no cut himself?” I tell them Book of Books say, “No cut—no hang—no tattoo.” I tell them “Jesus say all they that do so go to Hell.” I tell them they sin—they do wrong. I know that Jesus Christ’s blood cleanseth all sin. I tell my poor countryman so. He no find out the way to Heaven—poor fellow! Jesus our Lord, He found a way to Heaven for all who know Him.

Jesus Christ love me much. I no love Him once — my bad heart no love Him. I sinned too much for God. I hope the Lord Jesus Christ put in me a new heart and new soul. I then pray to Him, and love Him, and He love me.

I go back to my country. I tell my countrymen, the Book, the Bible make all happy. Englishman, suppose a Christian, he very happy. New-Zealand Man’s spear make no happy. I tell my poor countrymen, Christians no fight, no use war-club, no spear—they read Book of Books—all true! says, No fight, all love.

I go away—I leave all good friends behind—and I very sorry ship go very soon. I go home—I remember kind Missionary. He love me too much—he pray for me every morning and every evening. I pray for Englishmen.

I get home to New Zealand, and I go tell my countrymen, “Come, Countrymen, into House of Worship, where true God is worshipped!”

I hope you farewell. Good bye.
Your affectionate Friend,
THOMAS TOOI.

Church Missionary House, Dec. 14, 1818.

MY DEAR FRIEND—

I very sorry I go away, and leave you behind. When I get home to my own country, I remember you, and all kind friends in England; and I tell my countrymen how Englishman pray for New-Zealand Man.

Hope New-Zealand Man read God’s Book, and hear Missionary talk about Jesus Christ our Saviour: he will then leave off eating man’s flesh. Hope, too, New-Zealand Woman no hang herself when her husband he die; but marry again after two or three years.

New-Zealand God no true: all nonsense. Englishman’s God, and Englishman’s Bible, make New-Zealand Man leave off the taboo taboo, and like English Way.

Oh how kind Englishman to New-Zealand Man! He pray for me—he send Missionary to my country, to talk about Jesus Christ our Saviour.

I should like read the Bible about Jesus Christ. I no read nor understand much yet; but I understand by and bye, please the Lord. I pray Jesus every night teach me read the Book.

My dear Friend, I go to-morrow—I go my own country. I hope Jesus will go along with me. I tell my countrymen I like Englishmen very much. Oh! Englishman how kind! When I get home my own country, I pray for Englishmen, and Englishmen pray for me.

My dear Friend Mr. Bickersteth, you very kind to me. Hope God will bless you. Hope Jesus Christ will help Mis-

sionary to take away from New-Zealand Man bad heart, and give new heart.

Please to say at Meetings, I hope God will be with them and do them good, because they do good to New-Zealand Man.

I am, my Dear Friend,
Your grateful and humble servant,
TEETERREE.

Brompton, Jan. 8, 1819.

MY DEAR BROTHER, REV. MR. BICKERSTETH—

You know how poorly I was, time I see you. You come down from London to Brompton to see me. I feel sorry, and cry. I want see you once more, if please the Lord, suppose you get any time. I very ill in bed: so many friends pray for me, Jesus looked on me, and made me better. I very weak yet; and my voice quite weak. I cannot speak very well: it make me cough.

I no afraid to die. Jesus die for my sins. I feel quite happy. I hope my heart be quite good, the time I get home to New Zealand. I tell my countrymen, "Come, Countrymen, come into house, and worship God: suppose you no worship God, you no happy. Jesus Christ He die on the Cross for New-Zealand Man's sins, and Englishman's sins. Suppose you believe Him, He save you, and make you happy; as He has made Thomas Tooi happy by His Holy Spirit."

My very kind love to Mrs. Bickersteth. I very sorry she poorly: I pray for her. My very kind love to Mr. and Mrs. Pratt and family, and Mrs. Garnon, the Committee, and all Christian Friends. God bless you, Christian Friend! farewell.

Your affectionate Friend,
THOMAS TOOI.

Tooi's best love to Mr. and Mrs. Cooper.

I come to England to hear the Word of God. It gave me great pleasure. Missionary Society very kind to me. Mr. Pratt and Mr. Bickersteth very kind. English Lady and Gentleman very kind. I thank you very kindly for your love to me. I thank you all. My love to the Committee. God bless you all.

THOMAS TOOI.
P. S. I have been very sick, and I look to Jesus to make me better. I thank God I am better.

On their arrival at Parramatta, they addressed the following Letters to the Secretary:—

Parramatta, July 19, 1819.

MY DEAR FATHER FRIEND, MR. PRATT—

I thank you, kind to me. I hope all your family quite well. Teeterree very well.

The Baring touch at Madeira—we all go ashore, and sleep ashore. In the morning before breakfast, we all got a little horse, and go up very high hill—see fine large Church—large candle, and Box like Missionary Box—the man ask me to put money in the box, for Virgin Mary. Then came down again—got a good breakfast. Very curious people—Portuguese people. Then met Captain Lamb: he took me and Tooi to Government House—plenty orange—plenty lemon—plenty wine. Come aboard—next morning sail.

We cross the Line. Mr. Neptune come on board—every one shave with iron hoop—every one got a bucket of water.

When near Cape of Good Hope, plenty wind—blow very heavy—very high sea—only two sail set—plenty roll about—break fore-yard on Sunday morning—very clever Carpenter on board soon mend him—away she goes again—sometimes nine knots!

By and bye, near New-Holland Coast—wind against us—could not make land—very little water left—we very glad to make Van Dieman's Land—go into harbour—all go on shore, and go see the Governor. I know him before. Beautiful potatoes—fine mutton—fine beef—Convicts so pleased—plenty kei-kei [fool]—stay there one week.

Monday morning the Ship sail—blow very hard—fair wind come—Captain Lamb sung out, "Turn the hauds up;" and we make sail, and we see Sydney in four days, and anchored the Ship.

Came on shore in Captain Piper's boat. All New South Wales Friends very glad to see us. I very happy to see my friend Mr. Marsden, and all family quite well, and very glad to see us.

We very soon go to New Zealand. Mr. Marsden he go with us. Six of my Country People at Parramatta. Charles Marsden going to England—learn be a Doctor—very good boy—very fond of the horse-back.

Give my kind love to Mrs. Pratt and all your family, and Mr. and Mrs. Bickersteth, Mrs. Garnon, and all Missionary Friends in England.

I will thank you to pray for me, and my Country poor people. I pray Jesus Christ make me a good boy, and forgive

my sins. I pray Jesus Christ take away my wicked heart. God bless you.

From your young Friend,
TEETERREE.

Parramatta, July 12, 1819.

MY DEAR FRIEND, MR. PRATT—

I arrived safe at Parramatta. I meet my dear Friend Mr. Marsden and all family well—very glad to see me.

Mr. Marsden goes with us to New Zealand in the American Brig, General Gates. I hope my Countrymen will all be kind to him, same as Englishman be kind to me when in England.

We had a middling good passage—Captain Lamb very kind sometimes. Our kei-kei and water run short towards the last—wind right in our teeth—could not make land—only one and half pint water per man per day. I obliged to wash my face in salt water.

I can say all the Commandments, and read a little about Joseph and his Brethren. I remember Missionary House, and all kind Gentlemen and Lady.

Give my kind love to Mrs. Pratt and all family, Mr. and Mrs. Bickersteth, Mr. and Mrs. Cooper, and all Gentlemen in the Committee.

I go home and get my countrymen help me build a Church and Houses. Mr. Marsden tell me I be foreman over the work-people.

My young friend Charles Marsden, he take my Letter to you—he goes by the Surry, Capt. Lane, just going to sail.

Please give my kind love to Mr. Mortimer, Mr. Eyton, Mr. King, Mr. Langley, and all their families, and all kind friends. I hope all friends pray for me. I pray for you. God bless you.

From your affectionate Friend,
THOMAS TOOT.

Polynesia.

GEORGIAN ISLANDS.

LONDON MISSIONARY SOCIETY.

General State of the Mission.

Of the state of the Georgian Islands, or Windward Division of the Mission, the Missionaries write, in their Annual Circular, dated May 18, 1819—

In reviewing the affairs of this Mission for the past year, we have, on the whole, great cause for gratitude and praise to God our Saviour. The Brethren at Eimeo, and at the three Stations in Otahete, have proceeded in their labours; and the

work of God, we trust, has been carried on in the hearts of many.

We had looked forward to the Yearly Meeting in May, when we should all assemble together; and had resolved, after that Meeting, to baptize such as were proper subjects among the Natives, and to form them into Churches. That Meeting having taken place, and we being about to return to our respective Stations, we now lay before you the particulars. We have had a Missionary Week indeed! and a pleasing and animating time it has been to us all.

Formation, at Otahete, of an Auxiliary Missionary Society.

From the Letter of Pomare to the late Dr. Haweis, printed at p. 86 of the Number for February, it will have appeared that an Auxiliary Missionary Society was formed, at Otahete, in May, 1818. The particulars have lately reached this country; and, as we are about to report the proceedings of the "Missionary Week" at Otahete, above alluded to, in the course of which the First Anniversary of the Auxiliary Society was held, we shall first state some of the circumstances which attended the formation of the Society.

The day appointed for proposing the formation of an Auxiliary Society was May the 13th. On Monday preceding, the King came into the Chapel, at the Question-Meeting, and told the people to come on Wednesday Afternoon, and pray for the growth of the Word of God; and that Notti (Br. Nott) would preach to them, after which he himself had a "parau iti pota," "a little short speech," to say to them; which excited their curiosity greatly, and every one was inquiring what the King's "little short speech" was.

Wednesday arrived—when a great number of people assembled; upward, it is supposed, of 2000. As it was impossible to have worship in the Chapel, we went under a shady grove of coëoa-nut trees close by. Mr. Nott preached on Philip and the Eunuch: before he had done, the King called out to him to leave off, for he wished to say a little to the people: soon after Mr. Nott concluded, and the King began thus—

"My Friends! I have a little short speech to say: pay particular attention, that you may understand."

He began his Address in a very judicious manner, telling them how much of their time was taken up in worshipping idols, what a deal of work they did for their false gods—the whole of their property consumed—their cloth, their pigs, their fish, their canoes, and all their strength, time, and property, were spent in the service of an idol; a piece of wood or a cocoa-nut husk—and even their own lives in hundreds were sacrificed—and this was all for a deception, for a false god. And he had a little speech to propose to them, which he thought it was right for them to agree to: and if they did, well and good; but if not, it was still good. But this was the little speech that he had to propose to them, that they should collect a little property for assisting in spreading the Gospel. He explained the means by which we were brought hither: it was by giving money to the captains of the ships—for the Natives have a singular notion, that we can go on board of a ship as they go on board of one another's canoes, and go where we like—but the King told them that that was not the case; but a great quantity of money was given to the captains before they would bring us, and that was obtained by good people, who wished the Word of God to grow, giving money—and all the little money was collected to one big money, by which means they now enjoyed the blessings of the Gospel; and he thought it was right that they should use their endeavours to send the Gospel to other lands, who are as they once were. He said, although they had no money, yet they might give pigs, arrow-root, oil, and cotton, to buy money with. To provoke them to emulation in this good work, he adverted to the formation of Societies among the Hottentots, &c. in Africa; and to their contributing, where they have no money, their sheep and other property, for the furtherance of the Gospel. At the close of his speech, he desired the people to signify their approbation of the plan proposed, and their willingness to consent to it, by holding up their right hands. This was instantly done, and not a hand was observed down in all the large assembly. It would have warmed the coldest heart, to behold so large a congregation of Otaheiteans, headed by their King, assembled for the purpose of extending the Kingdom of the Redeemer.

Rules for the Society have been drawn up in the Otaheitean Language by Brother Nott, which are to be printed and put

up in all Places of Worship throughout Otaheite and Eimeo.

Royal Mission Chapel at Otaheite.

Mr. Marsden refers to this Chapel, at p. 127 of our Number for March. It was completed and opened in May of last year. It is a unique structure, as our Readers will see from the following description:—

Pomare has lately erected a very long building at Papaoa, and devoted it to the Meetings of the Missionary Society, which was formed last year. This building we denominate the “Royal Mission Chapel.”

It is 712 feet long by 54 wide. The ridge-pole, or middle, is supported by 36 massy pillars of the Bread-Fruit Tree. The outside posts all round the house are 280. It has 133 wipdows of sliding shutters, and 29 doors. The ends are of a semicircular form. There are three square pulpits, about 260 feet apart from one another; those toward each extremity being about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours, in a very neat manner; and the ends of the matting are left hanging down, like the flags in St. Paul's Cathedral. The whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with gravel.

The prodigious length of this place renders it inconvenient; but it is supposed that Pomare, having acknowledged the only living and true God, was determined that the building erected for His honour should far exceed any edifice formerly devoted to the idols of the country.

Missionary Week in Otaheite.

The Second Week in May, of last year, was observed, at Otaheite, as a Missionary Week. On Monday, May the 10th, a Meeting was held preparatory to the General Meeting of the Society: on Tuesday, was the Opening of the Royal Mission Chapel: on Wednesday, the Sermons of the Auxiliary Missionary Society were preached: Thursday was a kind of State Day, and was occupied in the Promulgation of a new

Code of Laws: on Friday, the First Annual Meeting of the Missionary Society was held: and all was followed by the Baptism of the King, on Sunday, May the 16th.

Opening of the Royal Mission Chapel at Otaheite.

Tuesday being the day appointed for opening the Royal Mission Chapel, about Eleven o'Clock we met the King at the east end of the house. He was dressed in a white shirt, with a neat variegated mat round his loins; and a tiputa over all, coloured and ornamented with red and yellow. The Queen and principal Women were dressed in Native clothing, with an English frill round the neck. The assembled thousands were clean, and dressed in their best.

We took our stations according to appointment; Br. Platt in the west pulpit, Br. Darling in the middle, and Br. Crook in the east. The King sat in the east end of the house. Br. Bourne, from the middle pulpit, commenced the Service, by giving out Hymn the Third in our Otaheitean Collection, with a very shrill and penetrating voice, which was heard from one end of the house to the other. The whole Congregation stood up and sung. Each Preacher then read Luke xiv. and prayed. Sermons commenced about the same time; Br. Darling's text was Isa. lvi. 7; Br. Platt's, Luke xiv. 22; and Br. Crook's, Exod. xx. 24. The Sermons being ended much about the same time, all the Congregation sung again, and the whole was concluded with prayer.

The scene was striking beyond description. No confusion ensued from three speakers preaching all at once in the same house, as they were at such a great distance from one another. We suppose the number of hearers to have been between 5000 and 6000.

Apprehensions were entertained, from bringing so many parties together, who had ever been at variance, and who still seem jealous of one another. Pomare had been informed, that some people would come with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons on whom he could depend, at each door and window; but every thing was very peaceable and orderly, and not the least disturbance occurred. "Surely," said some, "there will be no war; for all the people have left their arms at home, and have brought the old
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and decrepid, the children, the lame, and the blind!"—a thing that was never done in any of their great meetings before.

We met together, in the afternoon, to attend to the internal concerns of the Society; and departed to our lodgings much gratified, and praising God for what we had seen and heard.

First Anniversary of the Auxiliary Missionary Society.

On Monday, preparatory to the General Meeting of the Society, the Brethren assembled at Papaoa. The people were encamped on each side of it, along the sea-beach, to the extent of about four miles. They soon assembled together, to pay their respects to the King; and made a grand appearance, being decently arrayed in white Native clothing.

The Brethren met the King and the Chiefs in the usual Place of Worship, according to the appointment of Pomare, who had judiciously arranged all the services and business of the week. Br. Darling began with singing, reading the Scriptures, and prayer. The King then proceeded to business. He first wrote his own name, and his gift to the Missionary Society (eight hogs); and having written the name of his principal Governor, Treasurer, and Secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the Governors, writing their names and contributions, Pomare called on Br. Crook to conclude the Meeting with a short exhortation, singing, and prayer.

Wednesday, being the beginning of the Anniversary of the Parent Society, was regarded with peculiar interest.

About half-past Ten, the King arrived. It was as numerous and respectable a Meeting as that of Tuesday. Br. Henry occupied the east pulpit, and preached from Ps. lxxxvi. 8, 9. Br. Wilson, in the middle pulpit, preached from Isa. xxxv. 2. Br. Bicknell, in the west pulpit, preached from Luke x. 2. In the afternoon, about half-past Three, we assembled again. Br. Darling, in the east pulpit, preached from 2 Thes. iii. 1; Br. Bourne, in the middle pulpit, from Ps. cxxxvi. 1; and Br. Crook, in the west pulpit, from Luke xvi. 9. We retired in the evening, praising God, and entreating him to bless all our attempts to promote his glory.

On Friday we attended to the business of the Missionary Society.

We met the King, as President, and
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all the Governors, Officers, and Members, in the Royal Mission Chapel.

Br. Bicknell began with a short address, singing, and prayer.

Br. Wilson then addressed Tati and the Society, and concluded by moving, "That we thank Pomare for his princely conduct, as President of this Society, and for his royal contribution; and that he be requested to take his seat as President." Utami rose, and supported the motion. Tati then addressed the people, and put the motion, which was unanimously agreed to. The King then took his seat, and addressed the people; exhorting them to be firm in their attachment to the Society, and to continue their subscriptions and support till death. The people, to signify their hearty consent to what Pomare had said, held up their hands.

Br. Darling then addressed the President, and spoke of the encouraging circumstances of the Society, moving, "That the Treasurer put the property on board the first convenient ship, and send it to the best market; and that the Secretary do write a letter to accompany it, to the Rev. George Burder, Secretary to the Parent Society; and that the neat proceeds be remitted to the Treasurer of the Missionary Society, London." This was seconded by Tati; when the President put it, and it was carried unanimously.

Br. Crook then addressed the President, spoke of the great quantity of property now in the hands of the Treasurer, &c. and concluded by moving, "That a vote of thanks be given to the Treasurer and Secretary;" which was also carried unanimously.

Br. Bourne proposed, "That a vote of thanks be given to all the Governors, in their various departments, for their diligent and active services on account of the Society." Hitoti seconded the motion; which, being put, was universally agreed to.

Br. Platt then addressed the President; and moved, "That the thanks of the Meeting be given to the various Treasurers and Secretaries under the respective Governors." Br. Crook supported this motion, which was also carried.

Lastly, Br. Henry proposed, "That a vote of thanks be given to the Governors, Officers, and Members of Eimeo, for their active co-operation." This motion was supported by Ahuriga, and carried, as all the rest were, by an universal show of hands.

The King then addressed the Governors, Officers, and Members of the Society, exhorting them to persevere in this delightful work; observing, that due notice would be given them as to what should be collected for the next year, whether oil, cotton, or any other article. Br. Crook addressed the whole Society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. Br. Bourne gave out a Hymn; in the singing of which, our united voices were completely drowned by the Natives. Br. Wilson prayed; and Br. Henry gave notice of the Services on the ensuing Sabbath.

Pomare dined with us at Br. Bicknell's, and was very affable and pleasant. He proposed to us that we publish his wish as widely as possible, that it may be known by all Europe, America, &c. viz. That he means to consider Palmerston Island as a place for Otaheitean Convicts, and that no vessel shall take any of them away on any account.

Five thousand copies of an Address to the Society, written by Br. Henry, and printed by Br. Bourne, were given to the various Governors of the Society, and were received with the greatest eagerness imaginable.

Promulgation of the Laws.

The circumstances which occasioned the necessity for a New Code of Laws were stated at p. 334 of our last Volume. Though the recommendation of the Missionaries for the establishment of such a Code does not appear to have been at first very well received by the King, he seems, when he addressed Dr. Haweis (see p. 86 of this Volume), to have acquiesced in the measure.

On this subject the Missionaries write—

Thursday being the day appointed for promulgating the Laws, about noon we all assembled in the centre of the Royal Mission Chapel.

The King requested Br. Crook to open the business of the day. He ascended the pulpit, and Pomare followed.

After singing, reading the Scriptures, and prayer, the King stood up, and looked upon the thousands of his subjects on his right and his left. Addressing

himself to Tati, the pious Chief of the Southern part of the Island, he said, "Tati, what is your desire? what can I do for you?" Tati, who sat nearly opposite the pulpit, arose and said, "Those are what we want—the papers which you hold in your hand—the Laws: give them to us, that we may have them in our hands, that we may regard them, and do what is right." The King then addressed himself to Utami, the good Chief of the Teoropaa; and, in an affectionate manner, said, "Utami, and what is your desire?" He replied, "One thing only is desired by us all, that which Tati has expressed—the Laws, which you hold in your hand." The King then addressed Arahu, the Chief of Eimeo, and Veve, the Chief of Taiarabu, nearly in the same manner, and they replied as the others had done.

Pomare then proceeded to read and comment upon the Laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the Chiefs if they approved of them. They replied aloud, "We agree to them—we heartily agree to them." The King then addressed the people, and desired them, if they approved of the Laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once.

When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined to pass over it, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only; but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed.

Thus all the articles were passed and approved.

Br. Henry concluded the Meeting with a short address, prayer, and blessing.

This scene may be better conceived than described: to see a King giving Laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all. The King has undertaken to write out a fair copy of the Laws for the press, and to send a Cir-

cular Letter to all the Governors on the subject of education, pressing on parents the importance of getting their children instructed.

Baptism of King Pomare.

Pomare has lately expressed an earnest desire for Baptism; engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the Brethren on the subject; and has also written to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependence on the blood of Christ for pardon, and an earnest desire to give himself to the Lord in Baptism. As it appeared to be the voice of the Nation, and particularly of the most pious Chiefs, and as his conduct has been so constant in teaching and promoting Religion, we resolved to baptize him. The Baptism was fixed for Sunday, the 16th of May. On that day, the Congregations were again assembled in the Chapel Royal. The people were not so numerous as before, owing to their having been so long from home; and being pinched for food, many had returned. However, we had still between four and five thousand hearers.

Br. Wilson occupied the east pulpit, Br. Henry the west, and Br. Bicknell the middle. They all preached from the same subject—The commission of our Lord to his Disciples, to disciple and baptize all nations, Matt. xxviii. 18—20.

Sermons being ended, we all closed round the King; he being seated on the occasion in the centre, near the middle pulpit. Br. Bourne commenced by giving out a Hymn, which was sung by the Congregation. After prayer by Br. Bicknell, the King stood up. Br. Bicknell stood on the steps of the pulpit; and, taking the water from the basin, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. The sight was very moving, especially to our elder Brethren, who had been watching over him for so many years. Br. Bicknell addressed the King with firmness, yet not without a degree of tremor, entreating him to walk worthy of his high profession in the conspicuous situation which he holds before the eyes of men, angels, and God himself. Br. Henry addressed the people, exhorting them to follow the example of their King, and to give themselves up to the Lord. Another Hymn was sung, and Br. Wilson concluded the whole with prayer.

Pomare shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony, the King retired to his camp.

Eagerness for the Scriptures.

We have before mentioned (see pp. 44 and 411 of the last Volume) the great number of readers among the Natives, and their earnestness to procure copies of such parts of the Scriptures as are translated, and other books; and shall now extract some further information on this subject.

The Missionaries at Eimeo write—

The impression of St. Luke's Gospel, in the Otahellean Language, is now completed, viz. 3000 copies; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. Indeed, the miser's thirst for gold cannot exceed the thirst of these people for this portion of the Word of God; and it is matter of much concern to us, that great numbers must go without ANY, for the present.

Many of the inhabitants of the Paliser's and other islands, to the Eastward of Otahete, have also demolished their idols, and become professed worshippers of the True God; and 320 of them lately came to these Islands in order to obtain books. Some elementary books have been given to them, but it grieves us that we cannot let them have more.

Thus the leaven of the Gospel continues to spread among the Islands; and will, we trust, not cease so to do till it has leavened the whole.

The Missionaries at Eimeo thus address the British and Foreign Bible Society:—

Three hundred copies of the Gospel of St. Luke fell to the share of this Island; and, though we had neither title-page nor binding, but simply the sheets as they came from the press, as soon as it was known that we had them, Br. Henry's house was surrounded by a crowd, which we verily thought would have materially injured it. We wished the people to wait till we could get something to cover the books, lest they should soon be destroyed by being delivered in sheets. "No, no," said they, "let us

have them in our hands."—The vessel being about to sail with the Brethren to Leeward; Br. Henry told the Natives that he would not distribute a single copy till it was gone: As soon as the vessel was outside the reef, the people assembled again, exclaiming, "The ship is gone: let us have our books." In the meantime, we requested the Chief of every District to give us a list of the names of those who could read, that, as our supply was inadequate, we might divide them in the most equitable manner. Having obtained this list, we distributed the copies accordingly; and gave them to each Chief to divide them in the best manner that he could among the people. This pleased them much. Every District by this means received a few; and we are now happy to say, that there is scarcely one left unbound. Indeed it was remarkable with what diligence they got the skins of goats, dogs, &c. for the purpose of binding them themselves; and, from the observation which they had made of our work, they have bound them strongly and neatly. Never did we see such eagerness for the Word of God!

We have now more than 6000 readers; and the number will, probably, soon be doubled.

We wish to print 10,000 copies of the Gospels and of the Acts of the Apostles; which, while we view the very great progress which the Natives make in learning, and their urgent desire to obtain and know the Word of God, we expect will not supply their wants. Multitudes can now read, with ease, the Gospel of St. Luke; and their desire to teach others the Word of God seems to grow with their own knowledge.

It is common to see those who have been taught to read, sitting in circles in the cooling shade, or in their own houses, teaching those who know not. Not content merely with what they learn at school, they frequently sit in circles till midnight, teaching one another.

In some of the Islands, where a Missionary has never resided, the Natives can read and write; and many have known how to teach their neighbours, before their names were ever enrolled in the School Book.

The Printing Press has been removed from Eimeo to Huaheine, and two additional presses have been sent from home.

Prayers of the Natives.

At the time of Morning and

Evening Prayer, the Natives have been heard to utter such petitions as the following:—

Jehovah! Thou art the true God—there is none else. Thou alone art our hiding-place. Thou alone hast sent us Teachers, that our hearts may be enlightened; that we may know the sin of our hearts; that we may know the love of Jesus Christ, the Son of God; and that we may also know the will of God. Bless our Teachers—let them not die soon, nor be sick with disease. Make them diligent, that they may know our language, and tell us the Word of God, the good Word. Bless also the Teachers in Britain, and the Brethren who believe!

SOCIETY ISLANDS.

LONDON MISSIONARY SOCIETY.

HUAHEINE.

Formation of an Auxiliary Missionary Society.

AN Auxiliary Missionary Society was formed in this Island, on the 6th of October, 1818; when a President, Vice-Presidents, and Governors, with a Secretary for each Governor, were appointed. Every contributor of five bamboos of cocoa-nut oil, or three balls of pia (arrow-root), or one pig, or four baskets of cotton, was to be considered a Member: but smaller contributions would be received. It was also agreed that an Annual Meeting of all the Members should be held in the great Place of Worship at Apootava.

First Anniversary of the Auxiliary Missionary Society.

This was held on the 18th of May, 1819. In the Morning there was a Prayer-Meeting, conducted by the people themselves. In the forenoon, Mr. Nott preached from Luke x. 27.—*And thy neighbour as thyself.* There was a great congregation; most of the inhabitants of Huaheine being present, as also Tapa, and other Chiefs from Raiatea.

In the Afternoon, the people assembled again, when Mr. Ellis prayed, and afterwards stated to them, what had been done in Africa, by those who believed the Word of God; how they had contributed their property, in order that others might know the Word.

After this, Mahine addressed the people; reminding them of their former diligence, labour, and expense, in the service of the false gods—that wicked

and unprofitable service; and that to exceed, in hearty diligence, in the service of the True God, is nothing but right. The service of the idols is evil—that of God truly good—his Word the means of salvation: let then our diligence greatly exceed.

Then followed Tana, Auna, Totoro, and Tamairia, much to the same purpose; stirring up the people to persevere, and to contribute afresh the ensuing year.

Mahine then again addressed them all, saying, "If agreeable to you to contribute again this new year, hold up your hands; if not, keep them down." All hands were up instantly. Then he spoke again, "The officers—shall they continue in their office? If agreeable, hands up!" All hands were held up. "An account of our Society, shall it be printed?" All held up their hands.

After this, Tana, the general Secretary, gave an account of the contributions of the different Districts toward promoting a knowledge of the Word of God, those of Huaheine, Raiatea, &c.

When the contributions of each division of the Islands were summed up, the total amount appeared to be—3985 Ohemori, or bamboos of oil; 98 buaa, or pigs; 95 taamu-pia, or balls of pia (arrow-root.)

RAIATEA.

State of the Mission.

Since the formation of the Mission on Raiatea, we have had to mingle tears of regret with our rejoicings; and it is with sorrow that we view the prevailing influence of sin over multitudes of the Natives. We sincerely deplore the ill effects produced by the wicked conduct of some, who from time to time visit these Islands. In this, as in every other part of the world where Christianity has obtained an entrance, the number of those who profess, is far greater than that of those who really feel the power of vital religion. While, therefore, we admire the astonishing effects of Divine Power in constraining the Natives to abolish their cruel and bloody Rites, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince a total unconcern about the salvation of their souls.

After great labour, we have obtained comfortable dwellings. Several also of the Natives have built neat dwelling-houses, and plastered them inside and out. We hope soon to make them utterly ashamed of their former practice of sleep-

ing together as a flock of sheep; and we are earnestly desirous of introducing among them those habits, which will contribute to their temporal felicity, and prepare them for domestic life.

A little time since, the body of Kings and Chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the Chiefs, and caused again to unite. They now live in peace together; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books; and to obtain them they spare no pains. Many have made considerable progress in learning, can repeat the Multiplication-Table off hand, and work the most difficult Long-Division sums and sums in Reduction, without a mistake. Thus they encourage their Teachers to greater diligence, evince toward them the most affectionate attachment, and invite them to press forward in their work: nor are they backward in the cultivation of the useful arts; for, considering the means which they possess, they stand on equal, if not superior ground, to any of their neighbours. If the Natives are kindly treated, they may be led as children; if coercively, they will be entirely unmanageable, and will forsake the person's house who should so treat them.

The greater part of them are regular in their attendance on the preaching of the Gospel; and the Chapel is frequently crowded an hour before the time of Public Worship. We are soon to have a new place built.

Our prospects of usefulness are pleasing; and, though our difficulties are many, we believe we shall reap if we faint not. God has not only enabled us to tell of Jesus in the Otaheitean Language, but He has conducted us into a field ready for harvest, and which calls for the most vigorous exertions. Pray for us, that we may hold fast the profession of our faith stedfast unto the end—that our garments may be unspotted from the world—and that we may go down to the grave with a conscience void of offence, both toward God and toward man.

The Islands adjacent present an extensive field for usefulness, and occupy part of our time and labours. On Tahao we opened a new Chapel, a short time ago; and in the largest and most populous

district, called Pateo, there is a large Place of Worship nearly finished. We need more time, more strength, and more zeal; for the Natives all around are calling for our assistance. Preaching tours have been made round Borabora; and the attention of the people is by far greater than we could have expected, when we consider that a Teacher has never lived among them.

Formation of an Auxiliary Missionary Society.

The native good-sense of these inhabitants of Raiatea will be observed in their Addresses, with much pleasure.

The Missionaries write—

Our people seem determined not to be behind their neighbours; and, after repeated solicitations from them, we have agreed to further their wishes in forming a Missionary Society.

We were anxious that they should take the lead, lest they should ultimately say that the Gospel is a tax on their benevolence. The Chapel was made doubly large, on the day appointed for the Meeting; and some, who from disease had not seen the light of the rising sun for years, came forth. The Place of Worship was soon crowded to excess; and one of the Natives exclaimed, "This is a day of rising from the dead. See, here are the sick, the lame, and the blind, all coming out to-day!" Every person appeared in the best clothes that he could obtain: decency and good order pervaded the whole: but the people soon exclaimed, "Take out the sides of the house, that we may see our Teachers, and hear their voice." Their request was immediately complied with; and as soon as all were comfortably seated, Br. Williams gave out a suitable Hymn, and then prayed. It was delightful to hear two thousand Natives singing the praises of the Lamb of God, and to see the expressions of joy that sat on the countenance of each.

Br. Ormond then opened the Meeting with an address, shewing the great superiority of this Meeting, compared with those which they were accustomed to hold in the reign of the evil spirits. "Then, only the Kings, the Warriors, and the Chiefs assembled together. The poor people were afraid; and used to run to the mountains and hide themselves, for fear of being killed for sacrifices: but now here are Kings and Chiefs and Warriors assembled; poor men, women, and

children; all collected into one place— all sitting together! Now you do not fear that you will be killed and carried before the Marai. Here are your Teachers in the midst of you; and what is your business? It is to devise means that others may obtain and know the Word of Life. Because of that Word you now live in peace; because of it, you have burnt your wooden gods, and worship the Living God." Br. Orsmond then referred to the practices of other countries, to their zeal and love to poor people who know not the True God; and urged on the people of Raiatea to follow their good example, that other Missionaries may be sent, and that all the world may hear of the Saviour's love.

Br. Williams then arose, and proposed "That we immediately form ourselves into a Missionary Society, and that King Tapa be the President of it." Br. Threlkeld seconded his motion; and it was instantly approved by a unanimous show of hands.

Tapa then addressed the people, with great propriety and warmth of feeling; saying, "Remember what you used to do for the Lying Gods. You used to give all your time, strength, and property, and lives too. Look at the Marais which you used to build for them. Then you had no property: it was all the gods: your canoes, your pigs, your mats, your cloth, your food, all belonged to the gods: but now, all your property is your own. Here are your Teachers in the midst of us: God sent them: He is of great compassion: they left their own land to come here. Now our eyes are opened. Let us form our conduct by the Word which we learn. If we are wicked, God will perhaps take our Teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember there were many drowned who helped to build the Ark: do you take care lest you die in your own sins, after sending the Gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell."

After Tapa had taken his seat, Puna, a man of very consistent conduct, invited the attention of the Meeting, by saying, "Friends! I have a little question. In your thoughts, what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would

remain in one place: while there is wind, we know that ships can sail. Now I think that the money of the great Missionary Society is like the wind: if there had been none, no ship would have come here with Missionaries. If there is no property, how can Missionaries be sent to other countries? how can the ships sail? Let us then give what we can."

Tuahine then stood up, and said, "Friends! the Kings, Chiefs, and all of you! we have heard much speech to-day: do not be tired: I also have a little to say. Whence come the great waters? is it not from the small streams that flow into them? If there were no little streams, there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little Societies as ours are like the little streams. Let there be many little streams: let not ours be dry. Let Missionaries be sent to every land. We are far better off now, than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the Lying Spirit: it is because of the good Word of God. He sent his Word, and Missionaries to teach us; and we hope that there are some who have already believed."

Many propositions were subsequently made, and carried by a numerous holding-up of the naked arm. The whole was conducted with a degree of simplicity and affection, that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

Before we finally closed the Meeting, opportunity was allowed for any one who wished to make his observations.

Hoto, one of the great Warriors, urged the people to constancy and consistency; that those across the great sea may not laugh at us.

Waver, whose heart we hope is changed, said, "We are now become a Missionary Society, and we are to give our property, that the Word of God may be carried to all lands: but let us ask, Is it in our hearts? Has it taken root there? If not, how can we compassionate others? We must give our property, with love of heart, to those who are sitting in the shades of death."

Paumona, whose conduct agrees with his profession, said, "It would be well if all the world knew the Word of God,

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as well as we know it—if all could read it, as we read it—if all could hear it every Sabbath, as we hear it—if all would bow the knee to Jesus—if all knew Him as the only sacrifice for sin: then there would be no war. We are to give our property, that other lands may know the True God and his Word, that they may have Teachers. It is not to be given to the false gods, as we used to do. Let us be diligent, and spend our strength in this good work."

Another observed, " Friends! there have been many from among us, who have been pierced with balls: let us have no more of it: let our guns be rotten with rust; and if we are to be pierced, let it be with the Word of God."

Br. Williams then rose; and, after some recapitulatory remarks, explained more particularly the design of the Society, and gave many reasons why they ought to collect their property. He urged it as a duty which they owed to God, and to the Missionary Society in London. He contrasted the blessings which they now enjoy, with their former wretched mode of living; and then referred to those countries, where men and women are burned, where little children are given to feed beasts, and, where old people are drowned; shewing, at the same time, their need of the Word of the True God. He concluded by incitements to perseverance and industry.

Br. Threlkeld expressed the joy of his

heart, in witnessing so great a number assembled for so good a purpose, and cautioned the people more particularly against the idle tales of worthless seamen. " Perhaps," said he, " they will tell you that we want your property for ourselves; but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come hither to deceive you. Is there any one here, who has been injured by us? Let him speak out. Are there any here present, who have lived at variance before? Gratify your Teachers, by burying your grievances, and live in peace. Love one another, as it becomes all who regard the Word of God. Shew your willingness to do so, by holding up your right hand." This was instantly done.

Br. Ormond then proposed that the next Missionary Meeting be holden in May 1820; and that the Kings and Chiefs be requested to complete the intended new large Place of Worship by that time. To this they promptly agreed, and the Meeting concluded.

A lively interest was excited in the minds of all. It was the topic of conversation for weeks after. Some have already begun to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From June 21, to July 20, 1820.

ASSOCIATIONS.		COLLECTIONS.			
	Present.	Total.	Present.	Total.	
Birmingham	46 9 6	3512 3 0	Coates, Miss Salisbury Square,	2 14 10	2 14 10
Blackheath Ladies	18 8 2	538 8 0	Danter, Mrs. Bunting-on-Trent,	5 0 0	82 4 0
Byfield (Northamptonshire)	17 7 3	153 6 11	Douglas, Mrs. Epsom,	20 9 7	41 12 0
Chatton (Northumberland)	5 0 0	3 0 0	Gates, Mrs. Spalding Penny	10 0 0	20 0 0
Gainbro (School Fund)	5 0 0	453 5 5	Subscription		
Hainstall & Yoxak (Staffordshire)	13 13 0	320 4 6	Kennion, Miss Charlotte, from	1 6 6	2 6 6
Hereford	57 10 0	1350 17 2	a School in the Country		
Iver (Bucks)	6 10 6	182 9 11	Lake, Rev. Edward, Worcester	20 0 0	150 15 3
Ladies Association, by Miss	52 13 2	1259 12 9	(including St. School Fund)		
Laura Gason	7 0 0	77 9 5	Noel, Miss, Mountague Street	2 12 0	2 12 0
Morden (Surrey)	150 0 0	1104 2 11	Richardson, Miss, Old Bailey	3 0 0	10 0 0
North Staffordshire	12 0 0	1403 9 2	Sawkins, Mrs. Paul's Gray	1 0 0	38 12 0
Nottingham	49 14 3	1989 17 3	Worthington, Miss Sarah, Bur-	1 0 0	1 0 0
Percy Chapel (including 107.			ton-on-Trent		
School Fund)					
Pontypool	15 8 2	798 10 10			
Portsea	29 0 0	778 1 11			
Plymouth Dock & Stonehouse.	40 0 0	148 0 0			
Queen-Square Chapel	8 10 9	244 1 10			
Richardson (Surrey)	2 0 0	310 6 9			
St. Antholin's, Watling Street,	14 0 0	19 0 0			
Serby (Nottinghamshire)	8 1 7	29 3 6			
Seven Oaks (Kent) Ladies	9 2 0	23 7 0			
Stantest (Sussex)	1 1 7	4 2 7			
Stone (Bucks, including 27.	16 7 6	598 16 5			
Stone (Bucks, from Aylesbury)	57 8 3	420 14 2			
St. G. from Aylesbury)	359 6 7	3769 18 0			
Walnut-st. (Lincolnshire)					
Worcester					
Yeovil					
York					

SCHOOL FUND.

By Gainbro Association,		
For <i>Margaret Pridham</i>	Third Year	5 0 0
By Rev. Edw. Lake, Worcester,		
For <i>Edward Lake</i>	Fifth Year	5 0 0
By Rev. J. M. Longmire,		
For <i>Mary Longmire</i>	Sixth Year	5 0 0
By Percy Chapel Association, Ladies Comm.,	Fourth Year	10 0 0
For <i>Sarah Cholmeley</i>	Fifth Year	
and <i>John Cholmeley</i>		
By Misses Robinson, Whitehaven,		
For <i>Robert Wilson</i>	Fourth Year,	6 0 0

LEGACY

Of the late Miss Hopson of Daw-	20 0 0	
lish,		94 16 0
Interest thereon	1 16 6	

ERRATA.

Vol. 1819, p. 412. The Total Contributions from Stone (Bucks) should be 14l. 5s. instead of 6l. 6s.
 Vol. 1820. p. 235. col. 2. l. 11. for *Inghly*, read *Inghly*.
 — 236. col. 1. l. 19. for the *Rev. Joseph Cotterill*, read the *Rev. Thomas Cotterill*.
 — 238. col. 2. l. 6. from the bottom, for *Mayor of Chaceor*, read *Mayor of Liverpoole*.
 — 312. for *East Moon*, read *West Moon*.

Missionary Register.

AUGUST, 1820.

Biography.

MEMOIR OF MRS. MILNE,

(WIFE OF THE REV. WILLIAM MILNE, MISSIONARY AT MALACCA,)

WHO DIED MARCH 20, 1819, IN HER 36TH YEAR.

FROM the "Quarterly Chronicle," published by the London Missionary Society, we extract some particulars of the Life and Death of the late excellent Wife of one of the Society's Missionaries. They furnish a worthy example to all Females under like circumstances.

Mrs. Rachel Milne was the youngest daughter of Charles Cowie, Esq. of Aberdeen, and was born in that city, Sept. 23, 1783. Her parents were originally members of the Church of Scotland; but, in consequence of the removal of their Minister, the family joined the Congregational Church lately under the care of the Rev. John Philip, now Resident Agent of the Society at the Cape of Good Hope. From her earliest infancy it was their study to impress religious truth on her mind. Her Diary contains the following honourable testimony to the conduct of Mrs. Cowie: "My Mother's instructions were enforced by her prayers and example." So early as her eighth year, her mind was, at times, seriously impressed with a sense of the omniscience of God; and the evil and blasphemous thoughts, with which she was even then molested, proved a source of great uneasiness and deep self-abasement. These impressions were, however, but of short continuance.

According to an excellent custom which prevails in Scotland, in reference to females, not only in the middling classes, but also among many families of the more elevated ranks of society, at a proper age she was placed out for the purpose of learning a business. Unhappily she was introduced, by this means, into the company of

persons whose conversation and manners were calculated to weaken the force of parental instruction. Gay society, public amusements, dancing, and novel reading, soon engrossed her thoughts; and created a distaste for the noble enjoyments of religion, and the rational pursuits of life. Such were the pernicious effects of the life which she now led, that she even ventured to accompany a few of her thoughtless companions to a Place of Worship, in order to collect from the Preacher's sermon and manner, materials for sport and diversion. The Rev. James Bennett, now Theological Tutor at Rotherham Academy, preached on this occasion. His discourse strongly arrested her attention; and those who went to laugh, remained to hear. The important truths delivered fell with weight on the mind of Miss Cowie; and, from this time, she attended the ordinances of the Sabbath with increasing seriousness and delight, as well as the more private means of social worship and Christian edification. Her own sinfulness, as well as the necessity of a Redeemer, was now discovered, and she was enabled to give herself up to God; and by faith to commit her immortal interests to Jesus Christ, as her all-sufficient Saviour. She often mentioned, with high satisfaction, the great benefit which she derived from

August 1820.

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the labours of the Rev. Mr. (now Dr.) Steven.

Having arrived at years of maturity, her parents were desirous that she should visit London; the novel scenes of which she described as having tended to dissipate her mind, and unfit her for the duties of the closet and the sober concerns of life. While she remained in the Metropolis, she attended the Anniversary of the Society, the services of which produced so deep an impression on her mind, as to the importance of sending the Gospel to the Heathen, that she lamented, from her sex, that she could not herself engage in the work.

Shortly after her return from London, she was received as a Member of the Church, and sat down at the Table of the Lord, to commemorate his sufferings and death. Throughout the whole of her future life, she always attended this Ordinance with peculiar delight, generally found it edifying, and wished for more frequent opportunities of celebrating it. The privileges which she enjoyed under the ministry of the Rev. Mr. Philip were, by the Divine Blessing, the means of increasing her knowledge in the Scriptures, and strengthening her resolutions to serve and glorify God; while, in the daily morning and evening worship of her Father's house, she derived the most solid advantages for edification.

At length the period of her trials begun. Her Mother, through accumulated infirmities, became unable to leave her chamber; and her Father's business, from the suspension of commercial intercourse with France, Holland, and other parts of the Continent, received a shock, from which it never recovered. Miss Cowie, under these circumstances, considered it to be her duty to exert herself with a view to prepare for future exigencies. She accordingly, with the consent of her parents, began business in the line in which she had previously received instruction; partly with a view to relieve them from the expense of her support, and partly with a view to provide for them in case of insolvency. She had only a few pounds of money of her own to begin with: to this was added a small sum borrowed from a friend; and, being conscious that her motives were

upright and honourable, she prayed that God would prosper the work of her hands, and preserve her from the snares to which this new situation would expose her. Her efforts were so far crowned with success, that, in a few months, she was able to repay what she had borrowed, and to furnish a house. She now took her parents, who had been left destitute, unto her own home—supported them by her labours—nursed them with the utmost tenderness in their afflictions—attended them in their last moments—saw them die in hope of the glory of God—and interred their mortal remains with decency and respect.

Miss Cowie had always been tenderly beloved by her parents; and these last acts of filial duty and affection could not but endear her still more to their hearts. They daily implored ten thousand blessings from heaven to descend and rest upon her head; and, in their expiring moments, each of them expressed a hope that God would *make all HER bed in her sickness*, and raise up for her kind and tender-hearted friends in every extremity to which she might be exposed in the future part of her life; which hope was afterwards repeatedly and remarkably realized. This is worthy of being recorded, as an encouragement to filial piety; and as a proof that the prayers of pious parents are available with God for blessings on dutiful children. She has taken notice of these things in her *Diary*, and concludes by remarking—"I have enlarged more on this part of my narrative than I at first intended, because it shows the wisdom and goodness of God, and the implicit confidence which His people may place in His promises, that He will supply all their wants, though perhaps not exactly in the way which they think or wish."

Miss Cowie received many advantageous proposals of marriage: but while her parents stood in need of her assistance, she did not consider it to be consistent with her duty to listen to any of them; and it was not until about twelve months after the decease of her Mother, that her acquaintance with Mr. Milne, who afterward became her Husband, was formed. In the prospect of the marriage state, her

conduct became one deeply sensible of its importance, who believed that all the events of life are ordered by Divine Providence, and that the duties of every human relation are made obligatory by a divine sanction. This persuasion brought her often on her knees, to implore the direction of God, and grace to discharge aright the duties that awaited her. The inconsiderate levity of many young persons, of both sexes, having a similar prospect in view, she considered as a very bad preface to the conjugal relation, and indeed as a presage of much misery.

Thus prepared, by education, by habits of diligence and economy, by reverses of condition, by afflictions, and above all by piety, she entered, on the 4th of August, 1812, into the marriage state; the duties of which, both as a wife and mother, she discharged in such a manner as to reflect the highest honour on her principles and profession as a Christian. It was her constant study to promote the happiness of her Husband, to fulfil her obligations toward her Children, to preserve the family expenditure within the limits of its resources, to sweeten the cup of domestic affliction, and lighten the burdens of life. Indeed, her whole conduct was such as effectually secured the growing affections of those who knew her best, while it drew forth the esteem of both neighbours and strangers.

In early life, Mrs. Milne was particularly struck with the description given by Solomon, in the last Chapter of the Book of Proverbs, of the *woman whose price is above rubies*. It was the desire of her parents that she should answer this description: it was her own constant study to fall as little short of it as possible: and, in the opinion of those who were best acquainted with her, few comparatively approach so near as she did to the standard of personal, maternal, and domestic virtue, there fixed by the Wise Man.

Mrs. Milne had six children: two of them were called away at an early period. After these bereavements, though borne with cordial submission to the Divine Will, she never possessed the same natural vivacity. The care of her surviving children engrossed the chief part of her solici-

tude, time, and strength. She powerfully felt the obligations of relative duty; and lightly esteemed the understandings and religion of those Mothers by whom they are neglected. The welfare of her children, but especially their salvation, lay near her heart. She frequently said, "I have never wished for riches or fame for my children; but that they may truly fear God, and be useful members of society."

She loved the Word of God; and delighted in the ordinances of Divine Worship, in the Family and in the Church. In her last illness she said, "I cannot think favourably of the personal piety of those who do not attend to it regularly, when in their power."

Her heart was much engaged in the high and important work to which she, as well as her Husband, was devoted; and she was of opinion, that one of the most effectual ways, in which the Wife of a Missionary can promote the cause of Christianity among the Heathen, is by exhibiting a bright and consistent example of the practical influence of its doctrines and precepts, in the uniform discharge of all the domestic and relative duties which it enjoins. She considered it of no small moment to the efficiency of the Mission, to contribute by such a course of conduct to render it worthy of respect in the eyes of mankind. She had projected a plan for bringing up and educating a few poor orphan girls, but lived not to see it executed. At the Cape of Good Hope, in the Isle of France, in China, as well as at Malacca, she had witnessed the deplorable condition of those who know not God. She felt and prayed for them; and died in the faith, that the labours of Missionaries among the Heathen will, in due time, be crowned with the richest success.

About two years before her death, Mrs. Milne was visited with a very serious illness, during which her life was despaired of, both by herself and others. At that time she made a solemn surrender of herself, her Husband, and her Children, to God her Saviour; and waited the call of death. In the very depths of this affliction, the consolations of the Gospel were so abundantly poured into her heart, and her hopes of eternal blessedness were so

clear, that she afterwards said, "Your intimation that my complaint had taken a favourable turn filled me with sorrow. I felt an unspeakable disappointment, to be sent back again, as it were, from the gates of heaven, to spend a little more time in this sinful and dreary state." The sublime and consoling truths delivered by her Saviour a short time before his crucifixion, and recorded in the Fourteenth and three succeeding Chapters of St. John's Gospel, afforded inexpressible joy to her soul. She repeatedly expressed herself concerning these Chapters to the following effect—"The spirit of divine friendship in which they were spoken, independently of their own unspeakable importance, gives a peculiar sweetness to those portions of the New Testament."

By the blessing of God, a voyage to China, and the kind attentions of friends there, were the means of restoring her to such a measure of health as enabled her to resume the duties of the family; but she did not recover her former strength. Although her life was spared, she had a presentiment that it would only be for a short time. She accordingly spent more of her time in reading the Scriptures, and in private devotion, than formerly; but never to the neglect of any relative duty.

She was present at the public commemoration of her Lord's Death on the first Sabbath of January, 1819; and it proved a season of peculiar edification, not only to herself, but to all with whom she united on this occasion. She afterward observed to some of her female friends, with tears, that she thought it was very likely the last time that she should taste the fruit of the vine with them at the Table of the Lord: and so it proved; for circumstances prevented the public celebration of that Ordinance while she was yet in the body, which she deeply regretted, as she considered this, of all Christian Ordinances, most calculated to increase love to the Saviour, and to promote the edification of the soul.

On the 6th of February she was delivered of a son. Her recovery for nearly a fortnight went on favourably; and she promised herself the satisfaction of soon carrying her little one to the House of God, to present him to

the Lord in baptism. Having, however, experienced an alarming relapse, he was, at her express desire, baptized in her chamber. When she had thus given him up to God, she was better satisfied, as having performed what she regarded as an important duty of the Christian Parent. Her weakness now rapidly increased, and the hour of her departure drew near. The intervals of exemption from pain were employed in commending herself and her family to God. She enjoyed a steady hope of Salvation; but had none of those rapturous feelings of joy, which she had experienced in her former illness. She often said, "Christ is my only hope: I seek none else;" and, "I desire not a triumphant death, but a safe and peaceful one." She spoke with the deepest solicitude respecting her children; particularly in reference to the moral dangers to which they were likely to be exposed among the Heathen. The idea, also, that they might be left, under such circumstances, without a Father, as well as without a Mother, was quite insupportable to her; and she found relief, only in earnest prayer to that God who is the stay of the orphan, and in a firm reliance on His promise.

On the 17th of March, as the only alternative, she was removed to the country house of a gentleman of Malacca. The advantages of this peaceful retreat were peculiarly grateful to her: she could enjoy the attentions of her Husband, and hear him read and pray without the interruptions which were unavoidable in the town. Several times she called her children to her bedside, that she might see them and bless them. On the 19th she took leave of several friends, and gave them her parting benediction. On the evening of this day she exhibited symptoms of partial delirium. When a friend, on the following morning, prayed at her bedside, she manifested pleasure, but was able to say little; and afterward, when her children were brought to see her for the last time in life, she was no longer able to speak. It was now evident that the time of her departure was at hand; and, about nine o'clock in the morning of the 20th of March, 1819, she was released from the afflictions and infirmities of life, and we doubt

not received into the joy of her Lord. She was in the 36th year of her age. Her mortal remains were deposited in the Dutch Burial-ground at Malacca.

The excellent virtues of Mrs. Milne have already been enumerated; and it will be inferred, from her assiduous attentions to her afflicted parents, that, among other duties, she would be well qualified for discharging those of a nurse. This was eminently the case. She had been fitted for such services in adversity. It afterward often fell to her lot to have sick persons to attend; and she possessed a degree of tenderness and skill in treating them, which is in vain looked for, except from those who have great kindness of heart, and who have been practised in the school of affliction. To the Wives of Missionaries, who are liable to be placed at a distance from medical advice, a knowledge of the common diseases, at least of children, and the ways of treating them, is a very valuable qualification. It will enable them to be useful to their Heathen Neighbours, as well as to their own families.

Another feature in the character of Mrs. Milne deserves to be recorded in this place. The duties of the Mission often required her Husband to visit places at a distance. On occasion of

such separations, it was the practice of Mrs. Milne to moderate her feelings; and, instead of interposing any hindrance, to encourage and animate him in his projects, in the hope that these services would issue in the advancement of the Redeemer's kingdom. She used to say—"However greatly I love your company, I should be sorry to keep you from your duty. I cannot render you much assistance, but I will try not to hinder you: I should be grieved to think that you spent one hour with me, which ought to be spent in your studies and labours." These sentiments were, doubtless, founded in a deep conviction of the paramount obligations of duty, to every claim which ease or gratification could prefer.

Mrs. Milne, in her private papers, has taken notice of two events, which may be regarded as important eras in the Chinese Mission: I. THE COMPLETION OF THE NEW TESTAMENT IN CHINESE. II. THE BAPTISM OF THE FIRST CHINESE CONVERT. To witness these things she thought an ample recompence for having left her relatives and native country; and for all the anxieties, difficulties, and privations of a voyage to China. She considered them as pledges of future good, and as affording powerful encouragement to diligence and perseverance in the labours of the Mission.

OBITUARY OF MR. ARIES V. WILLIAMS,

ASSISTANT MISSIONARY, AT ELLIOT, AMONG THE CHOCTAW INDIANS:
WHO DIED SEPTEMBER 6, 1819.

MR. WILLIAMS joined this Mission of the American Board of Foreign Missions, as was stated at p. 71 of the last Survey, in the beginning of 1819. He finished his course in a few months. From the Journal of the Mission, we have collected the testimony of his Brethren concerning him.

Br. Williams was taken ill on the 27th of August. While attending Family Worship, he experienced a difficulty of respiration, and was obliged to leave abruptly. Some medicine was given him, and he retired to bed. In the night, his wife was awaked by his groans of distress. His brother and Dr. Pride were called in: after bathing, and administering some gentle sudorifics, he obtained a partial relief.

The next day he was so ill as to require constant watching; and became so helpless as to be unable to turn himself in bed. His disease now appeared to be acute rheumatism, attended with high fever. It was a great satisfaction to have a Physician in the family.

In a few days the symptoms became truly alarming. The pains, which had been alternately in his breast, back, and limbs, became fixed in his

stomach and bowels. A distressing hiccough and deep hollow groans admonished us of his approaching dissolution.

About ten in the evening of Sept. the 5th, the Family were called together, to take their final leave of our beloved Brother, as it was supposed that he was dying. But the time of his release had not arrived. His pain was extreme; but his soul rested on Christ, and he was perfectly resigned to the will of his Heavenly Father.

At ten in the evening, however, of the next day, Sept. the 6th, they were again called together, and witnessed his dying agonies. The struggle was severe. About a quarter past Eleven he was released from the sorrow and sufferings of this mortal life. *Blessed are the dead who die in the Lord!*

How mysterious are the ways of Providence! At a time when we seem most to need assistance, one of our small number is removed by death. Few have been the days which we have spent together; but they have been pleasant. We have been united in the best and most exalted labours; which bound our hearts together by the tenderest ties.

Br. Aries V. Williams had devoted himself to the cause of Christ among the Heathen. Having set his face to the work, he cheerfully endured the burdens and hardships which fell to his lot. While on a dying bed, he was asked if he regretted that he had come to this distant land, to labour for the

cause of Christ. "O no," he replied with emphasis, "I only regret that I have done no more for Him!"

Through his whole sickness, he was calm and resigned. Being asked about the state of his soul, he replied, "I cannot say that I have such lively exercises of mind as I once had; but I know that Jesus is all-sufficient: in Him I trust."

He often shewed an ardent desire to speak to us, but weakness of body prevented. To his afflicted wife, and to his brothers and sisters in the Mission, he said, "Let your light shine—live above the world—be fervent in spirit." To a Choctaw Woman, who we hope has savingly embraced the Gospel, he said, as she entered the room, "Can I not call you a dear sister in Christ? Jesus is my friend: I hope he will be yours."

It may be truly said of him, that he was waiting the coming of his Lord. At times he would say, "O my dear Saviour! what wait I for? Why dost thou so long delay thy coming?" Thus, with a lively hope, he resigned himself to the arms of his Saviour; and, we trust, is gone to receive the reward of those who continue faithful unto the end. His memory will long be precious to us; and long shall we bewail the loss which we have sustained. May the Lord of the Harvest raise up others, of a similar spirit, to come and occupy the place vacant by his death!

Proceedings and Intelligence.

UNITED KINGDOM.

CHURCH MISSIONARY SOCIETY.

Visit of Mr. Thomas Kendall, with Two Chiefs, from New Zealand.

MR. KENDALL'S name is well known to our Readers, as one of the first Settlers in the Bay of Islands, in New Zealand. Accompanied by Shunghee and Whykato, two Native Chiefs, he sailed from the Bay, on the 2d of March, on board the "New Zealander," Captain Monro. They arrived in the Thames, after a lingering passage, by way of Cape Horn, on the 8th of August.

Mr. Marsden had arrived at New Zealand, on his Third Visit to the Islands, on board His Majesty's ship Dromedary. We intimated in our last, p. 305, that he was about to proceed on this voyage.

Mr. Kendall having resided several years among the New Zealanders, and collected copious materials for fixing the language and preparing Elementary Books therein, it was thought advisable that he should avail himself of the advantages which might be afforded to him in this country, for proceed-

ing on sure principles in the important work of embodying the language of these large and populous Islands. Arrangements having been accordingly made with Professor Lee, Mr. Kendall and his companions have proceeded to Cambridge; Mr. Lee having very kindly undertaken to render his assistance, during the leisure of the present University Vacation.

Mr. Kendall's acquaintance with the language and manners of the Natives, and with the various circumstances of the Mission established among them, will also enable him to put the Committee fully into possession of such facts as will best guide their judgment and decision.

Of the two Chiefs who have accompanied Mr. Kendall, the name of Shunghee is familiar to all who have taken an interest in this Mission. He is one of the principal Chiefs at New Zealand; and is one of the Heads of a powerful Tribe, which possesses a large quantity of land at and near the Bay of Islands. We mentioned, in our last, his sale to the Society of 13,000 acres. He is of a manly aspect—very much resembling the Bust carved by himself, of which an engraving was given in our Volume for 1816. His age is about forty-five; his Mother, who is now living and very old, having told Mr. Kendall that he was born soon after Captain Cook visited the Bay of Islands. Shunghee and his Tribe have always been friendly to the Settlers: his name has been often mentioned in the communications of Mr. Marsden and the Missionaries. He understands somewhat of English, but does not speak it, as he has lived very much with his own people, and his intercourse with the Settlers has been chiefly in his native tongue. The late Duaterra was the Son of Shunghee's Sister.

Whykato is one of the Chiefs of Ranghee Hoo, at the Bay of Islands.

His age is about twenty-six. He has an open and manly countenance. He understands English tolerably well, and can make himself understood therein, having had more intercourse with our countrymen than Shunghee. Whykato and the late Duaterra married two sisters.

Tooi and Teeterree are of different Tribes from these Chiefs, and now reside with their respective Tribes.

The views and wishes with which Shunghee and Whykato have visited England will be best conveyed by themselves, as Mr. Kendall wrote them down from their mouths, without any prompting on his part:—

They wish to see King George—the multitude of his people—what they are doing—and the goodness of the land. Their desire is, to stay in England one month, and then to return. They wish for, at least one hundred people, to go with them. They are in want of a party to dig the ground, in search of iron—an additional number of Blacksmiths—an additional number of Carpenters—and an additional number of Preachers, who will try to speak in the New Zealand Tongue, in order that they may understand them. They wish also twenty Soldiers, to protect their own Countrymen, the Settlers; and three Officers, to keep the Soldiers in order. The Settlers are to take cattle over with them. There is plenty of spare land at New Zealand, which will be readily granted to the Settlers. These are the words of Shunghee and Whykato.

At present, these interesting Strangers have little notion of our Holy Religion. They are the subjects of a subtle and deeply-rooted Superstition, as yet very little understood in this country; but with the nature and influence of, which, we hope, through Mr. Kendall, to obtain such an acquaintance as will enable us to place

the affecting condition of this Noble Race in its true light—the finest natural dispositions, abused and held in bondage, under the dark and cruel tyranny of the God of this World!

Return of Mr. G. S. Bull, from Sierra Leone.

On Saturday, the 5th of August, Mr. Bull landed at Southampton, from the *Lively*, Captain Smith; which ship left Sierra Leone on the 27th of May. Repeated attacks of fever had so reduced his strength, that it was thought better that he should proceed for this country, than encounter the present Rains.

Hackney Ladies' Branch Association formed.

An Association has been formed, as a Branch of the North East London Association (see p. 236), consisting of Ladies resident in or near Hackney.

The particular object of this Association is, to collect the Weekly and Monthly Contributions of persons who may be willing to promote the great purposes of the Society, according to their means; but who may not be able to subscribe their Annual Guinea.

The District has been divided into eighteen portions, and two Ladies appointed to each portion.

This measure is, at once, a most efficient mode of aiding the Society and of benefiting a numerous class of the community. The circulation of the Society's Quarterly Papers among the Weekly and Monthly Contributors, and the calling thereby of their attention to the actual condition of the Heathen World, will enlarge their minds, and have a tendency to engage their best affections in behalf of their perishing fellow-men.

A considerable sum has been already collected; and we have no doubt but that these measures, followed up with diligence and perse-

verance, will afford efficient and steady aid to the Society. Miss Chambers, as may have been seen by the Lists at the end of our Numbers, has long collected in this District, and has paid to the funds nearly 100*l.*

Mrs. Williams has been appointed *Treasurer*, and Miss Chambers and Miss Austin *Secretaries*.

We hope to find, in due time, a similar Association formed in the Newington Division of the North East London Association.

First Anniversary of the Weymouth and Melcombe Regis Association.

Messrs. Bickersteth and Cottle, having returned from Jersey by the Packet, attended the Anniversary of the Weymouth and Melcombe Regis Association, held in the Guildhall, on Friday Evening, the 14th of July; the Rev. Dr. Dupre in the Chair. The notice was unavoidably very short, from the uncertainty of the arrival of the Deputation from the Parent Society: a respectable Meeting was, however, assembled. The Motions were made or seconded as follows:—Edmund Henning, Esq. and the Assistant Secretary; the Rev. Mr. Addison, and Mr. Lackworthy; the Rev. Mr. Dewey, and Mr. Harvey; the Rev. Thomas Cottle, and the Rev. William Owen; and the Rev. Mr. Chamberlin, and the Rev. O. Piers.

First Annual Meeting of the Yeovil Association.

The Annual Meeting of the Yeovil Association was held, in the Large Rooms, at the Mermaid, on Saturday, the 15th; the Rev. Robert Phelps, Vicar of Yeovil, in the Chair. The Meeting was rendered particularly interesting, by the number of Clergymen present; and by the recollection, that Three Christian Labourers (Mr. and Mrs. Jesty and Mr. Barrett), who came from this neighbourhood, had died in Africa, in the cause of their

Heavenly Master. The Chairman having opened the Meeting, it was addressed by the Rev. John Bayley, the Rev. Thomas Cotterill, Mr. William Lambert White, Mr. Garrett, the Rev. John White Middleton, the Rev. Mr. Fitzherbert, the Rev. Edward Walter West, the Rev. Edwin Sandys Newman, and the Rev. John Parsons.

Sermons in Dorsetshire and at Yeovil.

The Rev. Henry Berkin, of the Forest of Dean, having agreed to assist in this journey, preached, on Friday Evening, July the 14th, at Blandford; on Sunday Morning, the 16th, at Dorchester; and, in the Afternoon, at Bradford, near Dorchester. The Assistant Secretary preached at Yeovil, on Sunday Morning, and at Ilminster, on Sunday Afternoon; and the Rev. Thomas Cotterill at Bradford, near Yeovil, on Sunday Morning, at Sherborne on Sunday Afternoon, and at Yeovil on Sunday Evening.

Anniversary of the Falmouth Association.

The Annual Meeting of this Association was held in Falmouth Church, on Thursday Evening, the 20th of July; and was addressed by the Rev. Messrs. Bickersteth, Cotterill, and Berkin. The Rev. Henry Berkin preached for the Society. The Collections after the Sermon and Meeting amounted to nearly 30*l*.

Anniversary of the Helstone Association.

The Meeting of this Association took place in the Guildhall at Helstone; John Borlase, Esq. the Mayor of Helstone, in the Chair. H. M. Grylls, Esq. having read the Report, Motions were made and seconded as follows—by the Rev. Hugh Rogers, and the Assistant Secretary; the Rev. Horace Mann, and Colonel Sandys; the Rev. Henry Mann, and the Rev. Henry Berkin; H. M. Grylls, Esq. and the Rev. Thomas Cotterill; J. Trevennen, Esq. and the Rev. Mr.

August 1820.

Nankivell. The Mayor, at the close of the Meeting, declared his great satisfaction in what he had heard, and that he should now cordially support the Society. The Assistant Secretary preached at Helstone Church, on the following Sunday Evening. The Collections exceeded 33*l*.

Anniversary of the Penzance Association.

The Assistant Secretary having preached at Marazion on Friday Evening, a Meeting was held at Penzance, on Saturday Morning, the 22d of July, in the Assembly Room; Sir Rose Price, Bart. in the Chair. The Report was read by the Rev. W. O. Gurney. Motions were proposed by the Rev. James Carne, and the Assistant Secretary; by John Dennis, Esq. and the Rev. J. H. Townsend; by Henry Boase, Esq. and the Rev. Hugh Rogers; by Jones Pearce, Esq. and William Cornish, Esq.; by the Rev. W. O. Gurney, and the Rev. Thomas Cotterill. The Chairman introduced the Meeting by enforcing the duty of aiding the efforts of the Society. He was appointed President of the Association; and the Rev. James Carne, and the Rev. J. H. Townsend, Secretaries, in conjunction with Mr. Gurney; and Henry Boase, Esq. Treasurer, in conjunction with John Dennis, Esq.

The Assistant Secretary preached at Camborne the same Evening, and at Paul on Sunday Morning. The Collections amounted to about 25*l*.

Anniversary of the Bodmin Association.

The Rev. Thomas Cotterill preached at Padstow on Sunday Morning, the 23d; and at Bodmin, on the same Evening. The Meeting was held in the Assize Hall, at Bodmin, on the following Monday; John Wallis, Esq. in the Chair. It was addressed by him, and by the Rev. Messrs. Cotterill, Bickersteth, Fisher, and Fayer, and by Mr. Cupiss. Nearly 20*l*. was collected.

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Sixth Anniversary of the Plymouth Dock and Stonehouse Association.

The Sixth Annual Meeting of this Association was held in the Philosophical Lecture Room, on Tuesday Evening, the 25th of July; the Rev. T. M. Hitchins in the Chair. The Report was read by Mr. W. S. Foot, and the Meeting was addressed by the Rev. Messrs. Hitchins, Cotterill, Bickersteth, and Coffin, and by Captain Thicknesse. The Sermons were preached on Sunday the 30th—by the Rev. Thomas Cotterill, at Stonehouse Chapel, in the Morning; and St. John's Chapel, in the Evening: and by the Rev. Henry Berkin, at Stonehouse Chapel, in the Evening. The Collections were 40*l*.

Formation of the Dartmouth Branch Association.

A Meeting was held in the Assembly Room, at Dartmouth, on Wednesday the 26th, Colonel Seale in the Chair, for the purpose of forming a Branch of the Devon and Exeter Association. The Assistant Secretary having explained the nature of the Society, the Motions for the forming of this Association were made and seconded, respectively—by the Rev. W. Manley, and Mr. Harris; by the Rev. O. Manley, and Mr. Eaton; by the Rev. Thomas Cotterill, and the Rev. Aaron Neck; by Mr. J. B. Smith, and Mr. R. Harris, jun.; and by Dr. Puddicombe, and Mr. Eaton.

The Rev. T. Cotterill preached in the Evening at Stoke, and the Assistant Secretary at St. Petrou. The Collections amounted to 40*l*. The Officers of the Association are—

President, Colonel Seale.

Treasurer, Mr. R. Harris, jun.

Secretaries, Rev. O. Manley and Mr. A. Harris.

First Anniversary of the Torquay Branch Association.

The Meeting took place in the

Large Room at Poulton's Hotel, on the 27th. Colonel Otley, the President, being absent, the Rev. Robert Cox, of Bridgnorth, was requested to act as his Representative. The Motions were made and seconded—by the Rev. Aaron Neck, and Francis Garratt, Esq.; the Assistant Secretary, and Thomas Stabb, Esq.; Thomas Hensley, Esq. and the Rev. Aaron Neck; the Rev. T. Cotterill, and Mr. W. Codner. Above 50*l*. was contributed on this occasion.

Second Anniversary of the Teignmouth Branch Association.

The Rev. Messrs. Cotterill and Bickersteth having proceeded to Teignmouth, the Annual Meeting was held in the Public Room there, on Friday the 28th; Samuel Codner, Esq. in the Chair. The Meeting was addressed by the Rev. Messrs. Williams, Cotterill, and Bickersteth, and by Messrs. Jordan, Bacon, Bartlett, and Stabb, and by Captain Hitchcock. Above 16*l*. was contributed after the Meeting.

Fourth Anniversary of the Devon and Exeter Association.

The Assistant Secretary preached at the Castle, at Exeter, on Sunday Morning, the 30th of July; at Silverton, in the Afternoon; and at Thorverton, in the Evening.

The Annual Meeting was held, the next day, in the Egyptian Room, at the Hotel; Sir John Kennaway, Bart. in the Chair. Mr. Sloman, the Secretary, having read the Report, the Meeting was addressed by Hubert Cornish, Esq. and the Assistant Secretary; by Colonel Macdonald, and the Rev. Thomas Cotterill; by the Rev. Henry Berkin, and Colonel Young; by the Rev. John Marriott, and J. Townes, Esq.; by Captain James, and Henry Simcoe, Esq. Upward of 30*l*. was collected.

Formation of the Sidmouth Branch Association.

Some friends at Sidmouth, think-

ing the subject of Church Missions could not be brought in vain before its inhabitants, at a very short notice summoned a Meeting, on Tuesday the 1st August; which, though it began under many discouragements, was ultimately well supported. Colonel Macdonald (who, with Colonel Young, with much kindness attended from Exeter) was in the Chair. The Motions were severally moved and seconded—by the Rev. George Cornish, and Colonel Young; by Henry Simcoe, Esq. and the Rev. Henry Berkin; and by Samuel Codner, Esq. and John Bacon, Esq. About 15*l.* was contributed on the occasion. The Officers of the Association are,

President, Sir John Kennaway.
Treasurer, Rev. George Cornish.
Secretary, John Bacon, Esq.

First Anniversary of the Wellington Association.

The Assistant Secretary and Mr. Berkin proceeded, immediately after the Sidmouth Meeting, to Wellington, where the First Annual Meeting took place, on Wednesday, August the 2d, in the School; the Rev. Robert Jarratt, the Vicar, in the Chair. The Rev. T. T. Bidulph, of Bristol, attended. The Meeting was addressed by him, and by the Rev. Messrs. Bickersteth, Berkin, and Mules, and by Messrs. Gardner, Barras, Bellett, and Were. The Rev. Henry Berkin preached at Wellington.—Collections about 40*l.*

The Rev. Thomas Cotterill had returned home after the Exeter Meeting. The Committee are under great obligation, both to him and to Mr. Berkin, for the efficient services rendered to the Society in this Journey.

Formation of an Association for Staines and its Vicinity.

The Rev. Daniel Wilson having preached two Sermons, on Sunday the 6th of August, in the

Parish Church of Staines, preparatory to the formation of an Association in aid of the Church Missionary Society, a Meeting was held, for that purpose, in the Large Room at the Bush Tavern, on Monday, August the 7th.

Colonel Thomas Wood, M. P. having been called to the Chair, the Secretary and Assistant Secretary of the Society entered into details of its designs, proceedings, and prospects. The Resolutions were moved and seconded, respectively—by the Right Hon. Lord Gambier; and by John Thornton, Esq.—by the Rev. Robert Govett, Vicar of Staines; and by the Rev. John Hunter, Curate of Chobham—by the Rev. John William Cunningham, Vicar of Harrow; and by the Rev. William Russell, Rector of Shepperton—by the Rev. William Morgan, of Maidenhead; and by Francis Hartwell, Esq.—by the Rev. James Hearn, Curate of Staines; and by the Rev. Dr. Haultain, Rector of Weybridge.

Colonel Wood having been appointed President of the Association, and Sir John Gibbons, Bart. one of the Vice-Presidents, those Gentlemen severally expressed their cordial desire to render every aid in their power to the objects of the Society.

The Rev. Daniel Wilson closed the proceedings.

About 50*l.* was contributed, and the names of various Annual Subscribers delivered in.

Some Members of the Society of Friends attended the Meeting. Being desirous of aiding the objects of the Association in such way as they would feel consistent with their religious principles, they made an offer of a number of Hindoostanee Testaments, which was thankfully accepted.

The Noble President of the Parent Society residing within a few miles of Staines, and the Treasurer being in the vicinity, both

gladly rendered their aid on this occasion.

President,

Colonel Thomas Wood, M. P.

Vice-Presidents,

Sir John Gibbons, Bart.

Rev. Robert Govett, Vicar of Staines.

Rev. Wm. Russell, Rector of Shepperton,

Francis Hartwell, Esq.

Treasurer,

Samuel Jerram, Esq.

Secretary,

Rev. James Hearn.

SOCIETY OF FRIENDS.

*Proposal in behalf of the Jaloofs of
Western Africa.*

THE Society of Friends take a conspicuous share in the exertions of the British and Foreign Bible and School Societies, and are conducting some successful experiments of civilization among the North-American Indians. We witness, in some of this body, with much pleasure, an increasing anxiety to render all possible aid, consistently with their religious sentiments, to the efforts of other Christians to convert the Heathen. A Proposal lately circulated among them, of which we here give the substance, sufficiently attests the anxiety to which we allude.

Thirteen years have elapsed since an Act of the British Legislature made illegal to our Countrymen the ever detestable Slave Trade; thus wiping away from us, as a Nation, the just reproach of torturing the bodies and debasing the minds of our fellow-men, for the purposes of sordid gain. Perhaps no description of persons laboured more earnestly in this good cause than the members of our Religious Society, and none more sincerely rejoiced in its success. We may yet, indeed, deplore the melancholy truth, that the monster, Avarice, remains in a condition to seize and secure its victims; and continues to perpetrate, by fraud and stealth, the wrongs which it is no longer suffered to commit by open violence.

But, while we rejoice at what was then done, or regret what is still left un-

done, has our zeal for the rights of the Africans, has our concern for the well-being of this injured race, continued true to its object? The protection of the Natives of Africa from the rapacious hands of Slave-Merchants belongs now to the Government; and here, so far as regards the PERSONS of the Africans, the case at present rests: but, viewing it in a far higher relation, considering that these are MEN, who have MINDS to be instructed, and SOULS, for whose sake as for our own the Blessed Redeemer came into the world, and taught, and laid down His most precious life, have we, the Society of Friends, yet done for them all that it is in our power to do?

Surely, the deepest mental darkness, a state abandoned as it were to Heathen Abominations or Mahomedan Superstitions, is more to be commiserated than even the slavery and ill-treatment of the person! We, Britons, were long since made acquainted, in different ways, with the historical facts and moral precepts of the Christian Religion: WE daily feel its blessings and enjoy its innumerable benefits. Are we grateful to the Author of every good and perfect gift? Let us acknowledge, that, UPON A REASONABLE PROSPECT OF SERVICE BEING OPENED, we owe to our helpless and ignorant fellow-men a measure of that outward help, which many ages back was extended by strangers to our rude and uncivilized forefathers. Let us ask OURSELVES, What might have been our condition at this moment, had the History and Doctrines of the Saviour of the World, as given in Holy Scripture, never reached this island!

That, then, which we MAY do for this people, and which, when and so far as Divine Providence gives opportunity we OUGHT to do, is—to remove such impediments as at present oppose the introduction of the Gospel among them—to prepare the way for its being proclaimed in life and power. *Go through, go through the gates: prepare ye the way of the people: cast up, cast up the highway: gather out the stones: lift up a standard for the people.* Isa. lxii. 10.

A Member of our Society, whose mind has for many years been impressed with a feeling of concern for the religious state of the Africans, is now engaged in a work, which, though at present proceeding on a very confined scale, may, if properly encouraged and extended, be productive of good to many among this

injured people. Our friend Hannah Kilham, of Sheffield, has under instruction two African Youths; the elder of them from Goree, the younger from the banks of the Gambia; but both speaking the Jaloof, a language common to many tribes of Negroes, in those and the neighbouring parts of Africa. This proceeding is with the approbation of a number of Friends, to whom she previously communicated her views, and who contributed to the expense necessarily incurred. The Youths have not been more than three months under tuition: and her endeavours have hitherto been principally directed to the object of acquiring the Jaloof Language from them, in order to reduce it to grammatical principles*, and prepare the way for its expression by writing and printing—at the same time bringing forward her pupils in the English Language, and teaching them to read, write, and cipher.

Sundane and Mahmedee (such are their African Names) have hitherto discovered much docility; and their conduct and manners have been as agreeable as could have been expected. They evince a capacity fully adequate to such learning as is proposed for them: nor are they, it is believed, without some impressions of Divine good. When the course of their instruction is completed—which is to comprehend reading and writing, the grammar of each of the two languages, arithmetic, and some little knowledge of geography and the mechanic arts, together with the truths of the Christian Religion, so far as they may be found capable of apprehending them, in the terms of Scripture—it is hoped that some way may open for making them useful in Africa. On returning, they may communicate the knowledge, thus imparted to them, to their Countrymen who speak the Jaloof; and, by having young persons to teach to read and write, (for which qualifications there now exists a great desire among the Africans,) by distributing portions of the Scripture translated into their language, and by such other me-

thods as may be deemed practicable and expedient, they may begin to labour for the attainment of the object here proposed—the instruction of Africans by Africans, in useful knowledge, and in at least the Historical Truths of the Christian Religion.

If such a plan be found successful with one or two, it is obvious that it may be extended to a greater number, provided the necessary funds and superintendance be at hand. It seems very desirable that it should at least be tried to the point of restoring some young men to their own country, as well qualified as a year's tuition can make them; and in a disposition to endeavour to do that for their uninstructed Countrymen, which has been done for themselves here. Suitable pupils, it is presumed on information received from a competent quarter, may be obtained from different parts of the coast, with which our Merchants and Agents, engaged in pursuits not discreditable to the country or to humanity, maintain a constant intercourse—the object being previously explained to any Youth, whom it might be thought fit to invite; and the voyage undertaken at his free option, and at the expense of the subscribers, who should also engage to secure his passage home, whether kept a longer or a shorter time. Such a method would be attended with this obvious advantage, that the proposed teacher, immediately on landing on his native shores, would, in general, find a home, and friends to receive him: from whence, if he retained the spirit of the Institution, he might proceed with proper recommendations, and after a suitable interval of service near home, among the less-frequented tribes in the interior. A correspondence duly maintained with the more active and intelligent, at least, of the persons educated by the Institution, might serve essentially to keep up its spirit among them, and further its great object.

BRITISH AND FOREIGN SCHOOL
SOCIETY.

*Scripture School-Lessons in Foreign
Languages.*

THE following Circular has been distributed on this subject:—

Within the last few years, the British System of Mutual Instruction has been

* A small Vocabulary intended to promote this object, is now in the press. It is a fact, not generally enough known or regarded, that, of the numerous languages and dialects of Africa, spoken by a population of probably thirty millions, scarcely any have yet been reduced to writing. We may hence, in some degree, account for the degrading ignorance which prevails among the inhabitants of that extensive Continent.

introduced into various Countries on the Continent of Europe: and in the Catholic Countries of France, Spain, and Italy especially, where the ignorance of the poor was most deplorably prevalent, it bids fair to prove, under the Divine Blessing, the means of meliorating the moral character of the people, by the extension of the incalculable benefits of Education, and through the introduction of Scripture Lessons preparing the way for the circulation of the Sacred Records of Truth. In the Catholic as well as the Protestant Schools of France, Scripture Lessons are in daily use; and, in many parts, the New Testament, or portions of the Gospel, have been given as rewards to the Children: but, in Italy and Spain, it appears that the pure text has not yet been introduced. In Italy, the promoters of the Schools are anxious to possess Lessons selected from an approved Version; but various causes prevent their being printed in that country. The Deputies from the New Governments in Spanish America, who are also anxious to introduce the System into their respective countries, desire the Scripture Lessons, and state that there would be no objection to their general use; but it does not appear probable, that so desirable an object will be effected without some assistance from the British Public.

During the extensive journey, which the Treasurer of the British and Foreign School Society has recently performed, it has been one of his objects to promote the cause of Universal Education. While in Petersburg, he was employed, with the concurrence of the Government, in preparing a complete set of Scripture Lessons; which have been printed, and ordered to be used in the Schools throughout the Empire of Russia. These Lessons are divided into three parts; and contain a connected selection from the Bible, under the three following heads:—1. Historical Lessons, selected from the Old Testament.—2. On our Duty toward God and Man, selected from the Old and New Testament.—3. Selections from the Four Gospels and from the Acts of the Apostles.

This Selection has been submitted to the Committee of the British and Foreign School Society in London. It has met their full approbation; and will be adopted by them, as soon as their present stock of Reading Lessons is exhausted.

It is proposed, if funds can be

raised, immediately to print copies of one or more of the parts of this Selection, in the Italian and Spanish Languages. The expense of making a beginning in these languages will probably be from 150*l.* to 200*l.* The British and Foreign School Society would gladly have borne this expense, but their exhausted funds render it quite impossible.

A special call is therefore made on the Public: and it is confidently hoped, that those who value the Sacred Volume, and who have shewn so much zeal in circulating it in Foreign Countries, will not withhold their assistance on the present occasion; when so important an opportunity presents itself for extending the circulation of the Holy Scriptures, through the medium of the Schools on the plan of the British and Foreign School Society, now so widely spread through all the quarters of the globe: and thereby endeavour to fix on the minds of the rising population in every country, those great, moral, and religious principles, which, if universally acted on, would abolish war, diminish crime and misery, and lead to the general practice of piety and virtue.

The Funds that may be raised to promote this object will be kept distinct from the General Funds of the Society, but under the superintendence of the Committee.

Germany.

BIBLE SOCIETY.

Great Labours of Professor Van Ess.

FROM Marburg, under date of March the 5th, the Professor thus speaks of his exertions and their effect on his health:—

Many have been the troubles, great and overwhelming the labours, which friends and enemies of the Bible have caused me to undergo: they required more than human strength, and strained to the utmost every nerve of the body, and every faculty of the mind, absorbing every moment of time. Many of my friends have taken great pains to procure an efficient Assistant for me; but the Lord and Dispenser of grace has not yet seen fit to answer the many voices that are lifted up to Him for this object. In this inscrutably wise delay, I seem to hear Him say to me—*My grace is suffi-*

cient for thee; for my strength is made perfect in weakness.

After three weeks' sojourn in Wildbad, the pain of my foot has, by the goodness of God, been relieved; and the relaxation from business has refreshed both my strength and my courage. Living retired in the midst of the crowds of a watering-place, I collected my mind, and regulated my inward life with God; which proved the more beneficial to me, as I had longed much for such a season: for the inner man feels, at times, a great need of being embarrassed from the outward concerns of life, in order for a season to live with himself.

Very considerable grants of money having been voted to the Professor, from time to time, by the Committee of the British and Foreign Bible Society, he submitted his accounts of receipts and disbursements to a Committee of Gentlemen at Marburg. These Gentlemen, in transmitting to the Society their attestation to this "faithful steward," add the following remarks on his labours—

The astonishing success with which the Lord has been pleased to attend the labours of this his valiant soldier, who has so nobly defended the cause of light against the powers of darkness, has filled our hearts with the warmest gratitude. With unwearied zeal, he devotes all his energies to the diffusion of the Gospel of Salvation: and, by the strengthening influence of redeeming love, braves the storms which assail him; and remains firm as a rock in the midst of the ocean, continually buffeted by the raging waves.

As we have the happiness of being intimately acquainted with this Man of God, we have frequent opportunities of witnessing the ardour of his zeal for the good cause—a zeal, which prompts him to suffer the greatest personal privations, in order to have it in his power to increase the distribution of Bibles; and which impels him, in reliance on a strong constitution, with which Heaven has favoured him, to exertions beyond what human strength can bear.

Increasing Distribution of the Scriptures among Roman Catholics.

Of the proceedings of Leander

Van Ess while at Wildbad, he gives the following account:—

Among the company, I met with many zealous friends of the Bible, and I endeavoured to increase their number. They have distributed many New Testaments among Catholics, and are still engaged in this good work.

Visiting, wherever I could, the Catholic Clergymen, I met with one, who is a great promoter of Scripture Distribution; a true servant of Christ, and a faithful pastor of his flock; who was overjoyed to make my personal acquaintance. This lively worshipper of Christ revived my spirits: he had distributed my New Testament in the Schools; and likewise frequently, at his own expense, among the poor of his congregation. He had much to contend with; but he had kept up his courage and his confidence in the Lord, and his determination to obey God rather than man.

I was particularly desirous to have a conversation with the Catholic Privy Counsellor, for the purpose of effecting the distribution of 6000 New Testaments in the Catholic Schools. I met with him in the country, surrounded by Twelve Parish Priests, with whom he had concerted a Meeting—all enlightened Clergymen, full of life and zeal for the Bible Cause. How great was the joy of these good Pastors to see me among them, and to extend to me the right-hand of fellowship! Soon after this conversation, I received orders for the transmission of the above 6000 copies of the New Testament: but even these did not suffice; for their distribution had rather roused the desire after the Sacred Volume than satisfied the demand for it; and many, many Pastors desire bound copies, with large print, for the poor families of their congregations.

Of a neighbouring kingdom, he writes—

The great work for the benefit of Catholics has now likewise prospered, through the grace of God, so that 12,000 copies of my New Testament are actually distributing in the Schools. Letters pour in from Clergymen, soliciting more bound copies with large print, because every family wishes to have the Book which hitherto they have scarcely known by name.

In proof of this, he gives the

following Letter, addressed to himself:—

Feb. 5, 1820.

Dearly Beloved in the Lord—

I cannot forbear giving you some account of the desire after your New Testament. The demands on the part of the Catholics are constantly increasing: every body wishes to possess the Word of Life. On the one hand, this may have been occasioned by the distribution of the 12,000 copies which you appropriated to our country: on the other, it may originate in a particular ardour and impulse, which I ascribe to the influence of the Holy Spirit.

I could wish to answer every application for copies; but there is one obstacle, with respect to Catholics, more difficult to remove, than is the case with Protestants: it is, that all copies are demanded bound, and gratis. I frequently urge the propriety of paying something, at least toward the binding; but I am always met by representations of the extreme poverty of the applicants. I wish you would assign a few thousand more bound copies for gratuitous distribution. The edition with large types is particularly inquired after, for the use of aged people. Hitherto I have been very sparing with it; but, if possible, provision should be made to allow of a more liberal circulation of it.

The Catholics, in general, are also unquestionably poorer than the Protestants: and the poor are those who are most pressing in their demands for the New Testament. There is one way to meet this exigency—the establishment of a Catholic Bible Society in this country: but against such a measure, vehement voices are raised in high quarters; and if we were to await such an event, very few Catholics would ever get possession of the Word of God. Pray do rejoice me with the glad tidings, that I may give away some more thousands of bound copies. I will do what I can to obtain some reimbursement.

May the Lord bless the distribution of His Word to the souls of all who reap the benefit of it! On a future day, those who promoted its dissemination will receive the reward of grace before the throne of the Lamb.

Of his past and expected distribution, the Professor writes—

The number of my Testaments dispersed from June, 1818; to 21st Febru-

ary, 1820, is 105,982. The number of Lutheran Bibles has been 1856, and of Lutheran Testaments 649.

I am of opinion that I should be able, by the Divine Blessing, to distribute 120,000 New Testaments this year, if I were supplied with the requisite funds; for, the Lord of Glory, who is also the Lord of the Harvest, has spread before me, for the field of my exertions, the whole Catholic Population of Germany. It is in the name of the hundreds and thousands, who sit in darkness and in the shadow of death, and who are longing for the day-spring from on high—it is in their behalf, that I beg and intreat for the interposition of your Society.

One Hundred Bibles given away on occasion of a Marriage.

A Correspondent of the British and Foreign Bible Society writes from Hamburgh—

A German Merchant of Altona, either lately married or about to be married, sent to me, last week, a request that I would procure him ONE HUNDRED BIBLES, for which he would pay what was deemed necessary to carry on the good work. On my inquiring for what purpose they were designed, whether for sale, exportation, or distribution, I received the pleasing and satisfactory assurance, that he intended to give the whole away to the poor and the destitute, ON THE OCCASION OF HIS UNION; thus taking the most effectual way to call down the blessing of Heaven upon it, and to inscribe a lasting remembrance of it on the hearts of a hundred of his fellow-creatures.

Western Africa.

SIERRA LEONE.

CHURCH MISSIONARY SOCIETY.

WE have already mentioned, in this Number (p. 328), the return of Mr. Bull from Sierra Leone. Letters have been received, since his return, of the end of June and the beginning of July. We are concerned to report from them the decease of another faithful Labourer.

Death of the Schoolmistress, Mary Bouffler.

This Young Woman accompanied Mr. Johnson on his return to the Colony; and, on her arrival, took an active share in the conduct of the Female Schools in Freetown. She had availed herself of the advantages afforded by the Central School of the National Society; and was, with conscientious diligence, daily exerting herself for the benefit of the Girls committed to her care: but it has pleased God soon to Remove her from her labours. Mr. Düring's testimony to her character will increase the regret of our Readers that African Girls should be so soon deprived of the benefit of her instruction and example:—

At the commencement of the present Rains, our faith has been again exercised by the death of our much respected Sister in the Lord, Mary Bouffler. She was a most zealous female, in her line of duty; and a most agreeable companion. Christian love, and a constant submission to the will of her Heavenly Father, were the principles which ran through all her actions. The day before her dissolution, being told that her fever was of an alarming nature, she replied, with great solemnity—"The will of the Lord be done!"

In such a case, no true Christian can sorrow as those do who are without hope. It is unbecoming a Child of God to ask with impatience, "What doest thou?"—or to sink, under fears, that the work of the Lord will not prosper.

State of the Mission.

Mr. and Mrs. Lisk, who had been placed at Hastings, one of the New Stations, had not their health there. On Mr. Bull's leaving Regent's Town, they removed thither, that Mr. Lisk might take charge of the Youths who had been under Mr. Bull's care: but it appears, from the last Letters, that they had been so reduced by fever, that much time must elapse before they could regain sufficient strength to engage in active labours.

August, 1820.

Mr. Johnson also had suffered under an alarming attack of fever. As it approached its crisis, the symptoms, Mr. Garnsey states, were of the worst kind. He was however, through Divine Mercy, rapidly recovering.

Of Mr. Düring's own Station at Gloucester, he writes—

The Schools are in tolerably good order, and the Word of Life and Truth has its desired effect on many; and though we are, at present, miserably situated in our Place of Worship on account of the Rains, yet it is always full. We have, however, a prospect of very soon getting into our Church, as the workmen are laying the floor, which they will finish in about a fortnight.

In the view both of the Trials and Mercies of the Mission, Mr. Düring writes—

Trials are the common lot of God's Children; though the Lord, in great mercy and love, continually sweetens the bitters, in order to prevent them from sinking under the Cross. However, it is of little moment with me: as it comes, so I take it—as from the hand of my God and Saviour! I have learned to understand what that meaneth—*In the world ye shall have tribulation*; and therefore expect nothing else, so long as I dwell in this earthly tabernacle.

Alas! how weak is man, even the best, when he sees his sanguine hopes blasted! But, when we hear, as it were, the gracious voice of Jesus—*It is I! be not afraid*—we, like Peter, are not afraid to walk on the waves of this world; but, no sooner do we feel the wind boisterous, than, like him, we begin to sink! and have nothing left but to cry, in the very anguish of our hearts—*Lord, save me!* But this is my consolation, that the same Lord, who stretched forth his gracious hand to save His beloved Apostle, will continually uphold His faithful people, and not suffer them to sink. Was it not so, surely Africa would have been given up, long before this; and the wretched inhabitants left a prey to Satan, and to cruel and unmerciful men.

At this time our hope revives; and we have reason to be thankful, for a light, though dim as it is at present. A Chief in the Sherbro Country, Stephen Caulker, has introduced the Sabbath in his

dominions; and, as we hear, makes use of part of the Common Prayer, which he has translated into Bulloom. May not this event open an effectual door for the Gospel? Let us hope for the best, and pray earnestly for success.

SHERBRO.

AMERICAN COLONIZATION SOCIETY.

Melancholy State of the New Colony.

WE have a distressing report to make of the state of the Infant Colony, which our American Brethren are attempting to establish on these shores. The particulars which we are about to give, have been communicated to us by Mr. James Doughen, the only survivor of all the Whites engaged in this undertaking.

The departure of the Settlers from America was stated at p. 132 of our Number for March.

The Elizabeth, a vessel chartered, first by the Society, but ultimately by the American Government, for carrying out the Colonists, arrived at Sierra Leone on the 9th of March. There the Augusta Schooner was purchased, for the purpose of transshipping the people and stores. The Augusta was commanded by Mr. Townshend, Midshipman of the American Sloop of War which was sent to cruise on the coast for a year; and she was manned by six men and one boy from the Sloop. The Elizabeth proceeded to within twenty-five miles of Campelar, and the Augusta transported the stores and settlers from the Elizabeth to Campelar.

Campelar is a small island in Sherbro Bay, belonging to Mr. Kizell, whose name occurs frequently in the Journal of Mr. Mills. He is an African by birth; and was one of the first Settlers, from America, at Sierra Leone.

The Colony was to consist of four Americans (Whites), and eighty-two Coloured People—men, women, and children. The Rev. Samuel Bacon, a Clergyman of the

American Episcopal Church, and John P. Bankson, Esq. were appointed Agents for the American Government in the establishment of the Colony. Dr. Crozer, a Physician, accompanied the Expedition, as Agent from the Colonization Society; and Mr. James Doughen had the appointment of Architect.

On the 20th of March, the Augusta reached Campelar. The transshipment immediately began. The exertions made in this work appear to have been greater than a due consideration of health would allow. The people were anxious to get the stores landed at Campelar, to wait there during the present Rains, and then to settle on Sherbro Island.

Mr. Bankson and Dr. Crozer were first seized with fever. In about three weeks Dr. Crozer died. Mr. Townshend followed. Mr. Bacon being taken ill, was carried from Campelar to Kent, at Cape Shilling; but died, two days after his arrival, on the 3d of May. Mr. Bankson then fell a victim, and was followed by the six men and the boy who manned the Augusta.

Out of Twelve Americans, eleven thus, in this short space of time, breathed out their lives on the shores of Africa!

Of the Coloured People, fifteen died. Of the survivors, Mr. Daniel Coker, a Mulatto, who accompanied the Colony as a free emigrant, took charge; having been appointed by Dr. Crozer, in the view of his own decease, Deputy Agent for the Society. Subsequently to the death of the leaders of the Expedition, a Palaver had been held with King Sherbro, Kong Couber his son, and King Fara. It was settled that the people should remove from Campelar to Sherbro Island; and should fix themselves near to Manno, a town on that island.

Mr. Doughen, after the melancholy loss of his companions, pro-

ceeded to Sierra Leone, where he was received with great kindness by the Governor, Colonists, and Missionaries. He left the Colony on the 2d of July, in the Brig Elizabeth, Captain Spence, who kindly gave him a passage, and arrived in London on the 18th of August.

Mr. Bacon, as we stated at p.132, was a man of distinguished talents and piety.

The remark which our Readers will find at the close of the following article on the New Settlement of the United Brethren in the southern part of this Continent, applies with peculiar force to the attempts of benevolent men to carry Civilization and the Gospel into Western Africa.

South Africa.

ENON.

(Within the Colony)

UNITED BRETHERN.

Description of the Brethren's Settlement and Land on the Witte Revier.

(With Plans)

SOME account was given, at pp. 83—85 of the Number for February, from the statements of the Rev. H. P. Hallbeck, of the resumption, in October last, of the Mission on the Witte Revier, at the Settlement now called Enon. A fuller Report, by Mr. Hallbeck, having since appeared, we shall extract from it a description of the Settlement and its Vicinity, with a few other particulars.

From the Sunday's River to the Great Fish River, a chain of mountains runs from the south-west to the north-west, its average distance from the sea-coast being about one day's journey. This chain, being of considerable breadth, is covered partly with impenetrable bushes, partly with long grass, growing most luxuriantly, and of the kind called sour. Though the outline of the mountains appears pretty even, they are intersected with a great number of kloofs

or glens. The whole range is called the Zuurberg, or Sour Mountains. On account of its situation, joining the borders of Caffraria toward the east, and running far into the Colony toward the west, its natural facilities served the Caffres for haunts, from whence they made predatory incursions into the Colony; for, though not belonging to them, they considered the Zuurberg their head-quarters. Many Caffre Captains had even fixed their kraals in these mountains; and in that part of it, and on the adjacent hills, which now belong to our Settlement, there are many ruins of forsaken Caffre Kraals visible, in which formerly large parties of them had their settled dwellings.

Among the few rivulets, having their source in the Zuurberg, which, in general, is very poor in springs, the Witte Revier, or White River, is one. It is so called from the white or leaden colour of its waters. Its source is but a few hours' ride from our place, and, to the north of the glens, filled with timber trees. This river, (which like many other African Streams, though dignified by the name of river, is only a brook,) after running in a serpentine course through many narrow glens, and stretching away to the east, takes a turn to the west, not far from the farm of the younger Mr. Scheper, and proceeds in that direction through a narrow valley between the Zuurberg and the lower hills, till turning suddenly to the south, near the border of the land purchased from Mr. Scheper, senior, it falls into the Sunday's River, about an hour's ride from our Settlement. No brook of any consequence joins the Witte Revier in its short course: two only, of the periodical kind, increase its waters in the rainy season. It frequently happens, that the bed of the river is quite dry: but, as it forms a good many tanks or pools, some of which are from eight to twelve hundred feet long, and from seventy to eighty wide and eight feet deep, there is never a total want of water; and, in the driest season, whole herds of elephants find enough in them to quench their thirst. The river does not afford sufficient means for irrigation, being, from its source to its outlet, inclosed within high banks, and not having fall enough. It has a very meandering course, and must be forded no less than ten times on our own land. We gave names to each of the fords or drifts, according to

their character or situation, as marked in the Plans annexed.

In the rainy season, the river sometimes rises above its banks, overflowing some of the low parts of the valley. This had happened shortly before my arrival; and many traces of the devastation made by the force of the stream were still visible. I was also informed, that it is a long time before it begins again to flow, after the rainy season has set in; which perhaps is owing both to its want of fall, and to the large pools or tanks, which, being half empty, must first fill again, before there can be any stream of water. Thus, last year, while the water flowed at the farm of the younger Mr. Scheper, it was seven weeks before it flowed at the Settlement.

The good quality of the water and the rich pasture in this valley, was an inducement to some of the Colonists to make here several cattle-pens, before any farmers had settled in the neighbouring country. A few farms, which in former times had been established in the most distant parts of the Zuurberg, were forsaken, on account of the depredations committed by the Caffres; and when Brother Latrobe and his company first entered this place in 1816, there were only the two farms of the Messrs. Scheper, father and son, at the head and tail of the glen, beside a small hut at the fountain. The father's farm was purchased on the arrival of the Missionaries last year.

Beside the narrow grassy plain—which however, in some places, and especially at the turn of the river, is overgrown with bushes, and may be from five hundred to six hundred paces broad—the two parcels of land belonging to us consist of hills and mountains, covered with bushes, chiefly mimosæ. Two dells, of a shape nearly oval, were gardens, made by the Caffres.

On entering the valley from Uitenhagen, the eminences on both sides, called the Elephant and Buffalo Hills, are not high; but farther in, the hills increase in height, especially about the Olive and Honig Kloofs. Beyond these, the higher mountains rise boldly in romantic shapes, covered with forest-trees and bushes, to about 1500 feet from the level of the river. No landscape painter can wish for better subjects, than some of these situations afford.

Under the Elephants' Hill to the

right, and between it and the Leguans' Tank, stands a majestic grove of Yellow-Wood Trees, whose wide-spreading branches are reflected by the water. This will be a great ornament to the New Settlement. The trunk of one of these trees measures twenty-one feet in circumference, and its branches cast a refreshing shade of eighty feet in diameter.

Turning toward the east, in the upper valley, the hills to the right rest upon high perpendicular rocks of a deep red colour, forming a singular contrast to the circumjacent woods, bushes, and grassy slopes. The hills to the left, which properly belong to the Zuurberg, are higher; but begin to rise more gently, except in some places, where they are exceedingly steep. The upper range of mountains, in their descent into the Witte Revier Valley, are intersected by a great many kloofs. On their sides and summits are found large open parcels of ground, covered with long grass. To one of the lower hills we gave the name of Hornig's-Hill.

That part of the valley of the Witte Revier, which belongs to the land purchased from Mr. Scheper, senior, we called Schmitt's Valley; and that in the land given to us by Government, Latrobe's Valley, in remembrance of his visit to and choice of this place for a Missionary Settlement, in 1816, during his official visit to the Brethren's Missions in South Africa.

Our Settlement on the Witte Revier is inclosed on all sides, except to the east, where Mr. Jacob Scheper, junior, lives, by unoccupied land, on which no farms can well be settled, for want of water. To us this affords some advantage; as those dry lands furnish a great quantity of pasturage, of which, though they lie beyond our boundary, we may make what use we please. The road from the Slagboom to the Murdering Place (Mordplatz), lies through a fine valley, full of the richest grass, and affording the best pasture for our cattle. A large tract of land, lying south, between the Settlement and the Sunday's River, is of the same description.

The weather in this district appears to be nearly the reverse of what it is in the upper country. In winter, when it rains much toward the Cape, the weather here is generally dry; but, in summer, heavy thunder-storms visit this region. Here, therefore, they may sow

and reap twice a-year, which cannot be done in the upper country. The heat is, in general, greater here than at Gnadenthal or Groenekloof: I was told that the candles frequently melt in the candlesticks, so as to fall down on the table. This, however, I am willing to ascribe to the lowness of the huts: yet the heat is such as to make any labour, in the middle of the day, very oppressive to an European; and, as the eagerness of our Missionaries was so great, that they would not give themselves sufficient time for rest, the Brethren Schmitt, Schultz, and Hornig have suffered from it: otherwise the climate seems healthy. It is a remarkable circumstance, that of those diseases to which horned cattle are so much subject in the upper country, not one is known here; but in the months of April, May, and June, it often happens, that an epidemical distemper prevails among horses, which is ascribed to a species of insect found about that time among the sweet grass. To save them from its effects, the people send their horses to feed on the sour grass growing on the Zuurberg.

The soil in the upper part of the valley is, in general, more stony than in the lower part purchased from Mr. Scheper, but in both it is very fruitful; which not only the abundance and richness of the grass, but the speedy growth of all kinds of trees, as orange, lemon, and other trees, and garden-fruit, sufficiently proves. The most fruitful part of the valley is, to all appearance, that upon which the Brethren are now building their houses; the ground being more loamy, and not so loose as in other places. This may be the reason why the Leguans' Tank never grows dry, as others do; aided, perhaps, by some invisible spring. The valley, however, with all its excellent soil, is not calculated for very extensive agricultural purposes, as the water cannot be brought upon it in sufficient quantity; and if that is not done, the seed is soon burnt up by the heat of the sun. Even the grass, which in general grows so thick and luxuriantly, is sometimes turned into the driest hay, before it can be cut. In this state the cattle relish it much; though it does not fatten them so soon as when it is green. I apprehend, therefore, that the rearing of cattle will remain the chief occupation of our Hottentots on the Witte Revier.

As to wood, both for building, fuel, and other purposes, the Witte Revier possesses so great an abundance, that there need be no fear of want. One might rather wish, that means might be found to clear the land of a great quantity of bushes and brushwood; as even that all-devouring element, fire, seems to make but little impression upon the impenetrable thicket.

Mr. Hallbeck enumerates some of the most useful timber and other trees; and then adds—

Were I a botanist, I might form a very long catalogue of curious plants, which the uninstructed rather wishes to root out than to preserve. One, in particular, is a troublesome intruder, called by the Dutch, *Wacht-een-beetje*, "Stop a little." It is a low bush, bearing curved thorns, which seize the clothes or skin of the passenger, and force him to stop and carefully to disengage himself, if he would not have his legs or his apparel grievously lacerated. Even the cattle avoid and stop for it.

Different kinds of parasitical plants, entwining the trees and bushes, likewise Cactus, or Indian-fig, with other succulent plants, are found here in vast variety. I noticed a curious species of wild dates, the fruit growing above the ground like a cabbage-turnip (*kohlraabe*), but so large, that a strong man is hardly able to carry it. Of this fruit the Hottentots formerly made flour. I saw only one specimen of this remarkable plant; but was told, that in a certain glen, into which I did not penetrate, it grows in great plenty.

It may be supposed, that, in a country like that through which the Witte Revier flows, a great number of Wild Beasts find sufficient cover. They are, however, by no means such dangerous neighbours as is generally imagined. The most remarkable, and perhaps the most numerous, are Elephants: they come, during the night, to the rivers and tanks in large herds; but, in the day-time, remain in the bushes, where they find their proper food, consisting chiefly of the branches and leaves of the thorn-bush: there is, perhaps, no part of the Colony where these creatures exist in greater numbers: in all places, even on the summits of the highest hills, their tracks and works are visible: they do not always remain in the neigh-

bourhood of the Witte Revier, but wander into other parts of the Zuurberg, and the banks of the Sunday's River: for whole months together not one is seen in this neighbourhood: as the inhabitants of the valley increase, the elephants will probably leave it, as they have left the country about the Chamtoos Revier. That enemy of the elephant, the Rhinoceros, is likewise seen about the Witte Revier; but not so frequently as its formidable antagonist. Lions are more rare, being afraid of elephants; the latter having so little respect for the king of the forest, that, with one blow of his trunk, he stretches him lifeless on the ground. Buffaloes are met with in great numbers, working their way through the thickest bushes with the same ease as elephants, and thus preparing roads and haunts for the Caffres. The cattle are in most danger from wild dogs, which hunt in packs of thirty and forty together; and from tigers and wolves: and poultry is continually liable to be seized by tigers, mongooses, and other creatures of the weazle kind. Wild-boars are common, and will sometimes attack men; and if attacked by dogs, tear the best of them in pieces. Besides elephants, the animals most destructive to fields and gardens are porcupines, earth-hogs, and jerboas. Baboons, and a number of smaller apes and monkeys, are not so troublesome: they haunt and play about among the high yellow-wood trees, and find sufficient provender in the woods.

There is here no want of Game. Of the antelope kind—are the bushbock, rehbock, duyker, the little bluebock, and several others. Many Hottentot Families live upon venison; and as long as I was at the Witte Revier, it was our common meat. Hares are likewise numerous.

Of Birds—there are wild turkies, guinea-fowls, pheasants, and a large grey bird, here called Attadas, in the night roosting on the branches of the yellow-wood trees, wild ducks, and others. While the large crown-bird, as large as an eagle, sails silently through the air, the woods resound with the hammering noise of woodpeckers, the screams of green parrots and variegated louris, and the croaking of white and black ravens, and crows with white necks; but not one singing bird regales the ear. The monotonous and unmelo-

dious whistle of a few finches and beautiful passerers serves only to call in a variety of ravenous birds to make them their prey.

In the tank near the new buildings, which we called Leguans' Tank, I saw, besides many leguans (large lizards), a number of Fishes. They are said to have a bad flavour; and, as they will not take a bait, must be caught with nets. They are about eight inches long, with round bodies, and have not yet a name. Gold and silver fishes are seen playing in the Witte Revier.

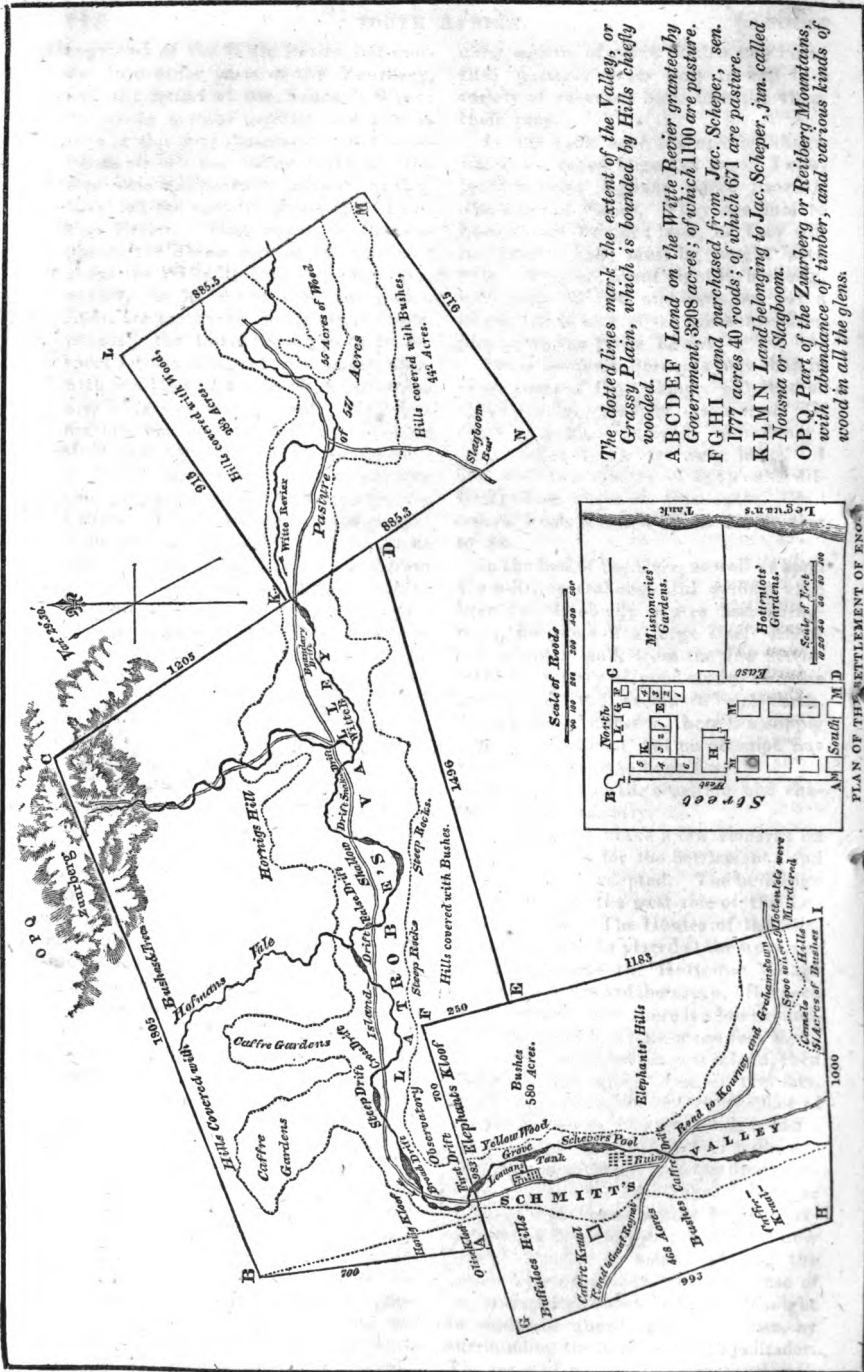
There are fewer Serpents here than in other parts of the Colony: only two or three species have been discovered. Of frogs and toads there is abundance: some of the latter are very large. I saw only two species of butterflies differing from those at Gnadtal; but several kinds of beetles, which were new to me.

In the bed of the river, as well as upon the hills, several beautiful pebbles have been found, chiefly agates and cornelians, but none of a large size. About ten minutes' walk from the new Settlement is a quarry of good stone, and the ground near it is excellent brick-earth. At two hours' distance, there is a supply of good limestone; but no attempt has as yet been made to burn lime.

Thus much of the situation and character of the country.

I proceed to make a few remarks on the spot chosen for the Settlement, and the Plan to be adopted. The buildings are erected on the west-side of the Leguans' Tank. The Houses of the Missionaries are to be placed at the upper or north end; and the Hottentot Village below them, toward the south. Between them and the water there is a low ground. Near the river it is nine or ten feet above the bank, but slopes from it inland, then suddenly rises again nine or ten feet, and forms a beautiful plain to the foot of the Buffalo Hills. The low ground, and a piece of land along the Buffalo Hills, are destined for gardens, and the most elevated parts for buildings. Brother Schmitt had formed a plan for the Settlement on the old spot, which we now thought proper to alter; placing the houses closer together, that, in case of any unexpected attack in future, it might be easier to guard against surprise, by surrounding the buildings with palisades. The piece of ground to be inclosed, will be one hundred feet in breadth, the

PLANS OF THE LAND AND SETTLEMENT OF THE UNITED BRETHREN ON THE WITTE REVIER, IN SOUTH AFRICA.



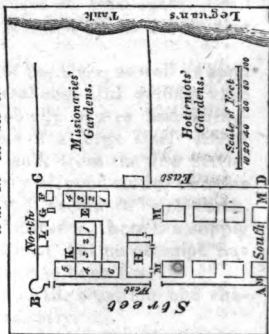
The dotted lines mark the extent of the Valley, or Grassy Plain, which is bounded by Hills chiefly wooded.

A B C D E F Land on the Witte Revier granted by Government, 3208 Acres; of which 1100 are pasture.

F G H I Land purchased from Jac. Scheper, sen. 1777 acres 40 rods; of which 671 are pasture.

K L M N Land belonging to Jac. Scheper, jun. called Notusia or Slagboom.

O P Q Part of the Zuurberg or Reitsberg Mountains, with abundance of timber, and various kinds of wood in all the glens.



PLAN OF THE SETTLEMENT OF ENG.

Scale of Rods
 20 30 40 50 60 70 80 90 100

Scale of Feet
 20 40 60 80 100 120 140 160 180 200

length to be determined according to circumstances, and with a view to a probable increase. The south side, therefore, is defended only by a fence of thorn-bushes, which may be easily removed.

The Plan annexed will give some idea of the present arrangements, which, however, are only provisional. The dwellings, now erected, are what are here called Hartebeest Houses. Four low posts are fixed in the ground, and beams laid horizontally upon them, fastened either by being let into grooves, or tied with thongs. The space between the beams and the ground is filled up by a wall, built with bushes and fagots, and plastered over with clay both within and without. A thatched roof is then put upon it. Such a house, if well constructed, will last twenty years and longer; and many of the farmers, in the eastern part of the Colony, have no other dwellings. The smithy is covered with a flat roof, which serves as a look-out; from which also the entrance from the east may be defended, as that from the west and north, from a kind of bastion in the north-west angle. We hope that these precautions will never be necessary, but against elephants and wild beasts. The smithy is placed toward the east front, as the wind generally blows from the north west. Thus there will not be so much danger of any sparks, proceeding from the chimney, falling upon the thatched roofs.

A.B.C.D.—Ground inclosed with palisades.

E.—Temporary dwelling.

- 1.—Single Brethren's room.
- 2.—Dining-room.
- 3.—Brother Schmitt's room.
- 4.—Store-room.

F.—Kitchen.

G.—Baker's oven.

H.—Temporary church.

I.—Walled smithy.

K.—New building,—stone.

- 1.—Kitchen.
- 2, 3, 5, 6.—Dwelling-rooms.
- 4.—Dining-room.

L.—A shed for the carpenters:

M.M.M.M.—Hottentot houses.

To the particulars before given respecting the resumption of the Mission, we here add a few more.

Preparatory to leaving Uitenhagen to resume the Station, a circuit, August, 1820,

cumstance took place, very characteristic of the simplicity with which the Brethren manage their concerns:—

About 8000 head of cattle, retaken from the Caffres, having arrived in the neighbourhood of Uitenhagen, to be distributed among such as had been plundered of their herds, the Landdrost gave directions, that the loss of the Missionaries and their Congregation should be made good. Brother Schmitt, therefore, with a sufficient number of Hottentots, went to the rendezvous, to receive their proportion, and returned the day following with 200 bullocks and 272 cows and calves. The afternoon was employed in making the distribution. A child, blindfolded, gave the decision.

The Texts of the day, appointed in the Brethren's Yearly Book, proved, on several occasions, remarkably apposite and encouraging. We gave some instances at p. 84, and shall subjoin one or two others:—

We left Uitenhagen, strengthened in our faith and trust in the Lord our Saviour, by the promise given in the text of Scripture, appointed for that day: *They that shall be of thee, shall build the old waste places: thou shalt raise up the foundations of many generations.* Isaiah lviii. 12.

Oct. 26th.—We arrived safe, with five waggons and all our people and their cattle, at the spot fixed upon for the New Settlement. The texts appointed for this day, on which we began an important work, attended with no small difficulty, were a comfort to our hearts: *He maketh a way in the sea, and a path in the mighty waters.* Isaiah xliii. 16. *They that dwell under his shadow, shall return.* Hosea xiv. 7.

Of the celebration of the first Sunday after their arrival, Mr. Hallbeck writes—

Oct. 31, 1819.—Brother Hofman preached within the thorn fence, now raised around our tents to secure them from the unwelcome visits of the cattle. The congregation sat upon boards, and the Missionaries opposite to them on camp chairs. Brother Schmitt's portable desk, being placed on a rough kind of

table, served for a pulpit. The heavens were covered with threatening clouds, and the death-like silence of the wilderness about us increased the solemnity of the scene; but to us it was a season of blessing. The view of an incipient but flourishing Congregation, feeding, with hungry and thirsty souls and in uninterrupted peace, on the Word of God, where but lately wild beasts and ferocious enemies filled every one with terror and dismay, raised my heart to fervent gratitude toward our God and Saviour, and made this opportunity peculiarly gratifying to me.

Mr. Latrobe observes, on a review of all the circumstances of this New Settlement—

The remark of one of the Directors of the Brethren's Missions, who has himself been upward of twenty years engaged in that service, is indeed very just —“The experience of the Brethren hitherto has shewn, that those Missions have prospered most, the beginnings of which were attended with the greatest trials and difficulties. These taught those employed in them, to look to the Lord alone for help, as their only Hope and Refuge.”

Mediterranean.

MALTA.

BIBLE SOCIETY.

Mr. Jowett's Proceedings on his Second Visit to Egypt.

In our Number for May, p. 208, we stated that Mr. Jowett was about to pay a Second Visit to Egypt, to purchase M. Asselin's Amharic Version of the Scriptures. He left Malta on the 2d of March; and returned on the 31st of May, bringing with him the Manuscript of M. Asselin.

This voyage, with its accompanying labours, following so soon on the toils of his First Visit to Egypt, has considerably affected his health.

Mr. Jowett arrived at Alexandria on the 13th of March; and, on the 14th, took a Cangia, on the New Canal, and left Alexandria for

Cairo. In the afternoon of the 15th, as the boat was sailing before the wind, a violent gust came on suddenly. The men were so surprised, that they had not time to take in the sails. The boat veering from side to side of the Canal, which is about fifty feet wide, the helmsman judged it best to run her on shore. Mr. Jowett and his servant, seeing what must happen, availed themselves of the favourable moment, and stepped dry-shod on shore; while the Cangia, with three men hanging to the yard of her lofty mast, quickly inclined downwards and fell on her beam ends. The sailors drew her into shallow water; and, when they had done this, they seemed disposed to do nothing else but cry, and fling dust on their heads and into the air. They were, at length, compelled to look after the baggage: every thing was thoroughly drenched, having been an hour under water; and many things were, of course, much injured. While this was going on, several boats passed; but the people refused assistance: at length, the sailors on board a barge, heavily laden with wood and iron, took compassion on them. With some loose planks of wood for a bed and a sail for a covering, Mr. Jowett set forward in this barge for Cairo; which place they were ten days in reaching, through contrary winds and the heavy lading of the vessel.

At Cairo, Mr. Jowett's great anxiety was, to succeed in the negotiation for which he had undertaken the voyage: and, happily, in five days—much sooner than he expected, and on satisfactory terms—the Manuscript was put into his hands.

There now remained the labour of examining the completeness of the Version. Finding that the heat much affected his health, he considered that his best course was to apply diligently to the work, and get through it as quickly as possible.

In eleven days, he ascertained satisfactorily that the Manuscript answered the description given of it—as a Version, complete in all its parts, of the Scriptures into Amharic.

Mr. Jowett now left Cairo on his return. At Alexandria the Plague had discovered itself; and he was, in consequence, shut up in the Consulate, in quarantine, till an opportunity should offer for Malta. Hearing that there was a vessel ready to sail with the first fair wind, he engaged a passage; but, providentially, before the fair wind came, it was discovered that the Plague was on board, and the Mate of the vessel was carried off by it. Mr. Jowett was detained at Alexandria twenty days, waiting for the next vessel.

The passage to Malta was long and tedious; continuing twenty-eight days, generally with calms or light-contrary winds. Arriving, at length, on the 31st of May, after the further privation of eighteen days' quarantine he joined his family again.

As it was necessary for the restoration of his health that he should seek retirement and fresh air, Mr. Jowett has taken a house, for a time, at the Pieta, an airy situation about half an hour's walk from Valletta. As soon as he was sufficiently recovered from his fatigue, he purposed to copy the Four Gospels and the Book of Psalms, in order to their being transmitted to England.

During this three months' absence, Mr. Jowett suffered so many privations, and passed through so many dangers, all of which he mercifully escaped, that it is not at all surprising that his constitution, not naturally strong and already somewhat enervated by five years' labours in the Mediterranean, should have been considerably shaken by this fresh exertion.

PALESTINE.

AMERICAN BOARD OF MISSIONS.

Appointment of Two Missionaries.

THE appointment of the Rev. Messrs. Parsons and Fisk to a Mission in the Holy Land was mentioned at p. 29 of the Survey. On this subject the Tenth Report of the Board states—

The Rev. Levi Parsons and the Rev. Pliny Fisk have been designated for this Mission.

The design is, that they shall go first to Smyrna; and there remain for a longer or shorter time, as circumstances shall render advisable, for the purpose of acquiring more perfectly the requisite languages, and obtaining such information as will be of importance in their subsequent course. Thence, they are to proceed to Palestine; and there fix their station at Jerusalem, if found practicable and eligible: if not, at such other place, within or without the limits of Judea, as Providence shall indicate.

Grounds on which this Mission is undertaken.

The views which have influenced the Board, in entering on this Mission, are thus explained:—

If the countries of Southern Asia are highly interesting to Christian Benevolence, and have strong claims on Christian Commiseration, on account of the hundreds of millions of human beings immersed in the deepest corruption and wretchedness, the countries of Western Asia, though less populous, are in other respects not less interesting; nor do they present less powerful claims. These were the scenes of those great transactions and events, which involved the destinies of mankind of all ages and all nations, for time and eternity—the creation of the progenitors of our race—the beginnings of the sciences and arts, and of civil and political institutions—the fatal transgression, which “brought death into the world and all our woe”—the successive Revelations of Heaven, with all their attestations, their light, and their blessings—the incarnation, labours, and agonies of the Son of God, for the recovery of *that which was lost*—and the first exhibition of that mighty and gracious Power, which is to

bow the world to His sceptre, and fill the mansions of immortality with His people. They have since been the scenes of direful changes; and the monuments of all their glory have long lain buried in dismal ruins. But the Word of Jehovah abideth for ever; and that Word gives promise of other changes there—changes to be followed by a radiance of glory, which shall enlighten all lands.

In Palestine, Syria, the Provinces of Asia Minor, Armenia, Georgia, and Persia, though Mahomedan Countries, there are many thousands of Jews, and many thousands of Christians, at least in name: but the whole mingled population is in a state of deplorable ignorance and degradation—destitute of the means of divine knowledge, and bewildered with vain imaginations and strong delusions.

It is to be hoped, however, that among the Christians there, of various denominations, some might be found, who are alive in Christ Jesus; and who, were proper means employed for their excitement, improvement, and help, might be roused from their slumbers, become active in doing good, and shine as lights in those darkened regions. It is indeed to be hoped, that no small part of those, who bear the Christian Name, would willingly and gladly receive the Bible into their houses; and do something toward imparting the heavenly treasure, as opportunities should be afforded, to the Jews, Mahomedans, and Pagans: and, dispersed as they are among the different nations, they might do much; at least might afford many and important facilities and advantages for carrying into effect the expanding desires of benevolence.

To the Jews, we and all Christians are indebted, under Divine Providence, for the Oracles of God, and all the blessings by which we are distinguished from Heathen Nations. Long have they been an awful monument to the world of the sovereignty of God, under the tremendous curse so terribly imprecated, when the Blood of the Lord of Life and Glory was demanded. But their dereliction is not to be perpetual. *They are beloved for the fathers' sakes; and there shall come a Deliverer out of Zion, and shall turn away ungodliness from Jacob.*

The dispositions recently manifested by the Jews extensively, and the success

which has attended the late attempts which have been made for gaining their attention to Christianity, together with the more general movements and aspects of the age, are indications not to be disregarded.

By these, and other kindred considerations, your Committee have long had their mind and heart drawn toward Western Asia; and particularly toward the Land of ancient Promise, and of present Hope. The lights afforded them, for surveying the field, have not been neglected; the circumstances favourable and unfavourable to the contemplated enterprise have been attentively considered; and ten months ago the resolution was taken to send a Mission to Palestine, as soon as the requisite preparation could conveniently be made.

Arrival of the Missionaries at Smyrna.

On Sunday Afternoon, October the 31st, 1819, Mr. Parsons preached, in Boston, from Hosea iii. 4, 5, on the Dereliction and Restoration of the Jews: in the Evening, Mr. Fisk preached from Acts xx. 22, on the Design and Prospects of the Palestine Mission. After Mr. Fisk's Sermon, the Instructions of the Committee were delivered to the Missionaries. Nearly 300 dollars were contributed; and one Gentleman gave 30*l.* as the foundation of a Bible Society or a School in Palestine, whenever the Missionaries might be able to gain access to that interesting country.

On Wednesday, November the 3d, the Missionaries sailed.

From Despatches, dated Malta and Smyrna, received by the Board subsequently to the delivery of the Report, it appears that the Missionaries have been for some time pursuing their preparatory measures in the Mediterranean.

At Malta, while it was a great disappointment to them that the Quarantine Laws did not allow them to enter Valetta, they say—

We have interviews, every day, with the Missionaries here; and have received from them much valuable information. They have given us many useful hints

respecting the best mode of living, of preserving health, and of studying and travelling—many important facts and opinions, relating to the different classes of people who dwell round the Mediterranean—and the wisest methods of promoting true religion among them. We cannot be grateful enough that we have been favoured with these interviews. They have made us feel quite at home in the Mediterranean. We reckon the last ten days among the most interesting of our lives. We expect to be from one to two thousand miles distant from these men, yet we shall call them our neighbours.

On the 6th of January they write—

We have to-day had an interview, probably our last, with Mr. and Mrs. Jowett. Mrs. Jowett gave us, for our present comfort, a basket of fine oranges; and, for the improvement of our Missionary Character, the Memoirs of the Rev. Henry Martyn. Mr. Jowett gave us Letters of Introduction; and a number of valuable books, relating either to the countries which we are to visit, the languages which we are to learn, or to Missionary Transactions in England or by English Missionaries.

They had also frequent opportunities for conversation with Mr. Jones, the American Consul to Tripoli, who was at Malta, on his way home.

He has resided (they write) at Tripoli seven years; and, by frequent excursions into the neighbouring country, has obtained very extensive information with regard to the religious and civil state of society. The account which he gave us of the Barbary States, and especially of the northern parts of Egypt, was very encouraging to the friends of Missions. We could not but indulge the hope, as the American Character is much respected and plans of benevolence encouraged, that the way is preparing for the diffusion of the blessings of Salvation.

On the 15th of January they reached Smyrna, and were very cordially received by the Chaplain, the British Consul, and other Gentlemen.

The feelings of the Missionaries

on entering on their sphere of labour, are those feelings which most certainly indicate ultimate success:—

The sky (they write) is now clear and serene: but this is a stormy world. We desire, therefore, to feel, habitually, that we are liable to disappointments and trials. If the Lord Jesus support us, we shall stand: if He teach and direct us, we shall pursue the right and safe course: if He clothe us with strength, we shall be able to accomplish our work: if He bless our labours, we shall meet with success. To Him we would commend ourselves; and to Him, we trust, our Christian Friends will often commend us.

China.

LONDON MISSIONARY SOCIETY.

Completion of the Chinese Scriptures.

At p. 215 of the Number for May, we quoted Dr. Morrison's statements on this subject, addressed to the Society. In the following Letter to the Committee of the British and Foreign Bible Society, dated Canton, Nov. 25, 1819, he states the portions executed by himself and his colleague, respectively, with some further particulars:—

From the Rev. Mr. Milne I have Letters of October the 8th, informing me, that, on the 12th of November, he should finish his translation of the Book of Job; which is the last of those Books of the Old Testament selected for his share of the work. The several parts translated by him are—

Deuteronomy — Joshua — Judges — I. Samuel — II. Samuel — I. Kings — II. Kings — I. Chronicles — II. Chronicles — Ezra — Nehemiah — Esther — Job.

The remaining twenty-six Books of the Old Testament have been translated by me, and were this day brought to a conclusion. Thus we possess in CHINESE A COMPLETE VERSION OF ALL THE CANONICAL BOOKS of Sacred Scripture.

The qualities at which I have aimed in my translations are, fidelity, perspicuity, and simplicity; and when the difficulty of the task, the circumstances in which the Translation has been placed, and the few helps afforded for a

first attempt, are considered, I am sure that every candid man, and the Committee of the Bible Society, will not lay stress on trivial objections.

It will be our study to revise the whole, alone and together; and to col- late every part with each other, in order to render names of places and persons uniform: and we shall avail ourselves of any criticisms that may reach us from any quarter: and may that Gracious Providence, which has preserved our lives, to complete the Translation, yet spare us to revise and print the whole! The light of Revelation will, by the mercy of God, illumine this dark and idolatrous land, in the appointed season.

The printing of the edition of the New Testament before decided on, is proceeding gradually at Malacca; and it will be necessary to print the edition of the whole Bible, which I now project, at the same place.

I suppose it is unnecessary to state to the Committee, that we make no charge for our personal services in these translations — that the money which we expend, is not for our own support; but for teachers, writers, printers, paper, &c.

I render sincere thanks to the Almighty, and to British and American Christians, for making me the medium of executing their pious designs. In this way, we are peculiarly indebted to the British and Foreign Bible Society; and I beg the Committee to express to the Society the grateful acknowledgments of the Translators of the Chinese Scriptures, who are connected with the Ultra-Ganges Mission.

May the Divine Blessing rest on all the Members and Friends of the British and Foreign Bible Society!

Another Version is carrying on, as our Readers are aware, by Dr. Marshman at Serampore. Some notices of the state of this Version will be found under the next head.

India within the Ganges.

SERAMPORE.

BAPTIST MISSIONARY SOCIETY.

Progress of the Chinese Scriptures.

Dr. MARSHMAN has transmitted to the British and Foreign Bible So-

ciety, under date of Serampore, Jan. 21, 1820, the portions of the Chinese Version enumerated in the following extract, in addition to the New Testament and the Pentateuch finished before:—

I was duly favoured with your obliging Letter, communicating the news of the munificent donation of the British and Foreign Bible Society to us, on account of the Chinese Scriptures, for which we beg you to offer them our sincere and cordial thanks. This generous donation has contributed exceedingly to encourage us; and I have now the satisfaction of intreating you to present to the Committee the following additional parts of the Scriptures in that language:—

THE HAGIOGRAPHIA, OR POETICAL BOOKS — which Volume contains Job, the Psalms, the Proverbs, Ecclesiastes, and Canticles. On printing off the Pentateuch, it appeared best to leave the Historical Books, which are the easiest part of the Old Testament, and proceed immediately to this Volume, important as its contents are in every point of view, and particularly on account of the sublime devotion which it breathes.

THE BOOK OF ISAIAH—this book also demanded our closest attention, both on account of its difficulty, and its forming almost an epitome of the Gospel in the words of prophecy. In going through the press, the translation, although it was the second, and made at the distance of three years from the first, underwent the most rigorous revision; in revising which, we, in numerous instances, availed ourselves of the labours of Bishop Lowth. This being finished, as Jeremiah and Ezekiel appeared to be particularly easy, we passed on to—

THE BOOK OF DANIEL, and the TWELVE MINOR PROPHETS—which we have now the pleasure of sending you complete. In this Volume, which has also undergone a double translation, at the distance of three years from each other, we availed ourselves chiefly of Archbishop Newcome, rather than of Bishop Horsley and others, on account of his being a less adventurous writer, and differing less from the text embodied in the English Version. In consulting all these, however, we have endeavoured to keep in view a middle course: while, in some cases, the Original Text, followed by the venerable authors of our English Version, has been greatly elucidated by the labours of later

Critics, in some other instances their conjectural emendations are evidently intended by critics themselves to be submitted for final decision to the judgment of the learned and the judicious; and, while the former class of criticisms may be often adopted, the latter class should be followed by a translator with the greatest caution; as his object is to lay before a Heathen Nation a decisive rule for faith and practice, not to submit to them points of conjectural criticism. To keep somewhat within the boundary marked by the labours of modern critics, therefore, seems to us by far the safest; as further emendations can be easily adopted in future editions, as the learned in general may gradually decide on each suspected passage.

The remainder of the Old Testament, as it is so much easier than what has been already brought through the press, will of course occasion little delay, the whole lying by us in manuscript. To a second edition of the Scriptures, indeed, we have already begun to turn our attention; beginning with the New Testament, and proceeding to the Pentateuch. That this ought to embrace the thought and labour of years, we are sufficiently taught by the length of time required to bring our English Version to its present state of maturity—no less a period than 70 years, from Tindal to King James. Nor is this unreasonable: ff, according to the Poet, nine years may be well spent in imparting accuracy of thought and expression to a human composition, when the author can vary the thought at will to suit the expression, how much more must this be finally necessary to perfect accuracy of expression, when the thoughts are Divine and unalterable! On this ground, therefore, in a language so extensive in its circulation as the Chinese, TWO VERSIONS, PERFECTLY INDEPENDENT OF EACH OTHER, DO NOT APPEAR TO US A WASTE OF LABOUR, though each were to employ the whole of the life of many individuals.

BURDWAN.

CHURCH MISSIONARY SOCIETY.

State and Progress of the Schools.

In the Second Report of the Calcutta Committee, it is observed—

The Schools at this place have manifested that progress, which was to be expected from the excellent system of instruction adopted by Captain Stewart.

Their number continues nearly the same as before; as the Committee deemed it more advisable to bring an establishment on a small scale to some degree of maturity, than to distract the attention of their agents by attempting more enlarged operations. The same plan of teaching which was detailed last year in Mr. Robertson's Report having been continued, the improvement of the classes has been of a nature the most encouraging, greatly surpassing the expectations of the Committee.

The extent of their improvement has been ascertained by examination; the Secretary of the Committee, having visited Burdwan, in the month of March, in order to inspect and report on the state of the Schools.

The Committee state the particulars of this Examination by Mr. Thomason, in Letters from him to the Rev. Daniel Corrie and to the President of the Calcutta School-Book Society. A few extracts were given from one of these Letters at p. 40 of the Survey: from both of them we shall now collect a fuller statement.

Mr. Thomason was able to visit only Six out of the Twelve Schools then established; but he spent a sufficient time in the examination of these Schools, to enable him to form a proper judgment of what has been done, and of the manner in which they are all conducted.

After a strong expression of general satisfaction, Mr. Thomason proceeds—

Several new books have been introduced into the Schools; such as Books of Fables, Extracts of History, Epitomes of Geography and Astronomy, and Books of a general kind, including a variety of subjects tending to allure the young pupil and to inform his mind. For this, the Schools have been chiefly indebted to the School-Book Society, and to the labours of the Serampore Missionaries; and nothing of the kind can be more gratifying than to witness the successful use which has been made of these publications in the Schools at Burdwan.

Of the Schools which I visited, all the classes were called up, in order; and, after they had read such portions as appeared suitable, the difficult words were

the subject of a separate examination. These they explained, and afterward wrote out, and gave the sense of the different passages in which they were used, in their own language, not in the words of the book, so as to make it evident that they really understood what they were taught. They were also examined in writing by dictation: and the result of the whole was most satisfactory.

The Schools visited were those of Gointunpore, Poura, Gungpore, Lakoody, Ryan, and Burdwan. The Head Class of the first of these, not only manifested considerable proficiency in the books which they had been using, but also a quickness and a zeal, which would have been creditable to any class of Boys in Europe. It was delightful to observe with what eagerness they sought instruction, and with what apparent satisfaction they repeated the subjects which came before them.

I was particularly struck with their readiness and vivacity in giving the Morals of Fables out of their class books—a species of exercise which appears highly beneficial to them in every way; and I should be glad to see the whole, or greater part, of Dodsley's Esop translated for this purpose. The Boys themselves delight in a lively application of a Fable, and the attempt to give it sharpens their wits and improves their language; not to mention the important circumstance of their acquiring a habit of thinking rightly, on the grand distinctions of Vice and Virtue, in their effects on society and on individuals: for though we are assured, that the Power of Sin can only be effectually broken by the Holy Principles of the Gospel, it must be acknowledged desirable, in the absence of such principles, to employ every instrument that we can, in the cause of Morality. It was quite evident that moral truth came to them with a sort of fascinating conviction, when dressed up in the form of a Fable. It seized at once their understandings and their hearts. I never was so struck with the method of teaching by Fables. Perhaps Asiatic Youths are naturally more pleased with them than European.

The questions were taken verbatim from the Morals, printed at the ends of the Fables. In giving an answer, the Boy was expected to explain the example, by describing how it arose from the Fable. Here the lad's skill was mani-

fest. And it was very evident, that no plan of teaching is so amusing and instructive as the method of Fables. The Boy is at once entertained and edified. He is delighted to discover truth, and describe truth, in connection with what is so familiar and lively.

Q. Who falls into a great calamity?

A. He who tries to flee from a common and trifling danger.

Ex. The Stag and the Lion.

Y. What is it unwise to do?

A. To do any thing without consideration. *Ex. The Lion and the Fox.*

Q. How is a man's want of ability shewn?

A. By his attempting to do what is beyond his capacity.

Ex. The Spider and the Bee.

Q. When may you reproach a friend who has been brought into trouble?

A. When he is delivered out of his trouble. *Ex. The Boy and the Traveller.*

Q. How may we promote our own happiness?

A. By doing good to our neighbour.

Ex. The Dove and the Bed.

But the greatest trial was reserved for the last day of my continuing at Burdwan. The Head Classes of all the Twelve Schools were brought together on that day, for a thorough general Examination. Above 100 Children were assembled in the Burdwan School, who were examined in all their books, beginning with the most easy. The scene was highly interesting indeed. The order of Examination was as follows:

1. The Spelling and Meaning of Words.
2. Fables; and Questions out of the Morals.
3. Questions on the "Select Sentences."
4. Extracts from the Beauties of History.
5. Questions on Geography and Astronomy.
6. Ditto on the Digidurshun—or "General View."
7. Writing by Dictation.

The Examination occupied nearly four hours; during which we were incessantly employed in ascertaining the merits of the Boys, in order that we might adjust the distribution of prizes. The Fourteen Boys who stood first were rewarded, by presenting them with a

few rupees, according to their respective merits: about forty rupees were thus distributed.

The Boys could not know what they were to be asked. They had, it is true, read the books which contain the information required to answer them, but had no idea of the extent and nature of the Examination; so that their giving of right answers to the questions was a proof of their acquaintance with the books. The Examination was in this, as in all other respects, highly satisfactory: not only were the difficult words explained, but the sense of any difficult passages was given by the Boys in their own language, so that it was quite evident they understood what they were asked; excepting, of course, the Astronomical Questions, which could only be given from memory.

Captain Stewart has, from the beginning, enforced this method of teaching; the Pundits being always required to examine by questioning their pupils as they read their lessons, in order to ascertain whether they really understood, or only repeated them by rote.

We experienced much difficulty in the final adjustment. They had so well looked over the books in which they were examined, that, for a long time, the merits of the Head Boys seemed to be equally divided among thirty of the whole number. The Writing by Dictation, and the Questions on Geography and Astronomy, brought the business to a point.

It was very pleasant to hear a simple and good account given of the English Government, the Two Houses of Parliament, the Army and Navy and Universities of England, with its chief Towns, Cities, and Rivers, from a company of poor Bengalee Boys, who, unless they had been brought under instruction, must have remained in entire ignorance, and stupid indifference to improvement.

These preparatory labours, by opening the minds of Youth, and disposing them to regard the European Inhabitants as their Friends and Instructors, must surely be very helpful to the Missionary, who may here sit down and devote himself to the immediate work of religious instruction. In this view, therefore, we cannot but rejoice. May the day of small things abundantly prosper; and the way of the Lord being prepared, may His glory be revealed, and all flesh see it together!

August, 1820.

On this Examination the Corresponding Committee remark—

From this experiment it fully appears, not only that the Natives may be induced, by the adoption of judicious measures, to commit their Children to the superintendence of European Teachers with a view to a liberal education, but that the Children of Natives are equally capable of receiving instruction with those of Europeans; the same zeal and animation, the same quickness of perception and invention, the same accuracy of recollection and repetition, having been observed in the examination of the Bengalee Classes, as might have been looked for in an equal number of European Youths, similarly circumstanced.

Establishment and Importance of a Central English School.

It should seem (the Corresponding Committee say) that there is no limit to the improvement of the Native Youth, except what is imposed by their means and opportunities of instruction. Those who reflect on the disadvantages which the Bengalee Children labour under, from the scantiness of their resources AT HOME, will easily perceive that all their knowledge is confined to the things contained in the Books with which they are furnished AT SCHOOL. So far as their Books extend, their minds are informed, and no farther. The great want, therefore, in the prosecution of School Labours, is of good and useful Books.

It is equally manifest, that the supply of such Books, while it is to be kept up by the labours of Europeans, must be of necessity slow and imperfect; and, consequently, that the doors of intellectual and moral improvement can never be effectually opened, until the Natives themselves shall be enabled, by their knowledge of some one at least of the European Languages, to instruct their countrymen. Should, for instance, a select number of clever Native Youths be thoroughly acquainted with the English Language, they will thus acquire the capacity of unlocking the treasures of wisdom, contained in that language, to the country at large.

It has, for this reason, always appeared important to the Committee, to encourage the study of the English Language; and it is their opinion, that every establishment of Schools for the Education of the Natives, should comprehend a School in which those Boys, who are

distinguished for their proficiency in their own language, may enjoy the benefits of English Instruction. Accordingly, the Schools at Burdwan having arrived at the point when they might be deemed fully ripe for an English School, Captain Stewart has been authorized to receive the Head Classes of the Village Schools, into a Central School erected at Burdwan, for the purpose of imparting instruction in the English Language.

This important appendage to the Burdwan Establishment has given a new feature to the Committee's operations. A commencement has now been made, under hopeful circumstances. Boys of tried merit, already distinguished among their school-fellows, have entered on a course of English Education; and, by the satisfaction which they have already given to Captain Stewart, hold out a fair promise of amply meeting his expectations of their ulterior improvement.

Until a proper person shall arrive from home to superintend the Central School, the Committee have engaged the services of Mr. C. D'Anselme, son of Mr. D'Anselme, who is employed in the Hindoo College at Calcutta.

The Committee would particularly call the attention of their Subscribers to this interesting establishment. Whoever reflects on the nature of the undertaking, will perceive, that it is not only arduous, but involves a great and necessary addition to their expenses: for, as the great majority of the Children forming the Central School live at a considerable distance from Burdwan, it is impossible, while they reside at home with their parents, that they should attend daily at the School; and, consequently, the full advantages of the Institution can only be enjoyed, by providing them with board and lodging in the School Premises. Captain Stewart has, with this object, erected a commodious building contiguous to the School. Here they sleep and eat, six days of the week; having permission to repair to their respective villages on Saturdays, provided they return in time for business on Monday Morning. They are, therefore, Weekly Boarders, supported at the expense of the Committee.

In the infancy of this establishment, it were premature to calculate on its operation. At present, appearances are favourable. Both the Parents and Children are pleased with the arrangement. Admission into the Central School is valued as a great privilege. The Classes

have made a hopeful commencement of their English Studies; and the Committee are anxiously looking forward to the arrival of a suitable Schoolmaster from England, who shall take charge of their Burdwan Establishment. They hope that he will find the way fully cleared and prepared for Missionary Labour, and pray that he may arrive among them *in the fulness of the blessing of the Gospel of Christ.*

Since the delivery of this Report, the Rev. Messrs. Jetter and Deer, as our Readers have been before informed, have proceeded to Burdwan.

BUXAR.

CHURCH MISSIONARY SOCIETY.

Advantages of Buxar as a Missionary Station.

In the Second Report of the Calcutta Committee, we find some particulars of Mr. Bowley's visit to Buxar, in addition to those mentioned at p. 415 of our last Volume.

Buxar has been added to the Committee's Missionary Stations during the last year. Mr. Corrie, in his journeys on the river, had often observed a disposition among the Christian Inhabitants of Buxar to receive a Missionary or Schoolmaster; and, early in the last year, deputed Mr. Bowley to Buxar, in order that he might collect the Native Christians together, and ascertain by personal observation how far the place was ripe for a decisive Missionary Attempt, and to what extent the inhabitants were disposed to give such a measure their support.

Mr. Bowley states several advantages of Buxar as a Station:—

1. The country round is a most beautiful and level plain, and a healthy station, much more so than Chunar; and the population of Heathen is larger.

2. Two grand Fairs are held here annually, and another at a place about sixteen or twenty miles off. In this respect it is also preferable to Chunar.

3. There are about ninety European Invalids, and near that number of Na-

tive Christian Women, totally devoid of the Means of Grace; and this number of Christians has been stationary here for years past.

4. There is a place here not half a mile off, where Devotees, from different parts of India, take up their lodging, mostly for life. During my stay here, I visited about forty of their huts, containing probably double the number of inhabitants.

A Catechist fixed at this Station.

The Committee would have rejoiced, if it had been in their power to satisfy the eagerness of this people for the Bread of Life, by assigning to them a stated Missionary. For the present, however, Mr. Corrie could attempt no more than pay them occasional visits, in person, or by his Missionary Assistants. As he proceeded down toward the Presidency, he touched at Buxar; and brought away with him a pleasing proof of the ripeness of the people for a faithful Labourer, in a List of Subscribers, consisting of European and Native Christians at Buxar, who engaged to contribute small monthly sums, in order to defray the expense of erecting at that Station a small Place of Worship. The number of contributors is large, but the amount is inconsiderable: for they have given in their poverty; and have, by their forwardness to devote a portion of their scanty resources to the service of God, given a precious evidence of their Christian Sincerity. *The Poor have the Gospel preached unto them.*

One of the first measures of the Missionaries at Chunar, at their monthly meetings, held in pursuance of a plan recommended to them by Mr. Corrie, was to provide a Catechist for this Station. A young Native Christian, who had been brought up under the immediate eye of Mr. Bowley, was deputed by them to take charge of the Native Christians at Buxar, and establish a School among them. He has recently arrived at his post; where, it is hoped, he will meet the present exigencies of the people, until the arrival of a more experienced Labourer.

BOMBAY.

AMERICAN BOARD OF MISSIONS,

General State of the Mission.

REFERRING the Reader to the statements respecting this Mission

of the Board, which were extracted, at pp. 295—299 of our last Volume, from the Ninth Report, we shall now give the substance of the Tenth Report on this subject.

In the general health of its members—in its internal harmony—in the favour which it has obtained with the rulers, and with the people, European and Native—in the free course afforded to its operations—and, above all, in its lively stedfastness in the *work of faith, and labour of love, and patience of hope*—the Lord has marked this Mission with distinguished kindness.

Since the dates reported the last year, a wide expansion has been given to the sphere of its operations. At first, the labours of the Brethren were limited to the town of Bombay. After the arrival of Messrs. Nichols and Graves, by occupying the Stations of Mahim and Tanna, they brought the whole island of Bombay, and Salsette also, within their range. Nor is this all. By the late war in India, the Mahratta States and Territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British Dominion. This event, as it rendered those countries mere easily and safely accessible, gave a new spring to hope and to enterprise.

Excursions and Preaching.

At p. 45 of the Survey we mentioned that Mr. Newell and Mr. Hall had made several excursions in the neighbourhood of Bombay. Of these Excursions, the Report gives the following account:—

In October last (1818), Mr. Newell made an excursion to Caranja, an island near Bombay, containing about 10,000 inhabitants, mostly Hindoos. There he preached to numbers of the people, and distributed 100 books.

In the same month, Mr. Hall passed over to the continent, and visited Choule, a place on the coast, about thirty miles south of Bombay. "Here, in a small compass," he says, "are six or eight towns, belonging to the English: and, in these towns, there may be 30,000 inhabitants; who, with the exception of about 200 Roman Catholics, 50 families of Jews, and a few Mussulmans, are all Hindoos." He visited most of the towns and villages in the district, preached to,

and conversed with, large numbers of the people, and distributed about 200 books. Not only were the Books kindly received; but, before he left the district, the people thronged round him, at different places, eagerly desirous of obtaining them. This afforded him very favourable opportunities for preaching to them. When his stock of Books was gone, pressed by their importunities, he promised to send them more; and, in fulfilment of the promise, after his return to Bombay, he sent them, by the hand of a Schoolmaster, about 400.

In the early part of November, Mr. Newell made a visit to Bankote, about sixty miles south of Bombay, of which he gives the following account:—

“I staid at Bankote eleven days; and, from thence, visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read, also, in all those places, some of our Tracts, which contain a general view of the Gospel, in a small compass; and distributed among the people copies of the Gospel of Matthew, and of the Acts, and of all the different Tracts which we have published. I found the people attentive and inquisitive. When I visited the same people a second time, I generally found that they had a number of inquiries to make about what they had heard before. The town of Bankote, with its dependant villages, contains about 1700 inhabitants. I distributed in this place, of the Gospel of Matthew fifty copies, of the Acts thirty, and 200 Tracts. I had the satisfaction of finding, that I could communicate with the people on the continent, as readily as with the people on this island; and that the people and the language are precisely the same there as here.”

In December, Mr. Hall made another excursion—visited Cullian and Basseen, two large towns on the continent; the former about forty miles north-east, and the latter about thirty miles north, of Bombay—imparted instruction to many people—and distributed more than 500 Books.

“Our experience of this mode of labouring,” say the Brethren, “has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and Tracts: and we indulge the hope, that He, who has helped us thus far, will enable us to go on, extending our instructions and distributions farther

and farther; and we would rest assured, that our labour will not be in vain in the Lord.”

It is their daily practice to go about among the Heathen, preaching more or less publicly, as opportunities offer; and distributing Books to such as seem willing and able to read them. “It will no doubt,” they say, “be grateful to the feelings of the Board to reflect, that five of their Missionaries, in the same region and the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the Heathen.”

Translations and Printing.

Mention was made in the Report of the last year of the Missionaries having printed, in large editions, the Gospel of Matthew, the Acts of the Apostles, and two Tracts consisting chiefly of select portions of Scripture. They have since printed two editions, 1000 copies each, of a Tract composed by them, and entitled the “Way to Heaven;” the first Number, in a series, of “Scripture History;” the “Gospel of Matthew,” for the Bombay Bible Society; “Christ’s Sermon on the Mount,” partly for the Bible Society, and partly for their own distribution; a “Reading Book” for Schools; and a Book entitled, “An easy and expeditious Method of acquiring a Knowledge of the English Language; designed for the benefit of these Natives who wish to study the English Language and the Sciences:” and, at the last dates, they were expecting soon to print the Book of Genesis, and several other Tracts; and an edition of the “Way to Heaven,” in the Guzerattee Language.

“The demand for books,” they say, “has greatly increased. A large number has been distributed; and some of them have been sent to a considerable distance on the continent. A few copies of the Reading Book for Schools were sent, some months since, to a large town about twenty miles to the east of Bankote; and were so highly approved, that they were immediately introduced into the principal Schools there, and a farther supply was requested through a European Gentleman residing there. The supply desired has since been forwarded. A number of Gospels, and copies of the Acts and Tracts, have been distributed in the same place, through the same gentleman. He also remarked, concerning a copy of Matthew and the Acts, bound together, that an officiating Brahmin of the principal Temple in that

place, asked for it; and it was given him on condition, that it should be publickly deposited in the Temple for the use of all that might wish to read it. On this condition, it was received; and the gentleman had ascertained that it was accordingly deposited and actually read."

The 2000 copies of the "Way to Heaven," which they printed in two editions, were quickly distributed; and another edition was wanted.

These statements shew the diligence of the Missionaries, and the utility of their printing-establishment. Hitherto, indeed, they have received little remuneration for the expenses and labours of the press. They have done some printing, however, for the Bombay Bible Society; which directly served the general cause, and at the same time brought something to the funds of the Mission: and they entertain the hope, that, from their Book, "designed for the Benefit of those Natives who wish to study the English Language and the Sciences," the Mission will derive no inconsiderable emolument. Copies of the book have been sent home: it is an octavo of 168 pages, and, in the judgment of your Committee, is highly creditable to the Mission. But it is chiefly by supplying the Missionaries with copies of the Scriptures and other Books and Tracts for their Schools, and for liberal and extensive distribution, that their press will be an engine of incalculable utility.

Schools.

We have already reported, at p. 46 of the Survey, the number of Schools to be twenty-five, and that of Scholars about 100 Jewish and 1200 Heathen.

On this subject the Missionaries write—

For various reasons, we thought it desirable to establish Schools on the continent. Schools being established in the large towns there, the superintendence of them must open to us an extensive intercourse with the people; and afford new and important facilities for diffusing Christian Knowledge, in other ways in addition to what would be taught in the Schools.

With respect to Choule, the circumstances were very favourable. At the time Br. Hall visited that place, it was said, that there was not a single School in operation. The people, understanding

that we had it in contemplation to establish Charity Schools, favoured the object; and several persons requested to be employed as Teachers. The Jew, who has been employed as Teacher of the Jewish School in Bombay, was from Choule, and was willing to return and teach there. We had found him to be a well qualified and faithful Schoolmaster. Accordingly, about the middle of the month, he was sent to Choule; with directions to open one School in the large town of Rawadunda, and to employ one man to teach another School in a neighbouring village. The first School was expected to embrace the Jewish Children; and, more or less, children of other descriptions. Forty large boys have already joined this School, thirty of whom are Jews; and the number is increasing. The other School has twenty-five boys; and the number is also increasing. In the compass of five or six miles, there are other populous villages, where Schools are equally needed; and where, as we are informed, there are Boys in readiness for four more Schools.

We some time since concluded to establish at least one School on the Island of Caranja, which was visited some time since by Br. Newell; but it has not yet been commenced. We hope that, before long, we shall see flourishing Schools both there and at Choule. But we should much more rejoice to see a Missionary at each of those Stations, to give greater effect to the Schools, and teach the risen as well as the rising generation the words of Eternal Life. Each would have an ample field, equal to his utmost exertions; and we cannot forbear to raise our supplicating voice in behalf of these still neglected and perishing thousands; and to entreat, that, ere long, they may be furnished with spiritual Teachers, to guide them in the right ways of the Lord.

The large towns of Cullian and Basseen, visited by Br. Hall, present additional openings for the establishment of Schools; and so do other towns, less distant from Bombay. We cannot speak with precision as to the extent to which Schools might be carried; but we are sure that they might be very greatly extended, and we feel very desirous that this should be done. Yes! we more than ever desire it: for our further experience and observation have only served the more deeply to convince us of the eminent importance of such Schools, and of their powerful agency in the diffusion of Christian Knowledge.

The Missionaries estimate, that, on an average, the teaching of 100 Boys incurs a monthly expense of twenty-four Rupees, or about eleven Dollars, and is not likely to cost more. In the following passages, they make a forcible appeal for support in their School Plans:—

As a thing of course, the Children are taught reading, writing, and arithmetic, in their own language. Special pains are taken to bring them forward in reading; an exercise greatly undervalued and very little encouraged, in their own Schools. Besides, as the Schools are chiefly designed for the poor, who do not think themselves able to provide instruction for their Children, by means of them large numbers are instructed in the art of reading, &c. who otherwise would never be able to read, and consequently in no capacity to be benefited by the perusal of the Scriptures if given to them.

To increase the proportion of people in a community who are furnished with the art of reading, writing, and arithmetic, is to raise that community in the scale of intellectual being; and, as Charity Schools for the education of the poor and destitute obviously effect this, they claim the approbation and patronage of every friend of humanity.

But this is by no means the chief motive. It will be remembered, that these Schools are filled with Heathen Children, who, in a few years, are, in no small degree, to give a character to the community to which they belong. In these Schools, these Heathen Youth, in addition to the ordinary branches of learning, are taught the fundamental principles of Christianity. Instead of Heathen Fables, the first thing put into their hands to read is the Word of God, which is able to make them wise unto salvation through faith in Christ Jesus. Such portions are selected for them, as are best calculated to store their minds with divine knowledge. The most important moral precepts are enforced on their hearts. They commit to memory the Decalogue and Form of Prayer. Thus are these Heathen Children daily employed.

Is not this simple statement enough? Can the disciples of Jesus, can the friends of mankind, withhold their silver and gold, so long as there is a call for another such School among the Heathen?

We would only add, that this method

of schooling has far exceeded our most sanguine expectations. We find no obstacle to the multiplying of our Schools; and none in our way of teaching in them whatever we please. If we only had time, we might visit and catechize each School every day; and, in some respects, we are under as great advantages, for imparting a religious education to these Heathen Children, as though they were brought up in our families.

We are therefore earnest in pleading for these Schools, that they may not only continue to be supported, but that they may be greatly extended; at the same time, we would desire to acknowledge, with unfeigned gratitude, that liberal patronage, which the Christian Public in our Native Land have hitherto extended to the various objects of our Mission, and which we hope never to forfeit.

In reference to the reception of Children into the families of the Missionaries, the Report states—

In respect to this part of the general plan, the Missionaries at Bombay have not yet been so happy as to have their hopes realized; and they express concern, lest the expectations of their patrons and friends at home should not soon be fulfilled. At the latest dates, they had not more than three or four Native Children under their special domestic care; nor were they certain, that even these would be found eligible as beneficiaries of the sacred and particularly interesting charities, to be applied to the education of Heathen Children as Christians, and with specified and select names. The most assured confidence, however, may be cherished, that what can be done will be done, for carrying the design into effect; and preventing a disappointment, which both the Missionaries and your Committee would most deeply regret.

In the mean time, monies, specially given for this object, will be held in sacred trust; and will not, without the direction or consent of the donors, be otherwise applied. It will be at the option, however, of societies and individuals by whom these donations have been made, to direct their application, as to them shall seem most desirable. Some monies, originally intended for this specific application at Bombay, have already, by direction of the donors, been transferred, for the same purpose, to Ceylon, where Children

can be obtained with less difficulty, and supported at less expense. And your Committee beg to commend it to generous consideration, that only twice the sum requisite for educating a Heathen Child in a Missionary Family at Bombay, would be sufficient for the support of a School there of forty or fifty Heathen Children.

On the possible increase of Schools if adequate funds be supplied, the Committee make the following calculation:—

In two years, the Schools of this Mission have increased in number from four to twenty-five, and the Pupils in an equal ratio. Let the present number in these Schools be taken at 1000—let the increase, henceforward, be only at the rate of doubling in five years—and let five years be allowed, as the average term of the continuance of the same Pupils at the Schools—and, in twenty-five years from this time, THIRTY-ONE THOUSAND Heathen Children will have been instructed, and issued from the Schools—and, at the close of this period, the number of Schools will be 640, and the number of Pupils in them 32,000.

This number of Schools is rightly estimated if the series begin with twenty; but if it begin with twenty-five, the number will be 800.

On the encouraging prospects in this department of labour, the Committee remark—

Considering the wide extent of the field now opened, and the continual increasing facilities and advantages afforded, these estimates will be regarded as quite moderate. But even these open prospects, on which the benevolent mind will delight to dwell.

Slender as the probability may be, that Adult Hindoos, and especially such as are advanced in years, will be turned from their vanities unto the Living God, it surely is in no degree improbable, that Hindoo Children, brought early under a course of Christian Instruction, taught and accustomed daily to read the Holy Scriptures, and impressed with the precepts and doctrines and counsels and exhortations of the Gospel—will learn to see, to despise, and to abhor the hideous absurdity, deformity, sottishness, and impurity of the Hindoo System—will become advocates

for the Religion of Christ—and, by the grace of God accompanying the means of His own appointment, will, many of them, be made devoted and exemplary disciples. Thirty thousand Children, not only themselves instructed, but carrying the Bible into as many, or nearly as many, Heathen Families, and reading it to their parents, and brothers and sisters, and connexions, and acquaintances, will do much, even in their early years, for diffusing the light of Divine Truth. When attained to riper age, their activity, their influence, and their impressions on the mass of population with which they are intermixed, will be proportionably increased. Not a few of them may become, not only Heads of Families, but Teachers of Schools—and Teachers too, possessed of much better qualifications than can now be obtained: and some of them may be Catechists, and Preachers—regularly engaged, and efficient helpers in the Missionary Work.

Meanwhile, the other parts of the system will be advancing. The Missionaries, in their circuits, will preach the Gospel directly to many thousands of Heathen People; and distribute the Scriptures and other Books and Tracts, and cause them to be distributed, throughout cities and districts and provinces, containing millions.

But the system is not to cease its operations in twenty-five years. It will then have gathered strength, augmented its resources, and multiplied its facilities and advantages, for extended and more effective operations.

Asiatic Islands.

TILLIPALLY and BATTICOTTA.

(Ceylon)

AMERICAN BOARD OF MISSIONS.

We shall here extract, from the Tenth Report of the Society, the intelligence which it gives respecting this Mission.

After detailing the illness of Messrs. Warren and Richards, and the death of Mr. Warren, with the supply of New Missionaries, which have been already noticed by us, (see pp. 302, 303, of the last Volume, and pp. 59, and 273—275 of

the present,) the Report gives the following

View of the Ceylon Mission compared with that at Bombay.

The circumstances and operations of the Mission at Ceylon are different from those at Bombay. As there has been extant for many years a good translation of the Scriptures into the Tamul or Malabar, the common language of the northern part of Ceylon where the Mission is established, our Missionaries there have no occasion to employ themselves in making a translation—an arduous work, which occupies no inconsiderable portion of the time and attention of our Bombay Mission. Nor have they yet, at Ceylon, got the printing-establishment into operation: they have a press and types, both Tamul and English, and apparatus and paper; and, in no long time, it is hoped, will have a sufficiency of hands for commencing the printing of the Scriptures and other Books and Tracts. An edition of the Tamul Scriptures is greatly needed; as are also other books, for their Schools, for distribution, and for the various purposes of the Mission.

The labours of this Mission have consisted chiefly, hitherto, in preaching to the people, establishing and superintending Schools, and instructing children in the family; with the necessary preparations for these departments of labour.

At the Three Stations of the Bombay Mission, the Brethren are in the midst of large cities, comprising in all not less than 200,000 souls: and throughout which they preach and distribute books and tracts to people, in the streets, at their houses and temples, and at different places of resort, as opportunities are afforded; but without the satisfaction and advantage of stated places and regular assemblies. The Ceylon Mission is in a country of villages; where the people, though not thinly scattered, are yet very differently situated from those in crowded cities: in general, they are less deeply immersed in the darkness and corruptions of Paganism; and have more activity of intellect, more knowledge, and more disposition to listen and inquire, than the mass of the Hindoos of Bombay.

Schools.

The substance of the statements on the subject of Schools, contained in the Report, has been

already given at pp. 58 and 59 of the Survey.

Of the Scholars, there estimated, at the close of 1818, to amount to 700, there were 400, in eight Schools and six different Parishes, under Mr. Poor at Tillipally, and the remaining 300, in seven Schools, then formed or about to be formed, under Mr. Meigs at Batticotta.

Mr. Poor has the assistance of a Young Man, named Franciscus Maleappa. Of him the Missionaries write—

He is a native of Malabar, about twenty years of age; and is the son of a Native Preacher, supported by Government at Negombo. He was one or two years in the Government School at Jaffnapatam, under the care of the Rev. Christian David. He attended the School taught by us, during the six months that we were at Colombo. For a year and a half he served the Brethren at Tillipally as an interpreter, and pursued his studies with reference to his becoming a Catechist. He is stationed at Mallagum, a Parish adjoining Tillipally on the south. He there instructs a few boys in English, attends to the moral instruction of the Tamul School established in that parish, reads to the people on the Sabbath, and assists in superintending two other Schools in that vicinity. He has a facility in speaking to the people, on those topics, both in the Christian and Heathen Religion, which are most important to be insisted on; and he appears to take a delight in so doing.

Supyen, a Youth mentioned in the last Report, was, at the date of the most recent advices, on the coast of the neighbouring Peninsula, still suffering from persecution, but apparently stedfast in the Faith.

Of the Children maintained and educated at the expense of Benefactors, the Report states—

Highly gratifying, also, is the success in obtaining Children to be held under the special care of the Missionaries, and brought up in the nurture and admonition of the Lord, in their families. In Mr. Poor's there were, at the last date, twenty-four Native Boys; to whom, or the most of whom, select names were given,

denoting them as the beneficiaries, respectively, of particular societies or individuals in this country; and of whom, as to their minds, their behaviour, and their improvement, very pleasing accounts are given. The number in Mr. Meigs's family is not stated; but would seem, from facts and circumstances incidentally mentioned, to be considerable, and fast increasing.

On this subject the Missionaries write—

The expense of supporting Boys in our families is very small. With proper economy, a boy from six to twelve or fourteen years of age may be fed and clothed, in the native style, for one Spanish dollar a month, or twelve dollars a year. Older Boys will require a little more, principally because their dress must be a little more expensive.

The dress of the Native Children, and even of the Men generally, is of the most simple kind: it consists merely of a piece of plain India cotton, of one yard in width and two or two and a half in length, wound round the person.

From the statement which we have made respecting the education and support of Children, you will see, that we have here an opportunity of doing great good at a comparatively small expense. We have no doubt, that many benevolent individuals, of both sexes, will be found in our native land, who will rejoice in the opportunity of contributing the small sum of twelve dollars annually, if by that means they may rescue a Heathen Youth, of promising talents, from the miserable condition of idolaters; and place him in a Missionary Family, where he will possess many of the advantages of being educated, which are enjoyed in a Christian Land.

It can hardly be conceived, by persons in our native country, how great is the difference between the Boys, generally, in this Heathen Land, and those whom we have taken, and upon whom we expend one dollar per month. Their manners, dress, mode of living, as well as the state of their minds, are essentially benefited. *Verily the blessing of them, who are ready to perish, will come upon those, who, with a right spirit, give but a mere trifle for the support of Heathen Boys.*

We have often expressed to you our conviction, that the most effectual means that can be used, for extending and perpetuating a knowledge of Christianity among the Heathen, is that of training up Native Preachers, who may go forth

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properly qualified to preach to their countrymen. It is with reference to this, that the object of taking Children into our families appears to be of primary importance, and presents powerful motives to us for using special exertions with those whom we have taken.

We regret exceedingly, that we cannot educate Female Children, as well as Male. If we inquire of the Natives, why they do not teach their Girls to read, their only reply is, "We have no such custom in our country."

On the expense of Schools and Teachers, the Missionaries remark—

The expense of Native Schools is a mere trifle. For the erection of a suitable building, in the first place, we must pay about sixteen dollars: this will answer very well to preach in to the people, when there is no better building. Such teachers as the country affords, who teach only Tamul, may be obtained for one dollar and a half per month. To those who have sufficient education to teach English, as well as Tamul, we must give from four to eight dollars a month.

Preaching.

It is our practice (the Missionaries say) to preach twice on the Sabbath—once, in the morning, at our Station; and, in the evening, at some place in our parish. We occasionally preach in other Parishes, where our Schools are established. Two evenings in the week, we give religious instruction to such as are inclined to attend at our houses. During the week, we converse more or less with the people, as our other avocations will permit.

Polynesia.

SANDWICH ISLANDS.

AMERICAN BOARD OF MISSIONS.

THE Tenth Report of the Board gives the

Characters of the Natives, Missionaries, and Settlers, embarked in this Mission.

Of the Young Natives it is said—

It is well known that there are several Youths from the Sandwich Islands, under especial patronage and instruction in this Christian Land. It was, indeed, the desire for their instruction—that they might not only enjoy the blessings of Christianity themselves, but also be instrumental in communicating them to their friends and countrymen—which gave birth to our

Foreign Mission School: and the expectation has been cherished by many thousands, that, as soon as suitably qualified, these Youths would be sent back to their Native Islands; and that Missionaries of our own country would be also sent, with a view to the introduction and establishment of the Gospel there, with all its civilizing and saving influences.

Obookiah, whose heart was filled with the holy design, in whom a particular interest was extensively felt, and on whom no ordinary hopes were placed—is not to return to Owhyhee. God had provided some better thing for him. But, though dead, he yet speaketh; and in a tone, and with an emphasis, not to be unheeded. His Memoirs, like those of Mrs. Newell, are pleading the cause, which was dearest to his heart, with powerful effect.

His mantle too is with his brethren. Three of them—giving satisfactory evidence of piety, of well-established Christian principles and habits, of promising abilities for usefulness, and of a sincere and ardent desire of being employed in the great work of evangelizing their countrymen—are thought to be so far advanced in knowledge and other qualifications, as to render it advisable to gratify their desire as soon as convenient: and a fourth, the son of Tamoreë, one of the Kings of the Islands, is impatient of delay; and though not, like the others, exhibiting evidence of a truly religious character, yet possessing vigorous faculties, having made good proficiency in his studies, and being impressed with a conviction of the importance of Christianity to himself and to his countrymen, the hope is entertained, that he will be a friend to the Mission and a blessing to his Nation.

In the choice of Missionaries and Settlers, the Board have had, as will be seen, a prudent regard to the probable wants of the Mission; and Divine Providence seems to have favoured them with persons whose qualifications are suited to fill up the stations assigned to them.

Mr. Hiram Bingham and Mr. Asa Thurston, approved men, whose preparatory studies in the Theological Seminary at Andover are just closed—yet of mature age, and somewhat acquainted with mechanical arts—are designated, as Principals of the Mission.

Mr. Daniel Chamberlain, a substantial Farmer, in the prime of life, with a

rising family, and in the midst of prosperity, has given up all that would hold him to his country, to his home, or to his earthly pursuits, and willingly offered himself and his family for the service. Dr. Thomas Holman, a young Physician; Mr. Samuel Ruggles, a Member of the Foreign Mission School from its commencement; Mr. Elisha Loomis, by trade a Printer, and for some time past a student at the same School; and Mr. Samuel Whitney, a member of Yale College, and also possessed of mechanical skill—have, in like manner, devoted themselves, desiring to be enrolled for the Mission, and to be employed in such parts of the work as they are best qualified respectively to execute.

A passage to the Sandwich Islands is engaged for these Missionaries and Assistants, with their Wives and the four Islanders, on board the Brig Thaddeus, bound from this port to the Northern Pacific Ocean. It is intended, that the Mission shall be amply furnished; and an assurance is felt, that it will be attended with the hopes, and desires, and prayers of many thousands. The Society Islands have proclaimed ЖЕHOVAH for their God; and the Sandwich Isles are *waiting for his law*.

From advices received subsequently to the delivery of the Report, we stated, at p. 63 of the Survey, the embarkation of the Mission, at Boston, at the end of October. Mr. Bingham and Mr. Thurston had been ordained about a month before.

North American States.

BOARD OF FOREIGN MISSIONS.

IN the preceding parts of this Number, under the heads of *Palestine, Bombay, Ceylon, and Sandwich Islands*, we have extracted, from the last Report of the Society, its Proceedings at those Stations during the Tenth Year. We shall here report the state of the Foreign Mission School, and of the pecuniary concerns of the Society; and, in the next Number, shall complete the abstract of the Tenth Report, by stating the proceedings of the Board with respect to the Aborigines of their country.

Foreign Mission School.

This Seminary is making steady progress, under the Rev. Mr. Daggett, the Principal.

Of the Pupils mentioned in the following extract from the Report, four of the Sandwich Islanders have since sailed, as we have just stated, for their own country :—

The present number of pupils is thirty-two. Of this number—nine are from distant Heathen Countries; namely, six from the Sandwich Islands, one from Otaheite, one a Chinese from Malacca, one from Sumatra—seventeen are Aboriginal Americans; of whom seven are Cherokees, two Choctaws, two Oneidas, two from the Stockbridge Tribe, one from Pennsylvania, and one from Canada—and six are Young Persons of our own country, preparing for the Missionary Service.

Seven of the Youths from Heathen Lands have publicly professed their faith in the Redeemer; and their conduct has been such, in general, as to adorn the doctrine of God our Saviour, and to give an example very salutary in its influence on the School. Besides these, several others indulge the hope, that they have *passed from death unto life*; and others are impressed with serious convictions of the truth and importance of Christianity.

Of the Cherokee and Choctaw Youths, in particular, the School Committee report—

It is animating to see what improvements have already been made by all these Cherokee and Choctaw Youths. It is but a little time since they were in regions of Heathen Darkness; and, but for the interference of Christian Beneficence, they had lived and died strangers to the privileges and blessings which the Gospel tenders to a lost world. No person who should examine the Youths at the Foreign Mission School, together with the successful efforts at the Missionary Stations of Brainerd and Elliot, could doubt the utility of persevering exertions to civilize and christianize the Aboriginal Americans.

Husbandry and Horticulture form important branches of instruction in the Seminary :—

It has been deemed expedient, that the Members of the School should be taught

the various branches of husbandry. They have accordingly laboured, in rotation, under the superintendence of the steward. Their attention, during the past season, has been turned particularly to Horticulture. Most of the various kinds of vegetables for culinary use have been raised in the garden this season. The Pupils have been able to perform the requisite labour, in the early and latter part of each day, without encroaching on the regular hours of study.

State of the Society's Funds.

The donations to the Board, within the year past, have been about \$4,000 Dollars, and other sources of income have amounted to 3000. Thus there has been a small advance in the Receipts, notwithstanding the pecuniary embarrassments of our country.

The Expenditures of the Board, within the same period, have somewhat surpassed 40,000 Dollars, which is about 3000 more than the Receipts.

The sum immediately needed, particularly for the Palestine and Sandwich Island Missions, is much greater than the balance on hand—after deducting from that balance the permanent fund; and those legacies, which, though not expressly assigned to that fund, it seems desirable to keep as a last resort. But the Committee do not hesitate to confide in that Christian Liberality, which has been hitherto displayed.

Of the 40,000 Dollars expended, the following are the principal items, in round numbers :—Bombay Mission, 5500—Ceylon Mission, 11,200—Cherokee Mission, 7000—Choctaw Mission, 3000—Foreign Mission School, 5000. Preparatory Expenses of the Arkansaw Mission, 5000. The remainder consisted of Preparatory Expenses for other Missions, and Miscellaneous Charges.

On the sources of Income it is remarked—

Donations have been received from more than FIVE HUNDRED Associations, of various names; some formed for the general objects of the Board, and others for specific objects. Contributions made at the Monthly Concert for Prayer have been received from NINETY-FOUR Churches, of which FIFTY-NINE made their first remittances during the year past: it is confidently

believed, that this source of income will be greatly increased. Nine Masonic Lodges have made donations for the distribution of the Scriptures; eight of them for the first time within the limits embraced by this Report.

Appeal in Behalf of the Institution.

From an Address of the Committee to the Friends of the Board, which was issued in March last, we extract some passages which form a forcible appeal in behalf of the Society.

Its growth within the last two years will be seen from the following statement:—

In the eighth year, the Board could number about 300 Societies engaged for its support—in its tenth year, it has more than 500. Then, we had Twelve Missionary Men and Ten Women engaged in the service for life; five at Bombay and five on their way thither, seven at Ceylon, and five in the Cherokee Nation—now, we have thirty-eight Men and thirty-three Women; ten at Bombay, fourteen in Ceylon, fourteen in the Cherokee Nation, nine in the Choctaw Nation, five on their way to the Arkansaw, seventeen in the Sandwich Islands, and two to Palestine. Then, we had nine or ten Schools in India, comprising 300 or 400 pupils; and one School in the Cherokee Nation, consisting of about 25—now, we have in India more than forty Schools, with from 2000 to 3000 pupils; in the Cherokee Nation, one School of about 80; and, in the Choctaw Nation, one of about 60 pupils. Then, our Foreign Mission School, in Connecticut, was in its infancy—now, four of its once Heathen Pupils are returning with the Mission to their native Sandwich Islands, and twenty-eight more are receiving the benefits of its secular and sacred instructions.

Of the actual success in the conversion of the Heathen, the Committee say—

More than thirty Heathens have, in the judgment of charity, been brought to the knowledge of the Truth—some, in India; some, from different lands, at our Foreign Mission School; and some, not a small proportion, among the Aborigines of our country.

The Funds have not increased in proportion to the Expenditure.

On this point, the Committee make the following statement:—

There are now nearly four times as many Missionaries and Assistants dependent on our Funds, as there were two years ago; and more than five times as many Heathen Children under instruction.

In the year preceding the last day of August, 1817, our receipts amounted to 27,225 dollars: in the year preceding the last day of August, 1819, had the receipts been in proportion to our increase of establishments, they would have been more than 100,000 dollars; but were, in fact, but about 37,000.

The Committee make, therefore, a strong appeal for increasing support:—

Stations, once occupied, must be maintained. Establishments, once commenced, must be supplied with means for answering their exigencies, and for multiplying and extending their benefits.

They know little of a concern like this, who suppose it to be at the option of its directors to stop when and where they may please. An Establishment in which the Spirit of Life dwells, will be in action—will be growing and advancing. An Institution dependent on public feeling and confidence, must act with an energy which may supply continual impulse to this feeling, and life to this confidence. An organized body, created expressly for promoting the heavenly design of bringing all the dwellers on the earth under the sceptre of the Prince of Peace, and making a part of the great system which for this end He has brought into operation and is Himself directing, must move on with Him!

UNITED FOREIGN MISSIONARY SOCIETY.

OF the First Report of this Society we gave an abstract at pp. 352—354 of our last Volume. The Second Report was delivered May 12, 1819; and the Third, May 16, 1820. Both have lately reached us; and from them we shall now state the proceedings of the Society for its Second and Third Years.

Inexpediency of a Mission, at present, to South America.

In our account of the formation of the Society (see pp. 111—114

of the Volume for 1818), it was noticed, that the attention of the Board was particularly directed to Mexico and South America. An investigation has been entered into on the subject of a Mission to South America, by correspondence with persons well acquainted with the state of that continent, the result of which we shall here abstract:—

Most of the high provinces of Buenos Ayres, and all Chili, are occupied by a population of uninformed but civilized agriculturists, who speak only the Castilian Tongue. Heretofore depressed and debased by arbitrary power, these husbandmen have become sensible of their wrongs, and earnestly desire information. The people, from Montevideo to Valparaiso, are represented as kind, hospitable, obliging, and communicative. Though they seem well prepared, in various quarters, to hear with temper and liberality, preachers of any sect who would have the discretion not to urge their opposition doctrines too far at once; yet it is feared, that neither free conversation on the subject of religion, nor any other Form of Worship than the Roman Catholic, would yet be tolerated by the prejudices of the people: that time seems, however, to be approaching, as the more liberal part of the community do not hesitate to avow the opinion, that the true interest of the country requires that the Protestants who have settled, or who may hereafter settle in it, should be permitted to introduce their own Forms of Worship.

Such are the People: but their present Chiefs and Priests, like their late Masters and Pastors, have other views, and are actuated by other motives. By the Provisional Constitutions of both Buenos Ayres and Chili, the Roman-Catholic Religion is declared to be the Established Religion of the country; and no toleration of any other Creed is provided for, or even intimated. No Protestant Preacher, it is believed, would be allowed to address the people: and no Protestant Missionary would be tolerated in even travelling beyond the jurisdiction of the Patriot Authorities, or any where within the American Provinces subject to the Colonial Government of Spain.

The practicability of introducing the Scriptures is said to be very doubtful. The distribution of the Spanish New Testament might not be considered as an ille-

gal act; yet it might give rise to suspicion that the persons distributing it had ulterior objects, connected with the religion of the country, not sanctioned by the laws. Copies of the New Testament, sent by the British and Foreign Bible Society, and distributed among the people, were carefully collected and burnt by the Priests.

The Board were, on these representations, induced to wait for a more favourable opportunity of attempting to benefit their South American Brethren; and acted herein on the conviction, as expressed by one of their Correspondents—

That the best-directed efforts of some one or two rational Missionary Preachers, in the midst of a multitude of well-established False Doctors deeply interested in being continually active and zealous, without the helps to be derived from freedom, is, as it were, lighting a taper in a vast waste, in anticipation of the dawn of day. The insulated feeble light attracts the notice of but few—illuminates entirely no one of the paths over the desert—glitters for a while—then sinks—and leaves the general gloom again to pervade the whole.

In the close of the Third Report, the Board speak with better hope of the Southern Continent:—

Venezuela has opened the door of religious toleration. Her example will, in all probability, be soon followed by the neighbouring Provinces; and if so, South America will be evangelized.

Preparatory Measures for a Mission among the Osage Indians.

It was noticed, at p. 73 of the Survey, that the Rev. Job P. Vinal and the Rev. Epaphras Chapman set forward, in May of last year, on a Journey of Investigation among the Indians.

After receiving the most prompt and cordial assistance—at Washington from the Government, and at Brainerd from the Members of the Mission Family and the Cherokee Chiefs in the neighbourhood—Messrs. Vinal and Chapman reached the Arkansaw on the 13th of July.

They were received in the most friendly manner by the Chiefs of the Cherokee Emigration, sixteen of whom signed a "Talk," on the 3d of August, expressive of their entire approbation of the Missionaries settling among them. The Managers having, however, subsequently learned, that the Board of Foreign Missions had made a covenant with these Cherokees, previous to the arrival of the Society's Agents, to form among them a Missionary Establishment, it was resolved, in order to avoid all collision and for the maintenance of a good understanding between the Sister Institutions, to relinquish to the Board their contemplated Station among the Arkansaw Cherokees; and to proceed, without delay, to establish a Mission among the Osage Indians.

To this determination with respect to the Osages, the Managers were led by the communications of Mr. Chapman. Both he and his associate had been confined, by bilious fevers, for a month, soon after their arrival on the Arkansaw. On their recovery, they attended a Council held between the Cherokees and the Osages. They were introduced, at this Council, under the most favourable circumstances, to the notice of the Osage Chiefs, nine of whom signed a "Talk" on the 27th of September, inviting Missionaries to settle among them.

Mr. Vinal, at the beginning of October, being in very indifferent health, proceeded down the Mississippi, on his return home, by way of New Orleans. It is feared that he has been called away from his labours.

On the return of the Osage Chiefs to their own country, Mr. Chapman accompanied them, in order to select a place for a Missionary Establishment. Of the Station which he has chosen the Third Report thus speaks—

It is situated about twenty-five miles

from the junction of Grand River with the Arkansaw—one mile from Grand River, about the same distance from the celebrated Saline of that country, and a day's ride from the principal Osage Village, on the Vardigrease River, in latitude, by Melish's map, 35, 30 north; and 20, 20 of west longitude, from Washington. The site for the Missionary House is in the middle of a very rich prairie, and near a never-failing spring of excellent water. The slope of the ground, immediately adjoining the spring, is as conducive to the convenience and beauty of a building spot, as if it had been formed by art for that purpose. Limestone, and clay for brick, abound in that country.

This Station, in allusion to the Three Denominations engaged in this Missionary Work, has, by a vote of the Board, been named UNION.

Of Mr. Chapman's return, it is said—

On the 8th of October, accompanied by Mr. Slover, a good hunter and woodsman, Mr. Chapman set out on his way to the Missouri. Having no guide, nor path to depend on, they were obliged, through many difficulties and obstructions, to direct their course principally by the compass for about twelve days. On the seventh day from their departure, they passed through the Villages of the Big Osages. Having reached an American Settlement, Mr. Chapman parted with his companion; and, under the safe-guard of Providence, arrived soon after at St. Louis.

Plan and Objects of the Society in the Osage Mission.

The Views of the President of the United States on the mode of instructing and civilizing the Indian Tribes, were officially communicated to the Board. Of these views it is said—

The plan proposed by Government embraces a Missionary Establishment, to be fixed within the limits of those Indian Nations which border on our Settlements; and the organization of a School, in which they are to be instructed in reading, writing, arithmetic, and practical agriculture, with such of the mechanic arts as are best suited to their condition. With such Individuals or Societies, as shall engage in this work, so as to meet the benevolent

views of the Government, it will co-operate, in proportion to their exertions and usefulness, not only in erecting the necessary buildings, but also in defraying their current expenses.

The plan of operation proposed by Government, having met the most cordial approbation of the Board, they immediately proceeded to devise and adopt the Plan of an Establishment coincident therewith, and to lay down General Principles for its future regulation. Copies of these Documents have been duly transmitted to the Secretary of War.

Of the views of the Board the following summary is given:—

The Board, in their General Principles, have declared it to be their object to promote among the Indians, not only the knowledge of Christianity, but also of the arts of civilized life. Beside the branches of learning taught in common Schools, the Boys will be instructed in agriculture and the mechanic arts—and the Girls in spinning, weaving, sewing, knitting, and household business. They have also resolved, that, in every Establishment, there shall be a Superintendent and an Assistant, who shall be Ministers of the Gospel; a Schoolmaster, a Farmer, a Blacksmith, a Carpenter, and such other Mechanics as shall be found necessary, all of whom shall come under the general denomination of "Missionaries." This number may be increased, as occasion shall require: and, at every Station, there shall be a Physician, by profession; or a person acquainted with the practice of physic. They determined also, that in no case should any be taken into this service, who should not have a character well established for discretion and piety; and that the whole Mission Family should be governed by the same rules, and, excepting in cases of sickness, should eat at the same table.

Appointment and Departure of the Osage Mission Family.

The following persons, all from the States of Connecticut or New York, have been appointed Members of the Mission Family:—

- Rev. W. F. Vaill, *Superintendent*.
 Rev. Epaphras Chapman, *Assistant Superintendent*.
 Dr. Marcus Palmer, *Physician*.

Stephen Fuller, *Farmer*—Abraham Redfield, *Carpenter*—John Milton Spalding, *Farmer and Stonecutter*—Wm. C. Requa, *Farmer and Teacher*—Alexander Woodruff, *Blacksmith*—and George Requa, *Farmer and Mechanic*.

Females:

Mrs. Vaill and Mrs. Chapman.
 Susan Lines—Eliza Cleaver—Clarissa Johnson—Mary Foster—Dolly E. Hoyt—and Phoebe Beach.

The whole Family consists of twenty-one; Mr. Vaill having four children, who are from three to ten years of age.

Public Services were held in New York, on the 17th and 18th of April, on occasion of the Departure of this Mission Family to its destination, with the most impressive effect on large assemblies of people. A warm interest was awakened in the hearts of many. Stores, of almost every description, were sent in for the Family, in the course of a few days, to the value, it is calculated, of between 7000 and 8000 dollars; with money, by Collections and Donations, to the amount of 2500 dollars.

On the 20th of April, the Missionaries left New York. They met a welcome reception in the various towns and villages through which they passed. At Philadelphia they were entertained with cordial hospitality, large contributions made to the Mission both in stores and money, and every facility provided for the prosecution of their journey.

State of the Funds.

From the Accounts of the Second and Third Years, it appears that the Income of the Second Year was 3388 Dollars, and that of the Third 6696; while the Expenditure of the Second was 1244 Dollars, and that of the Third 2638. The Board have 5300 Dollars in Stock.

Anticipation of the Future State of the Western Territory.

The Second Report concludes

with some glowing sentiments on this subject:—

When we turn our eyes to the luxuriant and almost immeasurable wilds of the West—observe the prodigious tide of population, that is pressing forward in that direction—the wise interference of our Government for the civilization of the Indians, and consequent melioration of their state; connected with the efforts of Missionary Institutions, to shed upon them Heaven's light in the Gospel—a scene is presented to our view, the most fair, the most brilliant, and, we think we may add, the most sublime, that has perhaps ever been presented to the Church, at any period of time, since the Christian Era, in any section of the Globe.

Looking forward for a century to come, we see extensive forests bending under the strokes of the axe—golden harvests waving over immense territories—Villages rising with Schools of Learning, and Temples

of the Most High God rearing their lofty Spires, in what is now an uncultivated wilderness—Agriculture and Commerce pouring their tributary streams into large cities, which now scarcely have existence—the Heralds of Christ, with nearly the same views of Divine Truth, everywhere officiating at His altars—the River of God flowing, and White Men and Red Men, united in one free, common, joyful family, singing their songs of glory on every hill, and in every vale, to Him that loved them, and washed them from their sins in His own blood.

By that Providence that watches over the destinies of our country, and by the effectual operation of thy Holy Spirit on the minds of men, realize this glorious prospect, O Lord God Almighty. Sovereign of Heaven and Earth, for the sake of Jesus Christ, our Blessed Mediator and Redeemer! AMEN!

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From July 21, to August 21, 1820.

ASSOCIATIONS.		Present.	Total.
Blackfriars		1 12 0	360 7 8
Blandford		50 0 0	564 14 0
Birmingham (including 20l. 4s. from Darlaston Branch)		25 0 0	3557 3 0
Cambridge Town, County, and University		100 0 0	2877 5 0
Chichester		70 0 0	221 12 6
Chobham and Vicinity		53 11 7	185 17 4
Clapham (Ladies)		24 18 6	1710 11 3
Clifton (Warwickshire), including 5l. for School Fund		21 0 0	184 1 10
Colchester and East Essex (including 75l. for School Fund)		320 0 0	2582 9 10
Cranford (Northamptonshire)		4 12 6	85 18 0
Devon and Exeter (including 191l. 1s. 3d. from Teignmouth Branch)		172 15 0	1824 6 5
Gainsborough - School Fund		15 0 0	468 5 5
Gloucestersh. (from Campden B.)		18 9 6	3273 12 3
Goudhurst (Kent)		4 0 0	7 9 6
Guernsey		277 3 7	717 13 6
Guilford		20 0 0	257 11 0
Hastings and Ore		49 2 0	371 5 3
Helstone and West Cornwall		60 0 0	308 5 1
Henley-upon-Thames		6 0 0	97 12 6
Horwood, Little (Bucks)		9 3 0	20 8 11
Hull & East Riding (School Fund)		6 0 0	4334 14 0
Jersey		20 0 0	113 1 10
Liverpool & West Lancashire		135 0 0	3205 8 4
Manchester & East Lancashire (including 15l. School Fund)		253 10 8	2871 6 0
Northampton & Creaton (from Creaton Branch)		173 12 6	864 16 11
Osselt (Yorkshire)		7 1 2	155 9 7
Penance (By Rev. W. Gurney from the Parish of Paul)		5 0 0	106 11 7
Plymouth Dock & Stonehouse,		10 0 0	788 1 11
Portsea, Jamaica		4 4 0	139 10 0
St. Ives (Cornwall)		5 16 0	21 4 6
St. John's Chapel, Bedford			
Row - Gent. Com. 28 4 3		100 8 10	3264 15 11
Ladies Do. 72 4 7			
Sherborne		20 10 0	201 7 11
Slales and Vicinity		50 0 0	50 0 0
Suffolk (including 6l. 15s. 3d. from Yoxford B. - 21l. 12s. 7d. from Grandsburgh Branch)		31 10 6	2792 9 0
Wilmington (Somerset)		52 1 0	230 9 5
Wheler Chapel		148 0 5	966 8 5
York (Yorkshire)		8 16 7	8 16 7
York (Benefaction of James Waterhouse Smith, Esq.)		50 0 0	3819 18 9

COLLECTIONS.		Present.	Total.
Agg. Mr. John Evesham		13 7 6	37 2 0
Bird, W. G. Esq. Lichfield		2 6 6	18 1 0
Gawler, Lieut. from 52 Regt.		3 18 0	13 13 0
How, Miss, Whistler's Court		2 0 0	15 16 6
Still, Miss, East Knoyle		5 19 0	5 19 0
White, George, Esq. Chatham,		6 9 1	16 17 9
Williamson, Mr. T. H. Wellington-borough (Northamptonshire)		2 0 0	2 0 0

CONGREGATIONAL COLLECTION,

At Bradford near Dorchester, by Rev. H. Berkin, 4 8 3

BENEFACTIONS.

Knight, S. Esq. Milton, near Cambridge (Fifth Donation)	10 10 0
Parker, Alfred, Esq. Park Nook, Whitehaven	10 10 0

SCHOOL FUND.

By Anonymous from Bwdley	
For Elizabeth Cawood	Fourth Year, 5 0 0
By Clifton Association,	
For Mary Anne Townsend,	Third Year, 5 0 0
By Colchester Association,	
For Henry Pentlow Bull	Second Year,
Maria Pemberton	Third Year,
Mary Jane Hallward, 3d & 4th Year	
Thomas King	Fourth Year
Henrietta York	Fifth Year,
Maria Marsh	Fifth Year,
Miriam Sheriff	Fifth Year,
Austen Marsh	Fifth Year,
Robert Story	Fifth Year,
John Essex Bull	Fifth Year,
Nathaniel Marsh	Fifth Year,
Peter Colchester	Fifth Year,
James Dakins	Fifth Year,
Jane York	Fifth Year,
By Gainsborough Association,	
For Margaret Pridham, 4, 5, & 6 Years,	15 0 0
By Hull and East Riding Association,	
For Louisa Granger	Fifth Year, 5 0 0
By Manchester Association,	
For William Wilkinson	Third Year,
Cornelius Bayley	Fifth Year,
Henry Heap	Fifth Year,

LEGACY.

Of the late Bampton Gurdon Dillingham, Esq. of Suffolk	45 0 0
Less Duty	5 0 0

ERRATUM.

At p. 176, the sum of 30l. 2s. from the Lincoln Association included 10l. for the School Fund; being the second annual payment for Robert Carr Brackensbury and Richard Waldo Sibthorp.

Missionary Register.

SEPTEMBER, 1820.

Biography.

MEMOIR OF THE LATE REV. C. BURCKHARDT,
WHO DIED NEAR ALEPPO, IN AUGUST 1818.

THE name of this lamented servant of Christ is well known to our Readers. Other Travellers are treading in his steps; and, as the scenes where he passed the short period of his labours, and in which he laid down his life, are daily awakening more general attention, it is but justice to his memory to collect into a Brief Memoir the chief particulars known respecting him.

Mr. Burckhardt having been engaged by Mr. Henry Drummond to travel in the Levant, with a view to promote the circulation of the Scriptures, left Switzerland, of which he was a native; and, on the 5th of January, 1818, reached Malta. He remained there nearly a fortnight; and improved the interval by conversation with such persons as were able to afford him advice and assistance with reference to his intended proceedings. With Mr. Jowett, in particular, he entered confidentially into his own views and feelings; and with him arranged the most promising plan of future measures.

Having engaged to promote the objects of the Malta Bible Society, he was furnished by the Committee with more than 500 copies of the Scriptures, in twelve different languages, which were afterwards increased to 755 copies. With his highly-valued cargo he left Malta on the 17th of January, 1818, and arrived at Alexandria on the 26th.

Mr. Burckhardt's reports of his proceedings in Egypt and Syria were printed at pp. 245—247, 389, and 390 of our Volume for 1818; and at pp. 73—80 of that for 1819.

From a Letter of Dr. Naudi, dated Malta, Nov. 12, 1818, we shall extract a summary view of Mr. Burckhardt's

Sept. 1820.

labours:—"I wish that I were better informed of the studies and employment of this excellent man, that I might write a sketch of his life as accurately as I could of his death. This event will be lamented by those who love the cause, in proportion as they know his life to have been blessed, at least that small part of it which was spent in Egypt and Syria. We have seen many here, who appeared to be well adapted to take Bibles and Testaments into Egypt; but most shewed some fear, either of the Bashaw, or of the Mussulmans, or of the different Christian Denominations, or of the Jews: but our esteemed Burckhardt left Malta on board a Greek Vessel, with six large cases full of Bibles and Testaments, in various languages, without any fear. He read, conversed, and distributed, in the most open manner; and Divine Providence, which, without doubt, conducts these grand and important objects, assisted him in every step, as well in giving him a right discernment in his enterprises, as in preparing the people for the reception of the Word of Truth.

"On his arrival in Alexandria, Mr. Burckhardt landed courageously, with all his cases, which he took to an Inn; where he with difficulty obtained a little garret, which hardly held him

3 B

and his cases. After two or three days, the masons came to make some alteration in the Inn, and began to pull down his room; but he, thinking the situation favourable for the sale and propagation of the Scriptures, would not quit the house, but removed, with his health-giving merchandise, into a shed belonging to it. There he conversed with every one that passed by — peasants, strangers, and merchants—both foreign and from the interior of the country. The seamen, who are very numerous at Alexandria, came so often to him, that he wrote to us, saying, that the Greek Testaments, which he had dispersed, would only be like so many drops thrown into the sea; so great was the demand for the Word of God. In his hours of leisure, he walked all over the place; visiting the Patriarch, or the Archimandrite, or the Greek Priests; mixing also, often, with the Turks, Copts, Jews, &c.

“Thence he departed for Grand Cairo, on board a country boat, surrounded by a great number of Bibles. After experiencing some dangers, he arrived, took a little lodging, and, as before, exposed his wares to public sale. Here he found, that, not only was his mission known to all, but that he was really waited for: and Jews, Turks, Syrians, Copts, Christians, and Pagans, went to visit him; and, what is of more importance, to profit by him. A few days after his arrival he wrote to me thus: ‘My Dear Friend! I have now nothing more to give to these people. All my stock is expended. If I had had with me twice or thrice as many copies of the Scriptures, I could have disposed of them without the smallest difficulty.’ In this central situation he had the pleasure to arrange various things for the future success of our Malta Bible Society, in those extensive countries, with the Bishops, Patriarchs, and other persons of rank. The Coptic Patriarch has requested an edition in the Coptic-Arabic, for the use of his flock, which most useful measure will, I hope, be attended to.

“From Cairo he went to Jerusalem, where he visited all the convents and public places; and furnished them, everywhere, with the Word of God. He there commenced, for the Bible

Society, a collection of Books printed at Mount Lebanon, either in Arabic, Syriac, or other tongues, but particularly manuscripts, as printed works are scarce. This, I hope, he has completely done; and, by means of a friend in Cyprus, I have received, within these last few days, a case full of them, which are now in the quarantine. This was done with a view to obtain a Version of the Bible in the Vulgar Arabic, which is most generally used by the Modern Egyptians and Syrians.

“At length, leaving Jerusalem, going by Syria, and visiting the places on his road, he came to the great and commercial city of Aleppo, in the neighbourhood of which the fever attacked him; and thus, alas! we have been deprived of his invaluable services.

“The memory of Mr. Burckhardt will always remain dear to us; and all the common friends to the cause, who knew him, or had any knowledge of what he has done in the Levant, have shed tears for him. By means of a friend, who left this place yesterday, we have written to announce the sad event to his father in Switzerland, and have inclosed him the last Letter that his Son wrote to us, which was from Antioch.”

In the execution of his trust, Mr. Burckhardt entitled himself to the confidence and gratitude of the Society. It was, therefore, with poignant regret, that the Committee learnt the departure of their active friend from the scene of his earthly labours.

It may be well to apprise the Reader that John Lewis Burckhardt, whose “Travels in Nubia” have lately appeared, must not be confounded with our Burckhardt. We quote a passage on this subject from the Christian Observer for July, which occurs in a Review of the Travels of Mr. John Lewis Burckhardt.

“The Rev. Christopher Burckhardt, like the Author of the present work, was a well-informed and enterprising traveller. He performed an arduous tour through Egypt, Palestine, and Syria, for the express purpose of distributing the Holy Scriptures; and died, in August, 1818, at Aleppo, of a malignant fever, after a short but most indefatigable career of only eight

months devoted to the object of his benevolent Mission. He was supported by the private contributions of a few friends; but his labours were dedicated to objects of public utility, and both the Bible Society and the Church Missionary Society will long regret his loss. Like John Lewis Burckhardt, he was eminently qualified for his enterprise by a spirit above fear; but he had other qualities, which we in vain look for in the traveller whose posthumous work lies before us—he was full of the Holy Ghost and of faith; and was willing to bear his constant and undaunted testimony to the truth of the Gospel of his Redeemer, in scenes of the greatest danger.”

This last remark has reference to the assumption, by Mr. John Lewis Burckhardt, not only of the Eastern Dress (which may be done with perfect integrity, and perhaps often to great advantage), but to his avowal, for the facilitating of his enterprise, of the Mahomedan Faith. Knowledge, purchased by the perpetual habit of insincerity connected with this false assumption, is not worth the price paid for it; nor will any Chris-

tian who deserves the name ever do evil that good may come!

Our Christian Traveller took enlarged views of the people among whom he sojourned. Various evidences of this will have been observed by those, who have read the communications to which we have above referred. His Remarks on Holy Places in Palestine will have forcibly impressed every reflecting mind. He was feelingly alive to the spiritual interests of the people among whom he travelled: he surveyed them all with the eye of a Christian Philanthropist; and his heart was eagerly bent on restoring to them that Pure Light and that Sacred Fire, which first dwelt among them. He looked through the thick cloud of moral desolation which darkened the scene around him; and had that glowing expectation of the approach of the Time of Mercy for the once Holy Land, though he saw it trodden under foot of the Gentiles, which gave a spring and stimulus to all his endeavours, and enabled him to bear up under discouragements arising from the hostility of some and the indifference of multitudes.

Mr. Jowett has since travelled in Egypt, several times, as our Readers are aware, over the same ground as Mr. Burckhardt; and extended his inquiries respecting that country much further. Mr. Connor has visited the same places, and others, in Syria: the reports of his journey, given in the present Number, are full of interest and encouragement: he contemplated the tomb of Burckhardt, as the Reader will find, with feelings becoming a fellow-labourer in this most honourable of all services. The Rev. Messrs. Fisk and Parsons, American Missionaries, are proceeding to the same scenes. Many eyes are now directed to this quarter; and many prayers are put up to Heaven; for the success of Christian Exertions in behalf of the Holy Land and of its surrounding countries.

MEMOIR OF GEORGE PAUL,

AN AFRICAN YOUTH, WHO DIED AT REGENT'S TOWN,
MARCH 26, 1820, AGED 16 YEARS.

THE Rev. William Johnson has transmitted some account of this exemplary Negro Boy; who was one of the Youths selected for the Christian Institution, with a view of receiving an education which may fit them for future usefulness among their countrymen. The hopes of the Society respecting him are disappointed by his death; but we trust that the Youths who witnessed his spirit both living and dying, will seek for the grace of God to enable them to tread in his steps.

George Paul arrived in Regent's Town from the hold of a Slave Vessel in 1815. Having staid there a little

while, he went, about the time of my arrival, to live with a Settler in Freetown. He came back again, in the

beginning of 1817; and earnestly begged me to take him into the School. Being almost naked, I clothed and admitted him. Soon after, a Tailor was sent to Regent's Town, by his Excellency the Governor; and Paul was put as Apprentice to him. Being a Boy who had very little connection with his country-people, I took him, with several more, to sleep in my house, having no other place to lodge them in.

In 1818, I found that George Paul, and two more of the Boys that slept in my house, became serious in their minds. One of them soon after died, and I believe is now with George, to whom he was much attached, in unchanging happiness and glory. George and the surviving Boy were examined by me several times; and, having no doubt but that the grace of God had begun its good work in their hearts, I baptized them on Christmas Day 1818.

From this time, George walked steadfastly with his God and Saviour. He was never known to give way to the least indifference: but, wherever he went, or when at work, would always speak to those about him on the things concerning their peace; and would exhort them, especially those of his own age, to turn from their wicked ways. This Youth was thus made instrumental to the conversion of several others, who are now Communicants, and walk worthy of their high calling.

A little before he was admitted as a Communicant, he stirred up his companions to Prayer: in this he succeeded, in September or early in October, 1818. Standing myself in a place where I could not be perceived, I overheard his prayer: it was short, but very impressive: he prayed much for the grace of the Holy Spirit, and for forgiveness of sins through the Blood of Christ.

During the Rains of 1819 he caught a severe cold, which brought him to the grave. His lungs were so much affected, that all medical assistance proved in vain. He bore his affliction with great patience and resignation; and expected to die from the first of his illness.

When I returned to Regent's Town, in the beginning of February, 1820, I missed him among those who wel-

comed me. I inquired the cause, and was told that he was ill. On going to see him, I found him much reduced; but he appeared, in every respect, resigned to the will of his Heavenly Father, having his hope fixed on the Rock of Ages. I suggested to Mr. Bull, who was present, that if he were placed under his care in the Seminary, he might, perhaps, recover, and be instructed for a Teacher of his countrymen. Mr. Bull readily agreed; and George seemed to get quite alive, when he heard the proposal. He was then removed: his strength appeared to return; and, in a few days, he was able to walk about again. But our thoughts are not God's thoughts, nor our ways His ways: we wished to make George a Teacher, perceiving an excellent spirit to be in him; but God had otherwise designed. Soon after, he became ill again; and closed the time of his Pilgrimage on Sunday Morning, the 27th of March 1820, being about sixteen years of age.

George was visited, during his illness, by many of the Communicants. I will quote some of the accounts which they have given me of what passed on these occasions.

The friend, who kept him in his house during his illness, before he was removed to the Seminary, said that George was indeed a lad who lived, by prayer, upon Jesus Christ. He would always beg this friend to pray with and for him; and when he was asked how he felt concerning the state of his soul, he would answer, "Nothing but the blood of Jesus can do me good;" and when asked if he liked to die, he would say, "He is God! let him do as HE likes!"

A Student in the Seminary, who was George's intimate friend and companion (both were admitted together as Communicants, and as Students in the Seminary) said, that he had been benefitted much by George Paul. When in distress of mind, he had often been relieved by an hour's conversation with George. One day, after they had entered the Seminary, Mr. Bull being at Freetown, the Boys made an unusual noise: George was then very ill; but, notwithstanding, he got up and staggered to the door; and said, 'O Boys! you fear Master more than God. When Master is at home, you are quiet; but now Master

is not at home, you think nobody see you. O! remember God see you! This reproof had a great effect on the minds of the Boys, which they have not forgotten to this day.

To a friend who went to visit him a few days before he died, George said—"I think my time is now come. I feel afraid at this time to die: I before, I was not afraid. I hope the Lord will give me faith to believe in Him; for nobody can save me, but the Lord Jesus Christ."

Soon after two others saw him, when he said—"I am happy that I am sick, and going to die: Jesus Christ has saved my soul." They prayed with him; and he begged one of them to help him on his knees to pray. He was told that he could pray lying down, as well as on his knees; but he begged again, saying—"I want to pray on my knees." Tamba held him in his arms, on his knees, while they prayed.

Another friend, who visited him every day, saw him just before he died, and prayed with him. He could not speak, but appeared quite happy. This friend confessed, that he had many times been comforted by George Paul. The last words which George spoke were—"I am happy!"

A similar testimony to his dying faith and patience was borne by various other Communicants, who constantly visited him. When one asked him, the day before he died, how he did, he replied—"I thank the Lord Jesus Christ He hold me fast!" To another he said—"I beg you, when you go on your knees, pray for me." When asked, by another, on what he depended, being now about to depart, he answered—"On nothing but the blood and righteousness of Jesus Christ!"

Mr. Bull gave me the following account:—

"George Paul was placed under my charge about February 11th, 1820. He came to the Seminary in a rapid decline: there were, however, some hopes that he would overcome it, or that it was not a confirmed disease. I ever noticed him, since my acquaintance with Regent's Town, as a serious and steady lad. He possessed all the solidity of a man of riper years. His attendance on Public Ordinances, I ever found very punctual; and observed him always the foremost to promote the real good of those of his own age. While he was residing at the Seminary, he bore his affliction like one who had received grace to exercise patience. When he began, to alter for the worse, I conversed with him, one evening, nearly three quarters of an hour. He had the most Scriptural views of himself and of the Gospel. I have lost a valuable Scholar, and the Church an exemplary and useful Member."

At five o'clock in the evening of the same day that he died, his remains were interred. He was respected by every one: we calculated that about 600 people followed the corpse to the burying-ground. On Easter-Sunday Evening I preached his Funeral Sermon, to a crowded Congregation, from Heb. ix. 27.

Thus another African is gone to glory, who was once a Slave, both in spiritual and temporal bondage. *What hath God wrought!*

Our joy is great, when we behold sinners bend beneath the Cross; but still greater, when we behold them enter into everlasting glory, through the Blessed Saviour.

Receive Thou, O great Jehovah! all the praise and glory. Amen!

Proceedings and Intelligence.

UNITED KINGDOM.

SOCIETY FOR THE PROPAGATION OF
THE GOSPEL.

REPORT FOR THE YEAR 1819.

The Domestic Proceedings of the Society, for the Year, will be here stated: its Foreign Transactions

will be found; in the present Number, under the heads of *Calcutta, Barbadoes, and British America.*

Receipts and Payments.

The Benefactions, Legacies, Subscriptions, Rents, and Annuities of the Year, have amounted to

772*l.* 7*s.*, Dividends on Stock to 4107*l.* 0*s.* 2*d.*, and the Annual Grant from Parliament for the North-American Colonies to 7762*l.* 10*s.*—making the Income of the Year 12,641*l.* 17*s.* 2*d.*

These are the Current Receipts of the Year, and are independent of the Collections made under the authority of the King's Letter. A List of these Collections, which occupies 120 pages, is given with the present Report; but they are not yet brought to account by the Board.

The Expenditure has been 15,950*l.* 6*s.* 9*d.* This sum consists of the following items:—

	£.	s.	d.
Salaries and Grants to Missionaries - - -	13,028	11	9
Salaries to Schoolmasters, Pensions - - - -	823	0	10
	500	0	0
Exhibitions to Scholars at the College and Academy in Nova Scotia -	613	4	2
Books sent abroad - -	172	5	8
Salaries, Printing, and Incidentals - - - -	813	4	4
	<u>£15,950</u>	<u>6</u>	<u>9</u>

District Committees.

We have before stated that the Society was entering on the formation of Local Associations in support of its designs, and the identification of these Committees with those of the Christian Knowledge Society. (See p 356 of our last Volume, and p. 143 of the present.) On this subject the Report states—

In furtherance of the designs of the Society to procure additional and permanent support from the public, in the extension of their operations to the most distant parts of the Globe, it was recommended to the District Committees, in aid of the Society for Promoting Christian Knowledge, to form themselves into similar Committees, in aid of the Society for the Propagation of the Gospel in Foreign Parts. These suggestions have, in a variety of instances, been entertained with the most perfect cordiality, and have already been productive of essential advantages. In

a future year, when the arrangements of the Committees have attained greater maturity, the attention of the public may be drawn to them separately.

At a Meeting of the Board, held on the 21st of January, it was agreed—

That the District Committees be invited to turn their attention to the important object of recommending to the Society orthodox and pious Clergymen, who may be disposed to offer their services in the North-American Colonies, or in the new scene of operations which has lately been opened to the views of the Society in Africa and the Eastern Part of the Globe.

Address to the Public.

An Address to the Public concludes the Report, the greater part of which is here given, as it presents a general view of the state and prospects of the Society:—

The Society cannot close their Report, without an endeavour again to draw the attention of the Public to the great and important objects for which they were originally incorporated; and to the religious benefits which, through their instrumentality, have been conferred, for a succession of years, upon a large portion of the globe. It may with great truth be affirmed, that the existence of the Church of England throughout the North-American Countries, as well in our present Dependencies as in the Provinces comprehended under the name of the United States, is entirely owing to the exertions of the Society for the Propagation of the Gospel in Foreign Parts: and it is confidently believed, that an appeal to the liberality of those who value that pure Form of Worship and those fundamental Doctrines of Christianity, which have ever been inculcated by the Ministers of its Communion, will not be made in vain. The grounds of this confidence are laid, in the public acknowledgment of the various services of the Society, in the increase of good order and morality, by all the public authorities, wheresoever its influence has spread; and in the growing wants of those territories, to which the tide of emigration has so rapidly flowed. During the last

year, ten thousand emigrants landed at the port of Québec only; suffering under every privation, which a long voyage and inadequate means of support could inflict. The Provinces of Nova Scotia and New Brunswick have been inundated to a still greater extent. The poverty, which has driven these people from their native land, to seek shelter and provision in the uncultivated regions of the North, forbids any expectation even of the most scanty provision to be derived from their exertions for a Spiritual Instructor. A British Public, sensible of the value of those ministrations, will not allow their less fortunate brethren to live without that assistance with which they themselves are blessed, and gratefully acknowledge to be the source of comfort here and a guide to eternal life hereafter.

The Southern Parts of Africa offer to the benevolent heart the same field for its charitable efforts, in an increasing population destitute of every means of providing for their spiritual wants: large and uncultivated regions will be the scene of incessant toil and labour, leaving to the Colonist little leisure for the improvement of himself and family in the knowledge and practice of religion. Unsupported by the benevolence of others, and unprovided with a Christian Minister, his own sense of religion will diminish day by day; and the next generation may have to lament their ignorance of the true doctrines of salvation. The Society have not failed to make such representations to his Majesty's Government, as it is hoped may induce them to settle the Ecclesiastical Establishment on such foundations as may secure its prosperity in future ages: in the mean time, it will have to look for support, during the infancy of the Colony, to the benevolence of a British Public. A pledge has been given to the Government, that the Society will use its best endeavours to furnish the African Settlements with Missionaries duly qualified for their important charge; and it is confidently expected, that the Public at large will enable them to redeem that pledge.

The Society are not insensible to the great and extended liberality which has been evinced in the general collections of the preceding year, at the invitation of the Highest Authorities of the realm. It will be admitted, however, that the great Eastern Peninsula offers a field

for the full employment of the whole of those resources; and that where an impression is to be made on the minds of men still unprepared for the reception of Divine Truth, great exertions will be required, and greater demands will necessarily be made on the funds appropriated to that purpose.

It is the wish of the Society to enlarge the list of Annual Contributors; and to form a Fund, on which they may place a dependance for the future support of their Missionaries: and they earnestly intreat their friends to invite the attention of the Public to this special purpose—calling on the more opulent to become Associated Members, and those in lower circumstances for smaller contributions: thus creating, throughout the country, an interest in the success of those operations, which have hitherto been the blessed means of diffusing Christianity, in its purest form, through the vast regions of North America, and are now proposed to be extended to the other quarters of the Globe.

St. Martin's Library,

March 17, 1820.

The List of Contributing and Associated Members contains 345 names. When the local influence of District Committees comes to be fully exerted, this List will, we doubt not, be abundantly augmented.

The distinction between Corporate and Associated Members was stated at p. 247 of our last Volume. The Corporate Members have been reduced, during the year, from 320 to 314.

CHURCH MISSIONARY SOCIETY.

Third Anniversary of the Carlisle Association.

THE Rev. Edward Craig, of Edinburgh, was so kind as to assist on this occasion, at the request of the Parent Committee.

The Annual Meeting was held in the Coffee-House Assembly Room, on Tuesday Evening, August the 22d; William Hodgson, Esq. in the Chair. The Meeting was addressed by the Rev. John Fawcett, the Rev. Edward Craig, the

Rev. Edward Anderson, the Rev. Mr. Kettlewell, and Mr. Nanson.

The sum of 17*l.* 5*s.* was collected at the doors.

Sixth Anniversary of the Birmingham Association.

The Rev. William Marsh, of Colchester, and the Rev. R. W. Sibthorp, of Tattershall, having agreed to accompany the Assistant Secretary in attending various Anniversaries in some of the Midland Counties, they met at Birmingham.

The Sixth Annual Meeting of this Association was held in the Music Hall, on Friday the 25th of August; Abraham Spooner Lillingstone, Esq. in the Chair. The Resolutions were proposed by the Rev. W. Spooner, and the Assistant Secretary; the Rev. George William Craufurd, and the Rev. R. W. Sibthorp; the Rev. Benjamin Scott, and the Rev. W. Lowe; the Rev. W. Prowse, and the Rev. Robert Cox; the Rev. Benjamin Howells, and the Rev. W. Marsh; and by the Rev. Edward Burn, and the Assistant Secretary.

Mr. Marsh preached on the following Sunday, the 27th, at St. James's Ashsted in the Morning, and at St. Mary's in the Evening.

The Collections amounted to above 100*l.* The friends at Birmingham are in no respect declining in their zeal to send the Gospel to the Heathen.

Formation of the Worcester Association.

A Ladies' Association has been in action, at Worcester, for some time; but, no general Association having been formed, the friends of the Society availed themselves, for that purpose, of the attendance of its Deputation.

The Assistant Secretary preached at St. Martin's and St. Clement's, in the Morning and Afternoon of Sunday the 27th of August; and at Martley, on Monday Evening.

A Meeting was assembled at the Town Hall, on Tuesday the 29th;

the Rev. Digby Smith, Rector of St. Clement's, in the Chair. Resolutions were proposed—by the Assistant Secretary, and Captain Sherwood; the Rev. David Morgan, and the Rev. R. W. Sibthorp; the Rev. Henry Corrie, and the Rev. W. Compson; the Rev. W. Marsh, and H. Wigley, Esq.; and the Rev. John Davies, and H. Palmer, Esq.

The Collections and Subscriptions amounted to nearly 80*l.*

Fifth Anniversary of the Bewdley Association.

The Rev. Messrs. Marsh, Sibthorp, and Bickersteth, proceeded to Bewdley; where the Fifth Annual Meeting was held in the Church-of-England Sunday School, on Wednesday, August the 30th; George Custance, Esq. in the Chair—the President, the Rev. John Cawood, being absent from indisposition. The Rev. John Davies and the Assistant Secretary, the Rev. R. W. Sibthorp and the Rev. R. Cox, the Rev. W. Marsh and the Rev. Thomas Davies, the Rev. Thomas Housman and Mr. John Hartley, the Rev. J. Davies and H. Palmer, Esq. severally addressed the Meeting.

Mr. Marsh preached for the Society, at Bewdley Chapel, in the Evening.

The Collections were nearly 20*l.*

First Anniversary of the Dudley Association.

This was held the following day, August the 31st, in the National School Room; the Rev. John Howells in the Chair. The Rev. Messrs. Bickersteth, Powell, Sibthorp, Edwards, Marsh, Theodosius, Craufurd, Best, and Cox, and Thomas Hawkes, Esq. addressed the Meeting. Upwards of 15*l.* was collected.

First Anniversary of the Stafford Association.

The Meeting was held on Friday, Sept. the 1st, in the Town

Hall. Several causes had prevented the regular holding of the Meeting of this Association, and the interest for the Society had, in consequence, declined. The Rev. Edward Whitby, being called to the Chair, opened the proceedings: the Rev. W. Bosworth read the Report, and the Assistant Secretary detailed the present state of the Society. The Meeting was then addressed by the Rev. Messrs. Cox, Marsh, Lowe, and Sibthorp, and by Mr. Herbert Minton, and Thomas Mottershaw, Esq. Mr. Sibthorp preached in the evening at St. Mary's. Above 12*l.* was collected.

Fourth Anniversary of the Derbyshire Association; with the Anniversaries of its Branches, at Melbourne, Stanton, Ashbourne, and Matlock.

Previously to holding the County Anniversary, the Deputation from the Society visited the Branches established at Melbourne, Stanton, Ashbourne, and Matlock.

On Monday Evening, Sept. the 4th, at the First Anniversary of the Branch Association formed in the village of *Melbourne*, the Rev. John Dewe in the Chair, upwards of 13*l.* was contributed.

On Tuesday, the 5th, at the Anniversary of the *Stanton-le-Dale* Branch, Thomas Cox, Esq. in the Chair, the Collection exceeded 14*l.*

On the preceding Sunday, Sept. the 3d, the Assistant Secretary had preached at *Ashbourne* in the morning, and at *Parwich* in the afternoon; the Rev. George Hake preaching the same day at *Ellaston*, and the Rev. Edward Cooper at *Yeolgrave*. The Third Annual Meeting was held, on Wednesday the 6th, in the ample Chancel, as usual, of the Church at *Ashbourne*; the President, Sir Matthew Blakiston, Bart. in the Chair. A happy spirit of zeal and charity prevailed. The Collections exceeded those of former years, and were upward of 80*l.*

Sept. 1820.

On Thursday Evening, the 7th, about 17*l.* was collected at the Annual Meeting of the *Matlock* Branch; the Rev. Philip Gell in Chair.

The neighbouring Clergy and other Gentlemen assisted at these several Meetings.

After visiting these Branch Associations, the Deputation attended the Fourth Anniversary of that of the County. The Meeting was held on Friday, Sept. the 8th, in the Old Assembly Room, which was found too small to accommodate all who desired to attend; and many respectable persons were, in consequence, obliged to go away. Sir Matthew Blakiston, Bart. was in the Chair; and both opened and closed the proceedings, in that strain of piety which ever marks his addresses. The motions were made and seconded, respectively—by the Assistant Secretary, and Wm. Newton, Esq.; by the Rev. R. W. Sibthorp, and the Rev. Henry Sim; by the Rev. J. D. Wawn, and the Rev. Philip Gell; by the Rev. S. Holworthy, and the Rev. Wm. Marsh; and by Wm. Evans, Esq. and the Assistant Secretary. The interest produced on this occasion was manifested by a contribution of above 60*l.* at the doors; and by further contributions, amounting to nearly 70*l.*, after Sermons preached by the Rev. Wm. Marsh, at *St. Werburgh's*, *St. Peter's*, and *All Saints*, on Sunday the 10th of September.

Third Anniversary of the Tamworth Association.

Sermons were preached, on this occasion, as follows:—by the Rev. R. W. Sibthorp, at *Grendon* and *Curdworth*, on Sunday, the 27th of August; at *Tamworth* and *Barton*, on Sunday Sept. the 3d; at *Sutton*, *Kingsbury*, and *Fazeley*, on Sunday the 10th; and at *Rosliston*, on Tuesday the 12th—by the Assistant Secretary, at *Yoxall* and

Hamstal Ridware, on Sunday the 10th of September; at Swebstone, on the 11th; and at Packington, on the 12th—by the Rev. William Marsh, at Wilnecote, on the 12th—by the Rev. John Riland (for the Assistant Secretary), at Edinghall, on Sunday September the 10th.

The Meeting was held in the large Chancel of the Parish Church at Tamworth, on Monday the 11th; the Rev. Francis Blick, the President, in the Chair. The Rev. Messrs. Prouse, Sibthorp, Bickersteth, Marsh, Mendham, Thompson, and Lloyd, and Mr. Adderley, spoke on this occasion. About Twenty Clergymen were present.

The Collections amounted to about 220*l.*

Anniversary of the Campden Branch Association.

After conferring with a few friends of the Society at Evesham, preparatory to a Public Meeting which it is expected will be holden there in the course of another year, the Deputation proceeded to Campden, on Thursday the 14th, where the Annual Meeting of that Branch of the Gloucestershire Association was held in the Chancel; the Rev. William Spooner, the Vicar, in the Chair. The Meeting was addressed by the Rev. Messrs. Marsh, Bickersteth, Sibthorp, Jeaffreson, Smalley, and Garrard, and by the Chairman.

In the course of this journey of the Assistant Secretary and his companions, Thirty-one Sermons were preached for the Society, Fifteen Meetings were attended, and about 700*l.* collected. The Committee are much indebted to Mr. Marsh and Mr. Sibthorp, for their exertions; and to John Mortlock, Esq. who accompanied the Deputation, and relieved the Society of

the greater part of the expense of the journey.

UNITED BRETHREN.

Daily Words and Doctrinal Texts, for the Year 1821.

A SMALL Volume is prepared annually under the authority of the "Elders' Conference of the Unity," which is the governing body of the United Brethren. In this Volume two Texts of Scripture are selected for every day in the year: one of these is called the Daily Word, and the other the Doctrinal Text. It is the object of this Selection to furnish to the Members of the Brethren's Church, wherever scattered throughout the world, the same subjects for meditation, in order to the cherishing among them of a communion of feeling and devotion, however widely separated. The Volume is issued, for this purpose, in sufficient time to be forwarded to their various Settlements and Missionary Stations.

This primitive Body of Christians holds a distinguished place in the work of Missions, and supplies to other Communities engaged in the same labour the brightest examples of patient and successful toil, while it forms a kind of centre of union among the various Institutions. We have considered, therefore, that it would be acceptable to their fellow-labourers in different parts of the world, to be able to ascertain, habitually or on any particular occasion, what were the subjects which then occupied the thoughts of such multitudes of exemplary Christians and Missionaries.

It is to be noticed, that the Daily Words for the Year 1821 are taken out of the Books of the Old Testament, and the Doctrinal Texts out of the Epistles.

In the following Tables, the Sundays are distinguished by Roman numerals.

JANUARY.

Day	Daily Words.	Doctrinal Texts.
1	Is. 42. 2.	2 John 3.
2	Gen. 22. 12.	1 Cor. 11. 28.
3	Deut. 23. 8.	Heb. 10. 16, 13.
4	Ps. 77. 1.	Heb. 8. 1, 2.
5	Is. 62. 10.	Heb. 13. 16.
6	Neh. 8. 31.	Eph. 2. 11, 12.
7	Ps. 38. 9.	Heb. 12. 15.
8	Gen. 45. 1.	1 Cor. 1. 27.
9	Is. 53. 4.	2 Cor. 1. 3, 4.
10	Jer. 5. 2.	Heb. 13. 9.
11	Ps. 35. 18.	2 Cor. 1. 12.]
12	Ps. 30. 5.	Eph. 4. 12.
13	Exod. 8. 20.	Rom. 4. 5.
xiv	Exod. 34. 6.	1 Cor. 12. 3.
15	Gen. 1. 3.	Heb. 12. 28.
16	Ezek. 37. 5.	Rom. 8. 6.
17	Deut. 28. 12.	1 Cor. 2. 9, 10.
18	Ps. 149. 4.	Col. 3. 14.
19	Is. 58. 11.	Col. 4. 3.
20	Gen. 6. 5.	Rom. 10. 17.
xxi	Ps. 119. 10.	Phil. 4. 8.
22	Ps. 62. 8.	Col. 2. 11.
23	Deut. 33. 29.	1 Cor. 5. 13.
24	Ps. 80. 2.	1 Tim. 5. 22.
25	Ps. 68. 18.	Rom. 5. 1.
26	Ps. 31. 16.	Col. 4. 2.
27	Zech. 8. 23.	Eph. 6. 14.
28	Is. 57. 14.	Rom. 5. 20, 21.
29	Is. 2. 4.	Heb. 11. 6.
30	Hos. 6. 3.	1 Cor. 4. 7.

FEBRUARY.

1	Ps. 109. 4.	Heb. 13. 5.
2	Ps. 119. 124.	2 Cor. 8. 9.
3	Is. 54. 11, 12.	Rom. 15. 5, 6.
iv	Ps. 102. 97.	2 Cor. 5. 6.
5	Ps. 73. 25.	Heb. 6. 12.
6	Ps. 97. 11.	1 Cor. 3. 9, 9.
7	Exod. 20. 18.	Heb. 12. 7.
8	Is. 45. 4.	James 1. 17.
9	Is. 35. 7.	Heb. 9. 14.
10	Job 12. 10.	James 1. 13, 14.
xi	Gen. 28. 13, 14.	Eph. 6. 15.
12	Deut. 32. 7.	1 John 5. 14.
13	Ps. 69. 9.	1 Cor. 8. 12.
14	Exod. 24. 8.	1 Pet. 2. 13.
15	Is. 49. 8.	2 Cor. 5. 14.
16	Ezek. 48. 35.	Heb. 9. 27.
17	Exod. 25. 22.	1 John 4. 13.
xviii	1 Kings 17. 16.	1 John 5. 4.
19	Deut. 4. 31.	2 Pet. 2. 9.
20	Gen. 3. 10.	1 John 4. 3.
21	Ezek. 3. 10.	1 John 1. 6.
22	Ps. 130. 7.	1 Tim. 5. 22.
23	Joel 2. 21.	1 John 1. 2.
24	Ps. 68. 18.	2 Pet. 1. 2.
xxv	Gen. 28. 15.	Heb. 12. 11.
26	Deut. 33. 27.	1 Pet. 3. 15.
27	2 Chron. 15. 15.	1 Pet. 3. 15.
28	Ps. 57. 3.	2 Tim. 1. 7.

MARCH.

1	Hos. 12. 4.	1 Cor. 3. 17.
2	Ps. 100. 3.	2 Pet. 3. 9.
3	Ps. 96. 1.	Eph. 2. 19.
iv	Is. 31. 9.	Heb. 12. 2.
5	Mal. 1. 11.	2 Cor. 1. 5.
6	Is. 30. 26.	1 Cor. 10. 13.
7	Is. 61. 3.	James 4. 4.
8	Ps. 45. 16.	1 John 1. 7.
9	Is. 50. 7.	1 Tim. 1. 5.
10	Prov. 10. 21.	Rom. 5. 11.
xi	Zech. 8. 22.	1 Pet. 5. 8, 9.
12	Ps. 36. 5.	2 Tim. 2. 13.
13	Is. 8. 19.	2 Pet. 1. 17.
14	Joel 2. 13.	Heb. 11. 27.
15	Ps. 98. 2.	2 Pet. 3. 13.
16	Gen. 18. 30.	1 Pet. 3. 8.
17	Jer. 23. 3.	1 Cor. 1. 17.
xviii	Zech. 2. 11.	1 John 4. 18.

Day	Daily Words.	Doctrinal Texts.
19	1 Chron. 28. 20.	1 Pet. 3. 12.
20	Deut. 4. 6.	Heb. 9. 28.
21	Sol. Song. 6. 3.	Heb. 4. 14.
22	Is. 61. 1.	Heb. 4. 11.
23	Lament. 3. 57.	Heb. 13. 1.
24	Levit. 22. 32.	1 Cor. 1. 25.
xxv	Gen. 41. 22.	1 John 4. 9.
xxvi	Ps. 46. 1.	1 John 4. 2.
27	Is. 65. 1.	Col. 3. 12.
28	Ps. 51. 11.	Heb. 3. 12.
29	Ps. 60. 12.	1 John 5. 15.
30	Ps. 5. 11.	James 4. 11.
31	Ps. 108. 5.	Heb. 2. 9.

APRIL.

1	Jer. 51. 10.	1 John 4. 17.
2	1 Chron. 29. 18.	1 Pet. 1. 3.
3	Is. 8. 18.	1 Pet. 2. 21.
4	Josh. 4. 14.	1 Pet. 4. 14.
5	Is. 65. 24.	Heb. 9. 15.
6	Ps. 107. 3, 8.	1 Pet. 5. 5.
7	Ps. 33. 6.	Rom. 5. 8, 9.
viii	Dan. 9. 24.	1 Pet. 2. 25.
9	1 Kings 8. 61.	1 Cor. 15. 33.
10	Is. 35. 4.	2 Pet. 1. 24.
11	Ps. 105. 21, 23.	1 Pet. 1. 23.
12	Jer. 17. 10.	1 Tim. 6. 20.
13	Levit. 9. 23, 24.	Rom. 8. 8.
14	Is. 40. 13.	Heb. 11. 25.
xv.	Hab. 3. 19.	Eph. 5. 2.
16	Exod. 19. 5.	2 Cor. 1. 20.
17	Micah 5. 7.	1 Pet. 1. 15.
18	Micah 4. 9.	Heb. 7. 26, 27.
19	Ezek. 34. 15.	Heb. 5. 7.
20	Amos 5. 24.	Rom. 6. 6.
21	2 Sam. 19. 12.	Rom. 6. 11.
xxii	2 Sam. 24. 14.	Rom. 10. 9.
23	Ps. 66. 16.	Rom. 6. 10.
24	Ps. 39. 12.	Heb. 2. 10.
25	Neh. 1. 5, 6.	Heb. 10. 14.
26	1 Sam. 2. 4.	Rom. 8. 13.
27	Gen. 22. 16, 18.	1 Cor. 15. 49.
28	Is. 11. 10.	1 Pet. 1. 23, 23.
xxix	Is. 9. 7.	Eph. 1. 17, 18.
30	Ps. 103. 20.	2 Tim. 1. 9.

MAY.

1	2 Sam. 7. 28.	1 Pet. 1. 25.
2	Gen. 1. 27.	1 Pet. 2. 2.
3	Ps. 40. 16.	Eph. 1. 5, 6.
4	Jer. 4. 2.	1 Cor. 7. 24.
5	Dan. 7. 27.	Tit. 3. 8.
vi	Job 5. 17, 18.	Tit. 2. 14.
7	1 Sam. 2. 10.	1 Cor. 2. 16.
8	Ps. 73. 6.	2 Tim. 4. 22.
9	Gen. 6. 3.	2 Tim. 4. 8.
10	Gen. 32. 30.	Heb. 11. 1.
11	Deut. 2. 7.	Col. 1. 18.
12	Ps. 23. 3.	1 Pet. 2. 9.
xxiii	2 Chron. 25. 9.	Rom. 7. 4.
14	Is. 16. 5.	1 Pet. 2. 12.
15	Gen. 49. 22.	1 Cor. 2. 12.
16	Deut. 11. 7.	1 John 4. 16.
17	Ps. 68. 11.	1 Cor. 15. 53.
18	Ps. 37. 19.	1 Pet. 3. 14.
19	Gen. 39. 30, 31.	2 Thes. 2. 16, 17.
xx	Is. 55. 7.	Gal. 5. 16.
21	Ezek. 44. 15, 16.	2 Tim. 2. 3.
22	Ps. 115. 19.	1 Pet. 2. 1.
23	Josh. 24. 23.	1 Pet. 2. 20.
24	Is. 13. 6.	Rom. 10. 12.
25	Ps. 30. 11.	2 Tim. 2. 7.
26	Job 42. 10.	Heb. 10. 19, 22.
xxvii	Ps. 33. 4.	2 Pet. 2. 20.
28	Ps. 50. 1.	Heb. 11. 16.
29	Ps. 126. 23.	Philemon 4. 6.
30	Exod. 12. 13.	Heb. 1. 8.
31	Is. 2. 2.	Heb. 2. 24.

JUNE.

1	Ps. 18. 32.	Col. 2. 12.
2	Lament. 3. 19, 20.	Rom. 6. 8.
iii	Ps. 90. 17.	1 Pet. 2. 22.

Day	Daily Words.	Doctrinal Texts.
4	Is. 3. 10.	1 Tim. 6. 11.
5	Gen. 39. 9.	2 Cor. 4. 6.
6	Ezek. 43. 2.	Col. 1. 28.
7	Gen. 21. 33.	Tit. 3. 4, 5.
8	Ps. 72. 13.	2 Tim. 2. 8.
9	Is. 55. 2.	Tit. 1. 16.
x	Is. 57. 15.	Rom. 8. 16.
11	Ps. 39. 7.	1 Cor. 1. 9, 2.
12	Is. 30. 15.	Tit. 3. 6, 7.
13	Ps. 22. 15.	Heb. 7. 25.
14	Is. 51. 7.	Eph. 2. 17.
15	1 Kings 3. 5.	Rom. 1. 19, 20.
16	Ps. 37. 6.	Eph. 1. 17.
xvii	Ps. 86. 9.	Heb. 3. 6.
18	Ps. 18. 6.	1 Pet. 4. 13.
19	Ps. 16. 7.	Heb. 9. 28.
20	Ps. 121. 4.	Eph. 1. 3.
21	Jonah 9. 7.	Heb. 2. 3.
22	Ps. 105. 3.	Tit. 2. 12.
23	Is. 40. 22.	1 Tim. 1. 16.
xxiv	Ps. 3. 5.	Col. 3. 11.
25	Jer. 33. 12.	2 Tim. 1. 8.
26	Ezra 6. 22.	Rom. 15. 13.
27	Prov. 17. 3.	Gal. 3. 9.
28	Jer. 23. 29.	1 Cor. 13. 2.
29	Ps. 119. 29.	1 Thes. 5. 16.
30	Is. 17. 7.	Rom. 16. 20.

JULY.

1	Job 22. 25, 26.	Rom. 7. 18.
2	Is. 49. 6.	Heb. 12. 3.
3	Ps. 4. 8.	Rom. 1. 21.
4	Is. 63. 16.	1 Cor. 1. 3.
5	Deut. 4. 20.	Rom. 4. 17.
6	Ps. 105. 40.	2 Tim. 2. 9.
7	Zech. 2. 10.	Rom. 12. 8.
viii	Levit. 22. 31, 32.	James 1. 5, 6.
9	Ps. 73. 28.	Heb. 5. 7.
10	Mal. 3. 3.	1 Cor. 1. 8.
11	Ps. 45. 1.	Rom. 15. 4.
12	Gen. 24. 40.	1 Thes. 1. 10.
13	Hosea 6. 4.	Rom. 5. 12.
14	Is. 52. 8.	Rom. 12. 11.
xv	2 Chron. 34. 27.	Gal. 6. 4.
16	Is. 66. 20, 21.	Rom. 13. 21.
17	Jer. 16. 21.	1 Cor. 13. 13.
18	Is. 51. 8.	2 Tim. 1. 13, 14.
19	Ps. 86. 7.	1 Tim. 4. 10.
20	Is. 10. 22.	Eph. 3. 10.
21	Jer. 31. 34.	1 Cor. 10. 16.
xxii	Gen. 6. 22.	1 Cor. 13. 4, 5, 6.
23	Is. 64. 9.	Eph. 4. 4, 5, 6.
24	Ps. 81. 7.	1 Cor. 6. 17.
25	Is. 49. 5.	Eph. 2. 18.
26	Ps. 116. 15.	1 Cor. 13. 8.
27	Ps. 51. 15.	Rom. 8. 29.
28	Is. 25. 8.	Rom. 6. 4.
xxix	2 Chron. 36. 23.	Rom. 8. 35, 37.
30	2 Chron. 32. 8.	James 1. 22.
31	Is. 61. 9.	Eph. 5. 19.

AUGUST.

1	Ps. 119. 46.	James 1. 22.
2	2 Sam. 7. 25.	1 Thes. 4. 6.
3	Ps. 145. 15, 16.	2 John 5. 9.
4	1 Chron. 29. 5.	Gal. 4. 11.
v	Zech. 8. 16.	Rom. 11. 22.
6	Gen. 32. 10.	Heb. 3. 12.
7	Deut. 2. 7.	Eph. 2. 13.
8	Is. 96. 16.	1 John 5. 18.
9	1 Chron. 22. 16.	Eph. 6. 18.
10	2 Chron. 26. 16.	1 Thes. 2. 4.
11	Ps. 27. 9.	Eph. 2. 13.
xii	Is. 57. 18.	Eph. 4. 30.
13	Ps. 31. 15.	1 Pet. 2. 5.
14	Is. 51. 4.	1 John 3. 3.
15	Judges 10. 15, 16.	1 Cor. 1. 26.
16	Ps. 118. 23.	Rom. 12. 10.
17	Is. 53. 10.	2 Cor. 3. 15.
18	Ps. 46. 11.	1 Thes. 5. 21.
xix	Jer. 31. 9.	Rom. 8. 35, 39.
20	Dan. 7. 10.	1 Cor. 2. 13.

Day.	Daily Words.	Doctrinal Texts.	Day.	Daily Words.	Doctrinal Texts.	Day.	Daily Words.	Doctrinal Texts.
21	Dan. 12. 1.	Rom. 1. 5.	5	Is. 42. 1.	James 4. 12.	17	Pa. 68. 8, 9.	Eph. 6. 10.
22	Is. 58. 11.	1 John 2. 16.	4	Pa. 65. 2.	Rom. 8. 18.	xviii	1 Kings 8. 15.	1 Cor. 1. 20.
23	Is. 56. 3.	1 Cor. 6. 19.	3	Pa. 15. 1.	1 Cor. 13. 1.	19	Deut. 6. 16.	Rom. 12. 17.
24	Pa. 104. 30.	Rom. 11. 26.	6	2 Chron. 20. 12.	Rom. 14. 9.	20	Lament. 3. 24.	1 Cor. 2. 14.
25	Pa. 89. 1.	1 Thea. 4. 7.	vii	Zech. 3. 8.	Rom. 3. 31.	21	Pa. 119. 9.	1 Cor. 1. 23, 24.
xxvi	2 Chron. 25. 8.	Rom. 6. 16.	8	Jer. 31. 20.	1 Cor. 7. 23.	22	Is. 43. 3.	Rom. 12. 9.
27	Jer. 29. 7.	Rom. 8. 28.	9	Pa. 41. 26.	2 Pet. 1. 19.	23	Pa. 40. 10.	1 Cor. 1. 9.
28	2 Sam. 7. 14.	2 Tim. 1. 5.	10	Deut. 13. 6, 8.	Rom. 5. 6.	24	Is. 4. 2.	1 Tim. 1. 18, 19.
29	Deut. 4. 9.	2 Pet. 1. 10.	11	Is. 49. 33.	Rom. 11. 33, 34, 35.	xxv	Exod. 15. 17.	Rom. 8. 34.
30	Is. 69. 10.	1 Pet. 12. 15.	12	Gen. 4. 4.	Rom. 1. 17, 8.	26	Pa. 27. 1.	Rom. 11. 25, 26.
31	Gen. 26. 22.	Rom. 5. 14.	13	Mal. 2. 12.	1 John 4. 7, 8.	27	Pa. 104. 28.	Rom. 12. 14.
SEPTEMBER.								
1	Pa. 23. 3.	Rom. 8. 14.	xiv	Is. 128. 1, 2.	Heb. 11. 26.	28	1 Sam. 1. 27.	1 Cor. 1. 26, 29.
ii	Pa. 20. 1.	Rom. 8. 9.	15	Gen. 50. 21.	1 John 4. 1.	29	Is. 14. 1.	Rom. 8. 31.
3	2 Jer. 49. 10.	2 Tim. 2. 1.	16	Pa. 139. 23.	Eph. 1. 11, 12.	30	Is. 42. 11.	1 Cor. 3. 11.
4	Chro. 1. 9.	Gal. 6. 8.	17	Pa. 49. 7, 8.	Rom. 14. 17, 18.	DECEMBER.		
5	Is. 58. 8.	2 Tim. 3. 16, 17.	18	Zech. 1. 16.	Rom. 13. 14.	1	Is. 28. 16.	Rom. 6. 23.
6	Pa. 68. 25.	Phil. 2. 15.	19	Micah 7. 9.	Rom. 14. 7, 8.	ii	Pa. 86. 12.	1 Tim. 1. 15.
7	Extra 8. 24.	1 Cor. 6. 20.	20	Pa. 145. 10.	Rom. 6. 14.	3	Pa. 143. 8.	Heb. 1. 2.
8	Pa. 119. 67.	Col. 4. 5.	xxi	Is. 44. 6.	Eph. 1. 22, 23.	4	Gen. 43. 20.	Heb. 2. 17.
9	2 Sam. 6. 21.	1 John 2. 12.	22	Is. 50. 4.	Rom. 8. 7.	5	Pa. 149. 2.	Rom. 12. 4, 5, 6.
10	Job 42. 4.	1 Cor. 15. 31.	23	Is. 6. 3.	Gal. 6. 10.	6	Is. 26. 9.	Rom. 15. 1, 2.
11	Pa. 147. 13, 13.	Col. 3. 23.	24	Deut. 28. 6.	2 Tim. 3. 12.	7	1 Chron. 17. 27.	1 Pet. 5. 6.
12	Jer. 22. 9.	Rom. 12. 16.	25	Is. 45. 8.	2 Cor. 4. 17, 18.	8	Gen. 28. 2.	Col. 3. 15.
13	Jer. 50. 12.	Rom. 5. 2.	26	Is. 28. 20.	1 Tim. 6. 8.	ix	1 Kings 9. 2, 3.	2 Tim. 4. 1.
14	Pa. 118. 15, 16.	Rom. 5. 3.	27	Hag. 2. 5.	Rom. 12. 17.	10	Pa. 89. 15.	Heb. 12. 22, 23, 24.
15	Is. 8. 10.	1 Pet. 5. 10.	28	2 Sam. 7. 29.	Rom. 14. 12.	11	Pa. 51. 17.	1 John 3. 21, 22.
xvi	Deut. 30. 6.	1 Cor. 4. 1.	29	Gen. 8. 22.	2 Cor. 9. 7.	12	1 Sam. 2. 2.	1 Tim. 6. 17, 18.
17	Zech. 12. 8.	Eph. 4. 11, 12.	30	Pa. 119. 108.	Rom. 13. 10.	13	Pa. 137. 6.	Rom. 10. 4.
18	Is. 60. 7.	1 John 2. 27.	31	Gen. 9. 13.	1 Cor. 2. 4, 5.	14	Pa. 94. 11.	Rom. 8. 33.
19	Pa. 25. 14.	Phil. 1. 19.	NOVEMBER.			15	Hag. 2. 6, 7.	1 Cor. 7. 31.
20	Pa. 9. 1.	1 Cor. 1. 21.	1	Deut. 30. 9.	2 Cor. 5. 8.	xvi	Hos. 11. 4.	2 Tim. 1. 19.
21	2 Sam. 6. 22.	Gal. 3. 12.	2	Is. 53. 3.	2 Tim. 2. 11, 12.	17	Jer. 10. 6.	1 Cor. 15. 22.
22	Pa. 90. 14.	1 Cor. 1. 18.	3	2 Chron. 6. 41.	1 Thea. 4. 14.	18	Is. 26. 5.	1 John 5. 1.
xxiii	Gen. 3. 15.	1 Cor. 5. 6.	iv	Micah 7. 14.	Rom. 2. 29.	19	Gen. 13. 1, 4.	Rom. 5. 21.
24	Is. 52. 10.	Rom. 5. 4.	5	Pa. 43. 4.	1 Tim. 6. 7.	20	Pa. 139. 5.	1 Cor. 12. 9, 10.
25	Pa. 31. 7.	Rom. 12. 18.	6	Prov. 18. 12.	1 John 4. 21.	21	Is. 45. 21.	2 Cor. 5. 7.
26	Zeph. 3. 19.	Rom. 4. 7.	7	Is. 51. 12.	Rom. 12. 10.	22	Is. 58. 7.	Rom. 1. 3, 4.
27	Exod. 24. 30, 33.	1 Pet. 4. 8.	8	Pa. 18. 1, 2.	Rom. 8. 15.	xxiii	Pa. 79. 9.	1 John 4. 14.
28	Is. 60. 22.	Eph. 2. 6, 7.	9	Pa. 91. 15.	1 John 1. 5.	24	Pa. 122. 13, 14.	1 Tim. 3. 16.
29	Deut. 23. 4.	Heb. 1. 14.	10	Ezek. 16. 61, 63.	1 Cor. 4. 20.	25	Lev. 19. 18.	Heb. 2. 11.
xxx	Pa. 119. 94.	Col. 3. 1, 2.	xi	Pa. 89. 36.	Eph. 9. 4, 5.	26	Eccles. 12. 1.	1 John. 2. 8.
OCTOBER.								
1	Pa. 24. 4.	Rom. 5. 4.	12	Lament. 3. 40.	2 Pet. 3. 13.	27	Pa. 95. 1, 2.	Rom. 5. 19.
2	Jer. 10. 23.	1 John 3. 14.	13	Pa. 107. 20, 23.	2 Pet. 3. 15.	28	Is. 41. 14.	Tit. 2. 11, 12.
			14	Pa. 93. 4.	Rom. 13. 8.	29	Pa. 119. 172.	James 5. 8.
			15	Dan. 9. 19.	1 Cor. 2. 2.	xxx	Is. 24. 16.	1 Pet. 2. 3, 4.
			16	Hos. 13. 5.	Rom. 12. 12.	31	Pa. 33. 20.	1 Tim. 6. 15, 16.

Sweden.

BIBLE SOCIETY.

Stockholm Ladies' Society, for giving Bibles at the Marriages of the Poor.

A LADIES' Society has been formed, in Stockholm, auxiliary to the Swedish Bible Society, which has it not only in view to introduce among the Poor the plan of purchasing the Scriptures by successive small contributions, adopted extensively in many other places; but has a further object, well worthy of notice and imitation:—

Our aim (they say) being to bestow a Bible on our poor countrymen at the marriage ceremony, we hope thereby to impress, not only on our contemporaries but on future generations, the solemn conviction that the Holy Word, which

ought to be a lamp to our feet, and a light to our path, is the most precious dowry, and the greatest treasure which a bride and bridegroom can bring into their dwelling.

Western Africa.

SIERRA LEONE.

Official Returns of Population, Schools, and Marriages.

HIS Excellency, Governor Mac Carthy, arrived in London, about a fortnight since, on a visit home from Sierra Leone. He has had the kindness to put into our hands some Official Returns of the State of the Colony just before His Excellency's departure, which we lay with pleasure before our Readers.

POPULATION OF THE COLONY OF SIERRA LEONE, EXCLUSIVE OF THE MILITARY (EUROPEAN OR NATIVE) AND THEIR FAMILIES: TAKEN ON THE EIGHTH DAY OF JULY, 1820.

TOWN or PLACES.	EUROPEANS				SETTLERS.				NATIVES.				LIBERATED NEGROES.				TOTAL.				Grand Total Persons.																					
	PARISH.		NOVA SCOTIANS.		MARAONS.		At their Homes, or Apprentices.		Kroo People, Soldiers, with their Families.		No. Servants or Apprentices.		Servants or Apprentices to Government, Europeans, or Settlers.		Living under a Superintendent.		TOTAL.																									
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.																								
Free Town and Suburbs,	96	7	2	174	131	146	163	147	136	156	150	312	148	91	115	333	64	196	68	11	15	346	430	313	161	116	30	321	119	920	76	81	232	2188	1080	900	797	4785				
Leopold	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
St. Peter	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
St. John	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Barbours	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. James	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Andrew	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Gloucester	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Regent, and Vicinity	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Charles	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Kusey, & Neighbourhood	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Priberfors	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Patrick	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Paul	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Edward	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
cent Hamlets	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Waterloo	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Michael	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Thomas	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Prattings	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Arthur	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Henry	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Andrew	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Western Hamlets	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Villages in Peninsula	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
St. Ann	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Peninsula, and Isles in River	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Gambia Island	101	15	1	177	940	147	166	150	138	136	150	437	349	157	415	644	35	275	183	24	33	546	430	313	161	116	30	321	119	446	598	56	107	3216	1207	946	783	3786	3080	3015	1678	9209

The Increase of Population in the Peninsula, since the last Census, of Dec. 31, 1818, is 2944 Persons; which includes 943 Liberated Africans, landed in 1819 and 1820, from Slave Vessels; 85 Persons from Barbadoes, last from Honduras; and 1030 Discharged Soldiers and Families of the 2d and 4th West-India Regiments and Royal African Corps. The Kroomen are included in the Census: they cannot, however, be considered as the fixed Population, although the number is never materially reduced, those returning home being replaced by new Adventurers.

N. B. There is an error in the Table from which this Return is taken, making the Total 12 beyond the real number; but it is here corrected.

**MARRIAGES, BAPTISMS, AND BIRTHS, IN SIERRA LEONE,
FROM JANUARY 1, 1819, TO JULY 6, 1820.**

TOWN or ESTABLISHMENT.	Parish.	Officiating Chaplains.	No. of Marriages.	No. of Baptisms.	Births.	
					Males.	Females.
Freetown	St. George	Late Rev. J. Collier, Rev. M. Renner, Rev. T. R. Garnsey, and Rev. S. Flood	115	671	130	110
Leopold	St. Peter	Rev. Messrs. Brown, Baker, and Gilleson	—	60		
Charlotte	St. John	Rev. M. Renner	22	186	9	8
Bathurst	St. James	Ditto	36	18	4	5
Gloucester	St. Andrew	Ditto	45	37	23	16
Regent	St. Charles	Rev. H. Düring	38	100	3	7
Kissey	St. Patrick	Rev. W. B. Johnson	79	157	30	37
Wilberforce	St. Paul	Rev. G. R. Nylander	59	0	8	6
Kent	St. Edward	Rev. H. C. Decker	22	23	8	7
Waterloo	St. Michael	Ditto	23	1	3	5
Hastings	St. Thomas	Rev. J. G. Wilhelm	17	3	3	4
Wellington	Ditto	Ditto	13	2	0	0
York	St. Henry	Rev. G. R. Nylander	4	1	2	1
Villages detached			2	2	1	21
					75	45
		Total	455	1261	299	272

The Number of Marriages published in the Gazette of March 6, 1819, was 919, which makes a Total of 1374.

**NUMBER OF PERSONS UNDER EDUCATION IN SIERRA LEONE,
ACCORDING TO THE NATIONAL SYSTEM.**

Town, or Establishment.	Superintendants, &c. acting as Schoolmasters or Schoolmistresses.	Number under Education.
Freetown and Suburbs	Mr. and Mrs. Beckley	575
Leopold	Rev. M. and Mrs. Renner	144
Charlotte	Mr. and Mrs. Taylor	106
Bathurst	Mr. and Mrs. Horton	113
Gloucester	Rev. H. and Mrs. Düring	258
Regent, and Church Miss. Christian Institution	Rev. William, Mrs. and Miss Johnson, and Mr. and Mrs. Lisk	432
Kissey	Rev. G. R. Nylander & Mrs. Wenzel	158
Wilberforce	Rev. H. C. Decker	75
Kent	Mr. and Mrs. Randle	77
Waterloo	Rev. J. G. and Mrs. Wilhelm	86
Hastings	Mr. P. Wilson	57
Wellington	Mr. and Mrs. M'Foy	16

2097

South Africa.

CAPE TOWN.

CHURCH MISSIONARY SOCIETY.

Arrival of the Missionaries on board the Ajax.

DESPATCHES have been received from the Missionaries, who sailed for Madras and Calcutta on board the Ajax, Captain Clark, on the

10th of February. The ship touching at Madeira, the Missionaries received much kindness there from Mr. Brounlie, the Rev. Mr. Grey, and Mr. Edwards. They left Madeira on the 9th of March, and on the 4th of May landed at the Cape. Their Letter from this place is dated May 23d. They had paid a visit to the Settlement of the United Brethren at Groenekloof;

and had spent a Sunday there, with great refreshment and edification. They were conducted by Mrs. Leitner, who is an Englishwoman, to many of the cottages of the Hottentots; and rejoiced to witness the neatness and order which prevailed, and the spirit of simple and fervent piety which animated the people.

During the voyage, Mr. Ridsdale alone had been tolerably free from sickness. Mrs. Ridsdale, Mr. and Mrs. Morris, Mr. and Mrs. Perowne, Mr. La Roché, and Mr. Brown, had all been much affected. Mr. Brown had been seized at the Cape with an hemorrhage of blood from the lungs, but was rapidly recovering.

Divine Service had been regularly performed every Sunday Morning, when the weather would permit; and was generally attended by the Captain, Officers, and Crew, and most of the Passengers. In the Afternoon, one of the Missionaries preached on the fore-castle to the seamen; and in the evening, Service was held and a Sermon preached in the after-cabin, when some of the Officers of the ship and several Passengers generally attended. A Meeting was held on Saturday Evenings, to pray for the success of the Society and of all Missionary Attempts throughout the world, in which they were joined by some of the Passengers.

NEW LATTAKOO

(Beyond the Colony).

LONDON MISSIONARY SOCIETY.

Bootsuanna Superstitions.

THE Reader will see, in a subsequent page of the present Number, under the head of North-American Indians, that the Choctaws have superstitious notions respecting "Rain Makers," similar to those which are described in the following extract from Mr. Hamilton's

Journal as entertained by the Bootsuannas.

After a season of great drought, one of the people called "Rain Makers" visited Lattakoo. These people are considered as a kind of inferior deities. Many of the inhabitants went out to meet him, and made him a present of a sheep: this he accepted, washed its feet, then its body, and afterward washed himself: he then brought the sheep into the town, and killed it.

On the same day, a "Rain Meeting" was held at Maklak's kraal, and the Rain Maker was presented with a fat ox. He then issued an order, forbidding the men to go into the fields to dig, &c.; threatening, that if they disobeyed this order, lightning would come down and kill them. This mandate was punctually obeyed. After this, some clouds appeared; and great hopes were entertained that the rain would soon fall.

Mr. Hamilton was informed, that, in one of the Rain Meetings, held about this time, the Rain Maker complained that the Dutch People (so the Natives call the Missionaries) hindered the rain, and caused the clouds to pass away, by reason of some of their customs: he therefore recommended it to Mateebe to send them away. But, though many probably wished this, nothing was done.

At length, no rain having fallen, the people began to be impatient, and to curse him; saying, that the Rain Maker was a liar, and too old to make rain. Not knowing what to do, he went up to the top of one of the mountains, and rolled down stones: this was done to amuse them, and gain time, for they were ready to drive him away.

About twelve days after this, the people rejoiced greatly on account of copious showers, which fell for two or three days in great abundance; after which, the Rain Maker, with a great number of women, paraded the town, singing, and begging presents, on account of the rain.

Several storms of thunder, lightning, and rain having occurred, by which a woman had been killed and several of the cattle, a ceremony took place to prevent further mischief. The Rain Maker gave orders that no women should go out to work in the field, for that the clouds must have "medicine, or they would kill more. The King then, with the Rain Maker, and a great number of

people, went forth to bury the woman, stabbing the ground with their assagais, and making fires to form smoke for the clouds; and then, having washed the body with water, they permitted one of the Missionaries to bury it in their usual way.

Mediterranean.

IONIAN BIBLE SOCIETY.

Increase of Auxiliaries.

AUXILIARY Societies have been formed in the Islands of Ithaca and Paxos; and there is reason to hope that others will be established in the remainder of the Islands of the Archipelago, as well as on the neighbouring continent.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF REV. JAMES CONNOR.

WE have already stated Mr. Connor's proceedings in Candia, Rhodes, and Cyprus (see pp. 166—169); and at Beirut, Saide, Sour, Acre, and Nazareth (see pp. 261, 262). Our Readers will now accompany him to the Holy City. The measures which he has been enabled to adopt for the circulation of the Holy Scriptures at Jerusalem and throughout Syria, will be remarked with thankfulness; while his communications on the state of the people, will shew that the Light of the Divine Word is that blessing of Heaven of which they stand most in need.

From the Convent of San Salvador at Jerusalem, where Mr. Connor took up his abode, he gives, under date of March 21st and April 11th, the following particulars of his journey to the Holy City, and of his proceedings there:—

Population of Nazareth—

My last Letter detailed to you my operations between Cyprus and Nazareth.

I arrived in this latter place on Friday, the 25th of February, and remained there till the following Monday; having visited, in the interval, all the

Holy Places shewn there, and the summit of Mount Tabor, two hours and a half distant from Nazareth. The number of the inhabitants of Nazareth is about 3000. Of these about 500 are Turks, and the remainder are Schismatic Greeks, Latins, Greek Catholics, and Maronites. I have placed them here according to their rank in number.

The Guardian of the Latin Convent, where I lodged, told me, that the Turks and Christians of the neighbouring Village of Cana of Galilee cherish a singular notion, in consequence of the miracle once performed there. They commonly suppose, that, by drinking copiously of the waters of the place, intoxication is produced.

Napolose—

On Monday, the 28th of February, we set out for Napolose. After passing the fine plain of Esdraelon, we arrived at the village of Gennin, situated at its extremity. We passed the night there in a miserable hovel, with two Christian Druses, who had come from their mountains to buy cotton: they observed Lent very strictly.

The next morning we started with the dawn. The path led us, at first, through a narrow stony valley. We had not proceeded far before we were met by an Arab, who cautioned us against advancing, as a company of robbers were lying in wait on the hill-side, a little beyond us: we immediately turned, and took another road. We passed to-day through some fine country; and arrived, about three in the afternoon, at Napolose, the ancient Sychem, beautifully situated at the foot of lofty hills, embosomed in trees, and surrounded with gardens. We were not permitted to advance into the town till we had seen the Governor, who, after a conversation of two or three minutes, dismissed us. We took up our lodging in the house of a Greek Christian.

In Napolose there are about 100 Christians, all Greek Schismatics. They have one Church, and two Priests. The Jews there amount to about fifteen individuals.

Account of Samaritans in Napolose—

I immediately made inquiry about the Samaritans. My host stepped out, and fetched their Priest: he sat with me some time: his name is Shalmor ben Tabiah: he is a native of Napolose, and is about forty years of age.

There are about forty Samaritans in

Napolose. They have but one Synagogue in the town, where they have service every Saturday. Four times a year they go, in solemn procession, to the old Synagogue on Mount Gerizim; and, on these occasions, they go up before sun-rise, and read the Law till noon. On one of these days they kill six or seven rams. The Samaritans have one School in Napolose, where their language is taught. The head of the sect resides in Paris.

I accompanied the Priest to his house, and sat a long time with him: There were several Jews present: they seem to live on friendly terms with the Samaritans here. The Priest shewed me part of the first volume of the English Polyglott, mentioned by Maundrell: it consisted of about a dozen tattered leaves. He shewed me also a Manuscript Samaritan Pentateuch, with an Arabic Version at its side: this Version, however, is not used in their Synagogue. He afterward took me to see the Synagogue, making me first take off my shoes: it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the Synagogue. Expressing a wish to see the Ancient Manuscript, said by the Samaritans to be 3500 years old, the Priest paused and hesitated for some time. I pressed him. Having laid aside his upper garments, he at length entered the Sanctuary, and produced the venerated Manuscript. It is well written on vellum, in the Samaritan Character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The Priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who he had heard were in England. As it is probable that I shall revisit Napolose, on my way from Jerusalem to Damascus, I hope to have the opportunity of collecting more information from him.

Jaffa—

The next morning we started for Jaffa; and arrived, about sun-set, at the edge of a wretched village, called Gilguli. Here we were compelled to spend the night under an open shed. A band of Bedouins entered, and sat with our muleteers round the fire which we had kindled: they remained with us all night: their thievish character kept us watchful and sleepless.

Sept. 1820.

We set off with the dawn; and, after having traversed a wide plain, consisting of cultivated land and blooming pastures, we entered Jaffa about noon, and proceeded, through its crowded Bazaars, to the house of our Consul, Signor Damiani. He received me in a very friendly manner, and I lodged with him during my stay in Jaffa. He will do what he can to promote the objects of the Bible Society in Jaffa and its neighbourhood; and, through his hands, the Scriptures will regularly pass into Jerusalem.

Channel for the Scriptures, between Malta and Jerusalem, opened—

I had been obliged hitherto, in Syria, to refer our Consuls and others to Signor Vondiziano, our Consul in Cyprus, on account of the frequent and easy communication between their posts and his: but I found it otherwise in Jaffa; and was happy in being able to open, at last, a correspondence between Palestine and Malta, through Alexandria. Vessels from Egypt are continually arriving in the Port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem may be carried on briskly and easily. I wrote, on this subject, from Jaffa, to Mr. Lee, of Alexandria, and to Mr. Jowett.

All the books which Mr. Burckhardt sold or distributed in Jaffa, were collected and burnt by some of the Priests, who threatened with excommunication those who secreted them.

The population of Jaffa consists of about 3000 Turks, 400 Greek Schismatics, 100 Latins, and 30 Armenians. There are no Jews here.

Rama—

On Saturday, March the 4th, we set out for Rama, the ancient Arimathea. We remained there till Monday, lodging in the Latin Convent. The inhabitants of Rama amount to 7000. The only Christian School in the place is that belonging to the Greeks.

Arrival at Jerusalem—

On Monday Morning we proceeded toward Jerusalem. After passing over a cultivated plain, we entered a broad valley; at the end of which, turning to the right, we rode along a stony path in a narrow glen, amidst the mountains of Judea. The mountains that bound this glen are, in general, uncultivated

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and rocky, but beautifully tufted with underwood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jerusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. About four o'clock we came in sight of the Holy City: its first appearance, when approached from Jaffa, is that of a neat little walled town, seated on a gentle eminence. Outside the gate was a band of Pilgrims, amusing themselves with throwing stones. We entered the city, and proceeded, through a few narrow and winding streets, to the Latin Convent of San Salvador, where we took up our abode.

Measures adopted for securing the Sale of the Scriptures in the Patriarchate of Jerusalem—

The Archbishop of Cyprus having given me an Introductory Letter to Procopius, the chief agent of the Patriarch of Jerusalem, I waited on him, at the Greek Convent, two or three days after my arrival. He received me in the most friendly manner. He expressed his warmest approbation of the plan and objects of the Bible Society; and acceded immediately to my proposal, of leaving a considerable portion of the Scriptures which I had brought with me, in his hands, for sale or distribution among the Pilgrims and others.

In a subsequent visit, I delivered to him a Paper, of which the following is a translation:—

"1. Procopius will keep, in his Convent, a Depôt of the Scriptures, for the Greek Christians in Jerusalem and its neighbourhood; and will exert all his influence, to diffuse these Scriptures throughout the Patriarchate of Jerusalem.

"2. Procopius will also keep, in his Convent, a Depôt of the Scriptures, in various languages, for the Pilgrims of the Greek Church that visit Jerusalem; and, when these Pilgrims arrive, he will cause them to be informed of the existence of the Depôt, and will encourage them to purchase.

"3. The Metropolitan, Archbishops, and other Ecclesiastical Dignitaries of the Patriarchate of Jerusalem, will perhaps encourage, by Letter or by word of mouth, the people of their respective Churches to purchase the Scriptures,

and will commit the distribution of them to men of judgment and fidelity.

"4. Perhaps Procopius will be able to find a faithful and trust-worthy man, to whom he might confide the sale of the Scriptures, in various languages, in Jerusalem and its neighbourhood. It would, I think, be the best plan to expose these Books for sale, during the Passover, in the Square* which fronts the Church of the Holy Sepulchre, on account of the frequent assembling of the Pilgrims there.

"5. The Books, thus sold, must be sold at a stated moderate price; and the Bible Society grants a commission of ten per cent. upon the money received for the Books, to the person whom Procopius will employ to sell them.

"6. All the money received for the Books will be put into the hands of Procopius, who will examine the accounts of the Vender, and pay him his commission. Procopius will also deduct from the money received, any expense that he may have incurred for the carriage of the books from Jaffa to Jerusalem, &c. He will transmit the remainder of the money to the Rev. W. Jowett, Strada San Giovanni, Malta, through the hands of Signor Damiani, British Consul in Jaffa. Mr. Jowett, who keeps the great Depôt in Malta, will supply Procopius with whatever Scriptures he may want for the Pilgrims and others.

"7. It would afford peculiar pleasure to the Bible Society, if Procopius would correspond with Mr. Jowett; and would give him, from time to time, especially after each Passover, an account of the mode in which the Scriptures have been distributed, specifying the number of those sold in each language."

Procopius read this Paper with attention, and gave his full assent to every thing that it contained. "Send me the Books," said he, "and I shall immediately begin; and when I shall have furnished the Patriarchate with the Scriptures, I will circulate them elsewhere."—He will carry on a correspondence with Mr. Jowett, through Jaffa and Alexandria.

Procopius is a man of talents and of extensive attainments, particularly in

* This Square is filled, during the whole Passover, with vendors of crucifixes, beads, and other trinkets, and is the chief resort of the Pilgrims. All who enter the Church of the Sepulchre must necessarily pass through it.

languages. His character, as chief Agent of the Patriarchate, places him high, in point of power and influence. And, when we consider, that the majority of the Pilgrims, who visit Jerusalem, are Greeks, and that there are about 20,000 Christians subject to its Patriarch, we may hope that Procopius, from the hearty good-will which he manifests, will be the instrument of effecting much, in accomplishing the objects of the Bible Society in these parts.

The prices affixed to the Scriptures sold in these parts must be very moderate. The Bible Society, indeed, in prosecuting its Work of Charity in the Levant, must expect to encounter a considerable loss. It is not alone the poverty of the inhabitants that will cause this: it is, more particularly, the deadness and apathy toward their spiritual interests in which they at present lie. This state, however, we may hope, will not last long.

The Books which I gave to Procopius for sale were the following:—83 Arabic Psalters, 2 Arabic Bibles, 3 Arabic Testaments, 34 Greek Testaments: all these he has sold. I gave him also a large quantity of Greek Tracts: these he has distributed.

Obstacles to the Establishment of a Bible Society at Jerusalem—

The dissensions which unhappily subsist among the different bodies of Christians in Jerusalem, oppose an insuperable obstacle to the establishment there, at present, of any efficient Institution for the circulation of the Scriptures.

Of that City, whose very name is "Peace," and whose peaceful state should be the figure of the Church's unity on earth and of its rest in heaven (see Psalm cxxii)—of that City the Christian Traveller is compelled to say—

If there be a spot in the world, where the spirit of religious contention burns with greater fury than in another, that spot is Jerusalem!

The occupation of the Holy Places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Arme-

nians are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their Authorised Versions. When, therefore, the real value of the Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation.

Under existing circumstances, therefore, Mr. Connor says—

The best plan will be, that Procopius should be the general Depository of the Scriptures here, in Romaic, Arabic, Russian, Bulgarian, Wallachian, Armenian, and Turkish in Greek and Armenian Characters for the Christians of Anatolia. He undertakes to see them offered for sale; and is also willing to distribute, among the Pilgrims and others, Greek and Arabic Religious and Bible Society Tracts.

Language and Schools of the Patriarchate of Jerusalem—

The language universally spoken, throughout the Patriarchate of Jerusalem, is the Arabic. Schools are rare; consequently, reading is not a very common attainment. The Metropolitans, Archbishops, and Bishops, are all Native Greeks, and reside in Jerusalem. Very few of them know any thing of Arabic, but maintain Agents (Natives of the country) at their Dioceses, which they occasionally visit. The Patriarch of Jerusalem always resides in Constantinople.

Armenian Patriarch at Jerusalem—

A few days after my arrival, I visited the Armenian Patriarch; and conversed with him on the Bible Society, and on the object of my visit to Jerusalem. Both pleased him; and he immediately requested me to send him sixty-six of the Armenian Testaments which I had brought with me. He gave me four piastres a-piece for them. He took them, he said, to present to his friends. He would give me no encouragement, however, to sell them openly. Before he will permit the public sale of them, he must have authoritative proof that the Edition is sanctioned at Constan-

tinople. This I will procure for him, when I return thither.

Syrians, Copts, Abyssinians, and Jews; at Jerusalem—

I have visited, more than once, the Convents of the Syrians, Copts, and Abyssinians.

The Syrians (who are Nestorians from Mesopotamia) were pleased with the Syriac Testaments, and told me that they would go off rapidly in Diarbekir and other places. I made a present of one of these Testaments to their Church Library, and gave a couple to two of their Priests, who were on the point of returning to Merdin. The number of Syrians in Jerusalem is about fifteen.

The Abyssinians reside in the same Convent with the Copts. Their Chief Priest informed me, that there are, in all, about twenty Abyssinians in Jerusalem. Most of them have been settled here some time: they came hither originally as Pilgrims, and were obliged to remain in Jerusalem for want of means to carry them back to their own country. The Abyssinian Pilgrims are rare. Sometimes years elapse, and not one appears. This year one has arrived. He is from Gondar, and knows Mr. Pearcewell. During my conversation with the Priest, we sat in an arched excavation in the wall of the Convent: before him lay a number of Church Books and fragments of the Scriptures, in Ethiopic, beautifully written: they had been brought from Abyssinia, and the Priest refused to sell any of them. The Abyssinians have no Church of their own in Jerusalem; but perform their Service in the Chapels of the Copts or Armenians, with whom they are on friendly terms. They are chiefly supported (as well as the Copts) by the Armenians. As the Abyssinians are in the lowest state of poverty, I put twelve Ethiopic Psalters into the hands of the Priest, desiring him to distribute them gratuitously among his people: this he did immediately, while I was sitting with him: they all manifested their gratitude. Among them were several women who read the Ethiopic fluently. One of them was pointed out to me, by the Priest, as the daughter of the present King of Abyssinia. I afterward went to view their little Library; and found their Books (all Manuscripts, with the exception of two Psalters, printed in London, given to them by Mr. Burckhardt) covered with

dust, partly on shelves, and partly in a trunk in a ruined chamber. All the Abyssinian Pilgrims have a ready access to these Books, and may take them out to read whenever they please.

Among the Jews I have not been able to do any thing. The New Testament they reject with disdain, though I have repeatedly offered it to them for the merest trifle. As for the Prophecies, they say, the Book is imperfect, and therefore they will not purchase: and, as for the Psalters, they tell me there is no want of them in Jerusalem. Had I brought complete Hebrew Bibles with me, I could have sold many.

Celebration of the Passover, at Jerusalem; by the Latins and the Greeks—

The Latin and Greek Easters are now concluded. Their Ceremonies have been very numerous. I shall transcribe from my Journal what I have written on four of them.

Here I must pause, to give you, in a few words, some idea of the Church of the Holy Sepulchre. It is a large building. In the middle, under the great cupola, stands an edifice of considerable size, containing the Tomb; over which are suspended forty-four lamps, always burning. Of these twenty-one belong to the Greeks, thirteen to the Catholics, six to the Armenians, and four to the Copts. Between the Sepulchre and the sides of the Church is a large space, open and free to all; the Chapels of the different Communions being in the sides of the Church. Mount Calvary is within its walls. You ascend it by a flight of steps, and on its top are two small Chapels belonging to the Greeks. The large Chapel of the Greeks is the most splendid and richly ornamented. For a minute description of the Church, I refer you to Maundrell and Chateaubriand.

On Palm Sunday (March the 26th) I went to see the Ceremony of the Latins. After a considerable time had been spent in singing before the door of the Sepulchre, the Deputy Superior of the Latin Convent (the Superior himself being in Cyprus) entered the Sepulchre, with some Priests, to bless the Palm Branches that lay there. When this was done, he left the Sepulchre; and, sitting on an elevated chair, received the palms, which had been blessed, from the hands of the Priests. These came forward first, and knelt, one after the other,

before the Deputy Superior, receiving from his hand (which they kissed) a branch of the consecrated palm. When this part of the ceremony was concluded, the crowd pressed forward to receive their palms. The confusion and tumult were excessive. The Turks*, with their sticks and whips, did all they could to restrain the impetuosity of the people; and had it not been for their great activity, the Deputy Superior would certainly have been overwhelmed by the crowd. When the palms had been distributed, and the confusion had, in some measure, subsided, the Priests and some others walked three times in procession round the Sepulchre, with lighted candles, incense, elevated crucifixes, and palms. They sang as they walked. When the Procession was ended, an altar, splendidly ornamented, was placed before the door of the Sepulchre, and Mass was performed.

On Good Friday, there was a grand Procession and Ceremony of the Latins, in the evening. It commenced with an Italian Sermon, in the Catholic Chapel, on the flagellation of Christ†. From this place they proceeded to the Chapel where, they say, Christ's garments were taken from him: here was another Sermon in Italian. They then ascended Mount Calvary; and passed first into the Chapel which marks the spot where Christ was nailed to the Cross: the large crucifix and image which they carried in the Procession was here laid on the ground, and a Spanish Sermon was pronounced over it. When this was finished, the crucifix was raised, and moved into the adjoining Chapel of the Elevation of the Cross: here it was fixed upright behind the altar: a Monk, standing by, preached for twenty minutes, on the Crucifixion. The Sermon was in Italian; and when it was concluded, two Monks approached the Cross, and, partially enveloping the body of the image in linen, took off, with a pair of pincers, the Crown of Thorns from the head, kissed it, and laid it on a plate: the nails were then drawn out from the

hands and feet, with the same ceremony. The arms of the image were so contrived, that, on the removal of the nails which kept them extended, they dropped upon the sides of the body. The image was then laid on linen, and borne down from Calvary to the Stone of Unction, the spot where they say Christ's body was anointed: here the image was extended; and was perfumed with spices, fragrant water, and clouds of incense: the Monks knelt round the stone, with large lighted candles in their hands: a Monk ascended an adjoining pulpit, and preached a Sermon in Arabic. The Procession then went forward to the Sepulchre, where the image was deposited, and a Sermon preached in Spanish. This concluded the Ceremony.

On the Easter Day of the Latins, which is the Palm Sunday of the Greeks, Armenians, &c. I went to the Church early, and found it excessively crowded. Most of the people had remained there all night. The Catholic, Greek, and Armenian Processions were long and splendid. In all the Processions to-day, except that of the Catholics, Palm Branches were carried, and also Banners with the various scenes of the Passion painted on them. The people were very eager to sanctify their Palms, by touching the Banners with them, as they passed.

On the Greek Good Friday, I went to the Church, with the intention of spending the night there with the Pilgrims, and of viewing the Ceremonies. The Turkish Guard at the gate was particularly strong; and they admitted none who did not chuse to pay twenty-five piastres (about 16s. 8d.) The Firmán which I obtained at Acre from the Pacha, who is Guardian of the Holy Sepulchre, saved myself and servant this expense. It is a general belief among the Greeks and Armenians, that, on Easter Eve, a Fire descends from heaven into the Sepulchre. The eagerness of the Greeks, Armenians, and others, to light their candles at this Holy Fire, carried an immense crowd to the Church, notwithstanding the sum which they were obliged to pay. About nine at night, I retired to rest, in a small apartment in the Church. A little before midnight, the servant roused me to see the Greek Procession. I hastened to the gallery of the Church. The scene was striking and brilliant. The Greek Chapel was splendidly illumi-

* There are always in the Church, during the Ceremonies, a considerable number of Turks, with sticks and whips, to keep the people in order. This appeared to me, at first, a rather tyrannical measure; but repeated visits to the Church soon convinced me, that, without the interposition of the Turks, it would become the theatre of riot and disorder. These Turks (who are paid by the Convents) guard the Processions, and clear the way for them.

† In their Chapel, the Catholics profess to shew the Pillar where this took place.

nated. Five rows of lamps were suspended in the dome; and almost every individual of the immense multitude held a lighted candle in his hand. The Procession and subsequent Service around the Sepulchre were long and splendid.

I was awakened early in the following morning by the noise in the Church; and, on proceeding to my station in the gallery, I found the crowd below in a state of great confusion. Some were employed in carrying others, on their backs, round the Sepulchre; others in dancing and clapping their hands, exclaiming in Arabic—"This is the Tomb of our Lord!" Sometimes a man passed, standing upright on the shoulders of another; and I saw, more than once, FOUR carried along in this manner, a little boy, seated, forming the fourth, or topmost: others again were busy in chasing one another round the Tomb, and shouting like madmen. Whenever they saw in the crowd a man who they thought could pay them, they seized and forcibly carried him, in their arms, two or three times round the Church. The whole was a most lamentable profanation of the place! The same happens every year. The noise and confusion increased, as the moment appointed for the apparition of the Fire approached. At length, the Turks, who had not hitherto interfered, began to brandish their whips, and to still, in some measure, the tumult. About noon, the Governor of Jerusalem, with a part of his guard, entered the gallery. The eagerness and anxiety of the people were now excessive. They all pressed toward the Sepulchre, each person holding a bundle of tapers in his hand. The Chief Agent of the Greek Patriarch, and an Armenian Bishop, had entered the Sepulchre shortly before. All eyes were fixed on the gallery, watching for the Governor's signal. He made it, and the Fire appeared through one of the holes in the building that covers the Tomb! A man lighted his taper at the hallowed flame; and then pushed into the thickest of the crowd, and endeavoured to fight his way through. The tumult and clamour were great; and the man was nearly crushed to death, by the eagerness of the people to light their tapers at his flame. In about twenty minutes, every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces,

imagining that the flame would not scorch them: I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long; reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven, is almost unbounded: they suppose, for instance, that if, overtaken by a storm at sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that, if they are burned at the funeral of the individual, they will most assuredly save his soul from future punishment. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem.

What I have written will suffice to shew you what takes place annually round the Tomb of Christ. May we not hope that the exertions of the Bible Society in the diffusion of the Scriptures, which the Pilgrims will be enabled, in future, to purchase at the very gates of the Sepulchre, and carry home to their families and friends, will tend progressively to inspire a purer and more exalted spirit of devotion?

Pilgrims at Jerusalem, at the Passover of 1820—

The average number of Greek Pilgrims is about 2000. This year they are only 1600. Of these Pilgrims, the majority are Native Greeks, who speak and read Romain. The next in number are the Greeks from Asia Minor, who speak and read the Turkish, but in the Romain Character. The third class consists of Russians; and the fourth and fifth of Wallachians and Bulgarians. Few, however, of these Pilgrims can read.

The Armenian Pilgrims amount this year to about 1300. The majority of them are from Anatolia, and speak nothing but Turkish. Very few of them can read.

I found, at the Armenian Convent, a Pilgrim from Calcutta. He speaks English with considerable fluency, and is a member of the Calcutta Bible Society. I found in his room some English Religious Tracts, printed at Serampore, which had been given him by Dr. Carey.

He took twenty-three Armenian Testaments from me, to distribute in Jerusalem. He tells me, that an Archbishop, a Bishop, and a Priest, have lately gone from Echmiazin to Calcutta, to study there, in order that, on their return, after three years, they may be able to open an Academy in-Echmiazin.

The average number of Copt Pilgrims is about 200. This year only 180 arrived. Their appearance is very wretched.

The Pilgrims that have visited Jerusalem, this year, may be thus summed up:—

Greeks	1600	
Armenians ...	1300	
Copts	150	
Catholics	50	} chiefly from Damascus.
Abyssinians ...	1	
Syrians	30	
Total . .		3131

Visit, with the Pilgrims, to the River Jordan—

I have been with the Pilgrims to the River Jordan. We left Jerusalem about seven in the morning, accompanied by Messrs. Grey and Hyde, two English Travellers.

A great portion of the Pilgrims had preceded us. The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the City by the Gate of Bethlehem; and, passing along the north side, fell in with the Train of Pilgrims at the Gate of St. Stephen. The scene was very lively. The path through which we passed, down Mount Moriah, across the Valley of Jehoshaphat, and up the side of Olivet, was lined with people, who came to witness the Procession. A Turkish Band of Music, leaving the Gate of St. Stephen, and accompanied with banners, proceeded with us as far as a tree on Olivet, under which the Governor of Jerusalem, with his Court, was seated. Guns were fired at intervals.

In about three quarters of an hour after we had started, we passed through Bethany, a little miserable village. Shortly after, we descended into a deep valley. The appearance of the Pilgrims, with the immense train of camels, horses, mules, &c. was here truly picturesque. The Pilgrims, Muleteers, and Guards, formed a body of about 2300 persons. The country, through

which we passed, was barren and desolate beyond description.

At length, after having crossed a number of hills, we descended into the Plain of Jericho. In the midst of this Plain appears a large verdant tract, like an Oasis in the Desert; and here, embosomed in trees, stands the wretched mud-built village of Jericho. About half past twelve, we arrived on the edge of the Oasis, and encamped. A large extent of ground was covered with the tents. An able artist might have made a very interesting picture of the scene. He would have introduced the numerous and variously-coloured tents—the diversified costumes of the Pilgrims—the Turkish Horse-soldiers, with their elegant dress and long spears, galloping across the Plain—with camels and horses reposing. We spent the remainder of the day here. About half past three the next morning, we all set out, by torch-light, for the Jordan. The appearance of the Pilgrims, moving in numerous detached parties, with their flambeaux, across the Plain, was singular and striking.

The sun rose, shortly before we arrived at the brink of the River. There, men, women, and children stripped, and plunged into the water. Many employed themselves, while in the River, in washing and thus sanctifying the linen which they destined for their grave-clothes.

The Jordan, at the spot where the Pilgrims bathed, is beautifully picturesque. Its breadth may be about twenty yards; and it is shaded, on both sides, by the thick foliage of closely-planted trees. The water appeared turbid, and was not deep.

Some Turkish Horsemen dashed through the River, and rode to and fro, in the Grove on the opposite side, to protect the Pilgrims from the guns of the Bedouins, many of whom were assembled to watch the Ceremony.

On retiring from the water, the Pilgrims employed themselves in cutting branches from the trees, to carry home with them, as memorials of the Jordan. They then mounted their beasts, and returned to their former station in the Plain.

Our party set off from the Jordan, with Prince Avaloff (a Georgian) and his suite, to the Dead Sea, where we arrived in about two hours and a half. We rambled about, for some time, on

the borders of this Lake, which covers the ashes of Sodom and Gomorrah. I tasted the water, and found it excessively nauseous. Some of the party bathed.

On our return, we traversed the fertile part of the Plain—passed through the village of Jericho—and returned to our tents about noon. Most of the Pilgrims had already started for Jerusalem. After taking a slight refreshment, we returned to the City by the same way that we had come, and entered by the Gate of St. Stephen.

Remarks on Jerusalem—

Jerusalem is a considerable place. The most beautiful building within its wall is the Mosque of Omar, which stands on the site of Solomon's Temple. The Turks have a singular reverence for this Mosque; and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the Valley of Jehoshaphat, by the fountains of Siloah; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The Mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted, here and there, with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots; but not so in Judea. The breath of Jehovah's wrath seems, in a peculiar manner, to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once *flowing with milk and honey!*

Often, as I have contemplated Jerusalem, have the words of the Prophet escaped my lips—when I have felt the strains of Jeremiah to be beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred "Lamentations!"—*How doth the City sit solitary, that was full of people! how is she become as a widow! She, that was great among the nations, and princess among the provinces, how is she become tributary!—How hath the Lord covered the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!*

Bethlehem—

I have spent a day or two in Bethlehem and its neighbourhood. Under the Latin Convent at Bethlehem, they shew three altars; said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They alone, of all Christians subject to the Turks, are permitted to wear the White Turban, and to carry arms. They are fine men; and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of Democracy; and their Chiefs are elected from among themselves. The Bethlehemites are perpetually at war with the Turks of Hebron.

From Aleppo, under date of June the 26th, Mr. Connor continues the account of his proceedings, after he left Jerusalem.

Mr. Connor's narrative and that of the late Reverend Christopher Burckhardt, who travelled over part of the same ground and died in the course of the journey, will illustrate each other. See our last Volume, pp. 72—80.

Saïde—

It was my intention to go direct from Jerusalem to Damascus, by way of Napolose and Tiberias; but the disturbed state of the country about Napolose, occasioned by the presence of the Pacha of Damascus, who was making his rounds to collect the tribute*, caused me reluctantly to alter my plans, and thus to resign the hopes which I had indulged, of gleaning some further particulars respecting the Samaritans.

* A few days before my departure from Jerusalem, the Pacha arrived there from Napolose, and, according to custom, pitched his tent outside the walls. A large body of troops accompanied him. One of his soldiers, a Christian Albanese, impelled by curiosity, had the imprudence to set his foot within the walls of the Mosque of the Temple. He was discovered—a tumult was raised—and the Pacha was informed of the soldier's crime. He immediately despatched one of his slaves, with orders to put the soldier to death, wherever he should find him. A few hours after, I saw the body of the poor fellow lying in the street, naked and mangled, and exposed to the insults of the Turks. His head was nearly severed from his body, and one of his hands had been cut through with a sabre.

On the 19th of April I left Jerusalem, and proceeded to Rama; and from thence, across the luxuriant plain of Sharon, and by Caesarea and the foot of Carmel, to Acre. After a few days repose in Acre, I rode forward, by way of Sour, to Saïde, where I had a second conference with our friend, Mr. Bertrand. You may remember, that when in Saïde, on my way to Jerusalem, I was so happy as to become acquainted with this Gentleman, who most willingly undertook to distribute the Scriptures, with the assistance of his friends, throughout the Diocese of Saïde, Mount Lebanon, and in Damascus. I found, in this my second visit, that he had already been active, in opening a path for their circulation. He had corresponded with several of his friends on the subject, who promised to assist him as far as they were able. Among the rest, he had conferred with the Bishop of Saïde, who resides in Lebanon. The Bishop assured him of his most hearty co-operation, but with this proviso—That the text should exactly agree with that authorised in Rome. On this subject I shall speak more fully toward the close of my Letter.

Der el Kamr, the Capital of the Druses—

From Saïde I proceeded to Der el Kamr, the Metropolis of the Druses, on Mount Lebanon. Mr. Bertrand had given me a Letter to his Brother, Physician to the Emir Bechir; and this Gentleman introduced me to the Prince. I sat some time with him, and conversed on various subjects, Mr. Bertrand acting as interpreter. The Prince made many inquiries about England; and respecting his friend Sir Sydney Smith, who formerly saved him from the vengeance of Djezzar, Pacha of Acre. Since that period, the Prince has always manifested an affectionate attachment to the English. He ordered an apartment to be prepared for me in the Palace at Der el Kamr.

The Prince rarely visits his metropolis. He resides at his Palace of Btedyn, about half an hour's ride from the town. The occasion of his being at this time in Der el Kamr, was to receive the pelisse, which is annually sent to him from Constantinople, as a renewed Investiture of his Office of Emir.

State of the Druses—

The number of the Druses may be
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about 70,000. Of these 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the "Akkals," or *intelligent*; and that of the "Djahels," or *ignorant*.

The Akkals, in number about 10,000, form the Sacred Order; and are distinguishable by their white turbans, the emblem of purity. Every Thursday Evening, the Akkals assemble together in their Oratories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane: their wives are permitted to be present: if any of the uninitiated dared to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained with any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order. At the funeral of an Akkal, the principal of the Priests who happen to be present, demands of the bystanders their testimony of the conduct of the deceased during his life: if their testimony be favourable, he addresses the deceased with the words—"God be merciful to thee!" if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahomedans. On these occasions, they enter the Mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahomet as impostors; and cherish an equal dislike to Christians and Turks. They believe that the Deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from

China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the "Black Stone."

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence: if his conduct has been fair and honourable, his soul, at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life: if, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions, and shine by their virtues in their career through life, will, as the highest recompense of their merits, pass, after death, into the bodies of Chinese Druses.

I inquired of Mr. Bertrand, if it was true that the Druses worshipped a calf: he said that he had questioned many of them about it, and they all denied it: "Do you suppose," they asked, "that we would worship, as our God, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?"

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the Children, is the Korán. In some villages, where the only Schools are those of the Christians, the Druses send their Children thither, where they are taught to read the Psalms of David.

I had been told that there was a great number of Christians among the Druses: this, however, I find is not the case. The Emir Bechir, with his family and some of the other Nobles of the nation, have received Baptism, have their Children baptized, have Chapels in their houses, and hear Mass every Sunday. The rest of the Natives are hostile to the Christians.

The Emir has retained his situation for upward of thirty years. He wears the Green Robe of a Sheriff, or one of the descendants of Mahomet; and has the exterior of a Turk. He never enters a Mosque, but has a Chapel in his Palace at Btelyn, where Service is regularly

performed by a Maronite Priest. In conformity with his Christian principles, he has only one wife, by whom he has several children living.

Most promising Means of benefiting the Druses—

I scarcely know what means would be the most eligible to accomplish our wish of meliorating the religious state of this people.

We must, I think, begin with their neighbours, the Maronites. The diffusion of the Bible throughout the Kesrouan (which, I trust, we shall be able to commence, ere long) may possibly excite some of the Druses to purchase the Book, on account of its cheapness, and the facility of procuring it; and the perusal of it, by God's blessing, may open their eyes to the errors of their Creed.

The improvement of the School System of the Maronites would be a most important preliminary step toward the enlightening of the Druses. The introduction of School Books calculated to expand the ideas and to imbue the mind with the elements of general knowledge, and of Religious Tracts interesting as well as instructive, would tend, by raising the standard of knowledge among the Maronites, to diffuse gradually a portion of its beneficial influence among the Druses, with whom they are in intimate communication. Great numbers of Maronites are indeed mingled with the Druses, and dwell in their villages.

We might thus, I think, reasonably expect that the light, kindled by our exertions in the Kesrouan, would spread and brighten over the Mountains of the Druses, and gradually dissolve the prejudices that bind this singular people to their notions.

Beirut—

From Der el Kamr, I proceeded along the Mountains, through a succession of beautiful and romantic scenes, to Beirut. Here I found eight cases of the Scriptures, which Mr. Jowett had sent me from Alexandria: part of these I sent to Jerusalem, part to Saide, and part I forwarded to Latichea, to await my arrival there. During my stay of two days in Beirut, I sold several Arabic Bibles and Psalters. I drew up an Agreement with our Agent, Signor Laurella; who will do what he

can for us in Detroit and its neighbourhood.

Interview with the Syrian Patriarch (late Archbishop) Giarve, at Der el Sharf—

I then set out for the Convent of Patriarch (late Archbishop) Giarve. His Convent is universally called in the country, Der el Sharfi. After passing for some hours along a rugged, steep, and difficult path, among the mountains, we arrived, about three in the afternoon, at the foot of an eminence; on the side of which, and near to its wooded summit, stands the Convent of Santa Maria della Liberatrice. The situation of the Convent is noble and commanding, overlooking a large tract of mountain scenery, the town of Beirut, a long line of coast, and a wide sweep of the Mediterranean. The Convent itself is not yet completed. Its Chapel is small, and is hung round with a great number of little pictures of Saints and Scripture Scenes. It was pleasing to hear, in the evening, the sound of the various Convent Bells in the neighbouring mountains, which summoned the people to Vespers.

Here I left my mules and servant, and proceeded forward alone and on foot. The Patriarch received me in the kindest manner, and I remained with him till the following morning. I found him rather indisposed, in consequence of a recent fall from his horse.

The Patriarch greatly regrets the accident which retards the arrival of his Printing Press. It was so seriously injured in the voyage to Smyrna, that, it is probable, no one but its maker and inventor, Mr. Clymer, will be able to repair it. As soon as it arrives, he will commence the printing of the Carshun Scriptures, and will occasionally issue Tracts for the spiritual instruction of his flock, which is very numerous and widely scattered throughout Syria, Mesopotamia, and other quarters.

The Archbishop was elevated to the Patriarchal Seat about a month before my visit.

In reply to inquiries respecting the Maronites, by whom he is surrounded, the Patriarch told me that they would gladly receive the Arabic Scriptures, in an Edition that would stand the test of a rigid examination. They may amount to 80,000 souls. Reading is a very ge-

neral attainment among them, and almost every Village has its School. In their Schools, as in those of the other Christians in Syria, nothing is taught but reading, writing, and the Catechism. The Psalter and some Theological Dissertations are the only books used in their Schools.

Convent of Mar-Hanna Souère—

Finding that a prolonged stay in the Patriarch's Convent would, under present circumstances, be fruitless—himself being indisposed, his Press not come, and his Convent undergoing repairs—I took my leave on the morning of the 4th of May, and proceeded to the Convent of Mar-Hanna Souère, where the Arabic Printing Press is. The Monks of this Convent, who are Greek Catholics, received me very kindly. I purchased several of their books, and then went to see their Printing Apparatus. They have only one Press; consequently the work proceeds but slowly. On the numerous Saints' Days of their Calendar, they do not work; so that the average number of Volumes which they may issue in the course of a year, may amount, they said, to about 180. Of these, the greater part are Psalters. Seven persons are employed at the Press. The books are bound in the Convent, which contains 35 individuals: of these 8 only are Monks, the remainder being Laics and Servants. All the profits resulting from the Printing Establishment go to the Patriarch of the Greek Catholics, who resides at Zouk; and he employs the money in the service of his flock.

Damascus—

I proceeded from Mar-Hanna direct to Damascus; and, after having descended Lebanon, crossed the fine Valley of Bekaa, and traversed the dreary solitudes of Anti-Lebanon, arrived in that City about two in the Afternoon of May the 8th.

I had brought a Letter from the Archbishop of Cyprus, for Seraphim, Patriarch of Antioch, who resides in Damascus. I sent this Letter to the Patriarch, with one of the Corfu Tracts, and called on him a day or two after. The Patriarch received me in the most friendly manner. The system and operations of the Bible Society delighted him. He will encourage and promote, to the utmost of his power, the sale and distribution of the Scriptures throughout the

Patriarchata. As a proof of his earnestness in this Cause, the next day he ordered a number of Letters to be prepared and despatched to his Archbishops and Bishops, urging them to promote the objects of the Bible Society in their respective Stations. As soon as the Scriptures arrive in Damascus, the Patriarch will make it known to the people, by-ordering it to be announced to them in the different Churches.

On my expressing a wish to have an Arabic Version of the Greek Tract on the Bible Society, which was printed in Corfu, the Patriarch said that he would procure it for me; and, before my departure from Damascus, he had sent the Tract to a friend in Beirout, fully competent to the task. This Translation will be sent to me to Constantinople, when I shall forward it to England for publication. The diffusion of this Tract in Arabic, will smooth the way for our future operations in these parts.

The Patriarch will correspond with our Consul in Tripoli, Signor Catziflis, who is a Greek. He gave me a Letter to him; and another to Abu Ibrahim, one of the Greek Secretaries of the Governor of Tripoli, recommending me and my Cause to their attention.

The Greeks under the Patriarch of Antioch may amount to 20,000; and, of these, about 4000 are in Damascus. The rest of the Christian Population of Damascus consists of Catholics, Latins, Maronites, Greeks, &c. 16,000, Armenians 150, Nestorians 70. This is a rough calculation. It is impossible to know the exact number.

Mr. Bertrand, of Saide, will appoint an Agent at Damascus, who will offer the Scriptures to all the Christians; except the Greeks, who will be supplied by their Patriarch. The Fathers of the Latin Convent, where I lodged, all Spaniards, expressed their joy at the prospect of soon receiving a supply of Arabic Scriptures for their flock. The Text, however, they say, must agree with that of the Propaganda Edition.

The Jews of Damascus may amount to 2500. The Jews throughout the Pachaics of Damascus and Acre possess more liberty than in most parts of Turkey. The Prime Ministers of the two Pachas are Jews and brothers, and, by their power and influence, which are great, shield their Nation, to a considerable degree, from oppression and violence.

Tripoli—

After a stay of ten days in Damascus, I began to move toward Tripoli. The war in Balbec obliged us to follow the great caravan road. After a dreary ride of five days along the edge of the Desert, we arrived at Homs, on the Orontes. Turning thence to the west, we arrived, in three days more, at Tripoli. I lodged with our aged Consul, Signor Catziflis. He will do his best for us, both in the town and its neighbourhood and among the shipping. Signor Catziflis is in correspondence with the Patriarch of the Maronites; and will thus be able to combine his efforts with those of Messrs. Laurella and Bertrand, in Beirout and Saide, to circulate the Scriptures in the Kesrouan.

Aleppo—

In order to avoid a hot and fatiguing ride of four days along the shore, I hired a small vessel at Tripoli, which carried me up to Latichea in 32 hours. Here I finished my business with our Consul, Signor Elias, a Greek; and then set out for Aleppo, where I arrived in six days.

Immediately on my arrival I engaged a man to offer the Scriptures, which I had brought with me, for sale in various parts of the city; and am happy to inform you, that he has sold a considerable number of Hebrew, Syriac, Greek, Turkish, and French Testaments. I had only two Hebrew Bibles (Simon's Edition), which were immediately sold; and if I had had a hundred of them, I could have parted with them easily. Several Jews called on me, to inquire if I had the Scriptures in Arabic, but in the Hebrew Character: they told me that such an Edition would have a great sale among the Jews in Syria: this is worthy the consideration of the Committee of the Bible Society. Numbers have inquired if I had the Scriptures in Carshun and Armenian.

I have made a visit to the Maronite Bishop here, and presented him with a Syriac Testament. The Book pleased him much, though he observed there was some trifling difference between it and the edition in general use. He told me, however, that as none but the Priests read the Syriac, the Scriptures in Arabic and Carshun would be most in request.

The Christian Population of Aleppo may be thus enumerated:—Greek Catholics 14,000, Maronites 2000, Syrian

Catholics 5000, Nestorians 100, Armenian Catholics 8000, Armenian Schismatics (as they are called) 2000, Greeks under the Patriarch of Antioch 500.

Mr. Benjamin Barker, English Consul here, will receive the Books from our Depôts in Constantinople or Smyrna, and will cause them to be offered for sale in Aleppo, Antioch, and other places in the Pachalic; and also, by means of some merchants here, in various parts of Anatolia and Mesopotamia. He will also open a correspondence with Mr. Rich, our Resident in Bagdad; and will send him some Bibles and Testaments on trial.

A few days ago I was introduced to Mr. Fornetty, our Consul in Scanderoon. This Town is in the Diocese of Tarsus, and the Bishop frequently spends some time there. Mr. Fornetty will do what he can for us in Scanderoon, Tarsus, Bylan, Adana, and throughout the whole Diocese. I gave him several copies of the Greek Bible Society Tract for distribution; and some copies of the Scriptures as an experiment. These he has sent to Antioch, and other places. Mr. Fornetty will correspond with Mr. Barker.

Propaganda Edition of the Arabic Bible exclusively acceptable in Syria—

The Bible Society is, I believe, preparing a new edition of the Arabic Scriptures. All that I have seen and heard during my Travels in Syria, has led me to the firm conviction, that no edition whatever of the Arabic Bible, which differs, in any respect, from the Text sanctioned in Rome, will be accepted in these countries. I have been assured by many who admire the Bible Society, that it will never attain its object in Syria, till it sends out a simple re-print of the Arabic of the Propaganda Edition.

I have conversed with many of the Catholic Ecclesiastics on the Bible Society and its labours of Christian Charity, and never have I heard one voice lifted up against it: all that they require is, that the Edition be conformable to the Authorised Text. This Text (I have several times made the inquiry) is **UNIVERSALLY INTELLIGIBLE**. All can understand it. Till we obtain this grand desideratum, the labours of the Agents of the Bible Society in Syria will irritate and rouse into active opposition many whom we would gladden with the Word of Eternal Life; and who would receive

it from our hands with joy and thankfulness, were it to be presented to them in a form sanctioned by their Church.

These considerations will, I am sure, have weight with the Bible Society, and will cause them to adopt the speediest measures for imparting the heavenly boon to Syria. The Arabic Psalter, lately issued by the Bible Society, has proved most acceptable here in Syria. It will have a rapid sale. It has been suggested to me, that it would be advisable to print an Arabic New Testament in a volume by itself.

We are happy to state, that the Edition of the Arabic Scriptures to which Mr. Connor alludes as under preparation by the British and Foreign Bible Society, is precisely that which he states as exclusively acceptable among the Christians of Syria. It is a re-print of the Propaganda Edition, on the correction of which Professor Macbride of Oxford and Professor Lee of Cambridge are bestowing unwearied attention. The New Testament is just completed. On the communication to the Committee of these Despatches from Mr. Connor, they directed 1000 copies of the Testament to be forwarded without delay to the Mediterranean, and these will be followed by ample supplies.

Visit to the Grave of Burckhardt—

I have received from the hands of the French Chancellor here, the effects of poor Burckhardt; and, among other things, a Case of Bibles and Testaments. These I shall leave in Aleppo: the private effects I shall send to Malta.

I have visited the Grave of Burckhardt, with mingled feelings of sorrow and gratitude—sorrow, at the loss sustained by the Church of Christ by his death—gratitude, at the reflection that I have come out uninjured from that ordeal of fatigue and privations, to which he most probably fell a victim. *Bless the Lord, O my soul, and forget not all his benefits!* A large uninscribed stone marks the grave of our departed friend. Before I leave Aleppo, I shall cause some short memorial to be engraved thereon.

Channels opened in Syria for the Circulation of the Scriptures—

From this sketch of my proceedings in Syria, you will have seen that the Channels are now opened for the introduction of the Scriptures into these parts, and for their general circulation. By means of our friends in Jerusalem, Jaffa, Acre, Saidé, Beirout, Damascus, Tripoli, Latichea, Scanderoon, and Aleppo, they will be offered for sale in every part of the country. So far well! The Channels, as I have said, are open; but I am afraid we shall be obliged to wait some time before the Waters begin to flow.

I have prepared the minds of very many, for the operations of the Bible Society in these parts; and I think I may say with truth, that these operations will be hailed with gratitude.

In the course of the journey, I have scattered a great number of copies of the Arabic Exposition of the National System of Education. These may be left, at present, to work their effect on the minds of their readers. A future opportunity will, we may hope, be afforded for the establishment of Schools on the system.

The excessive heats now prevailing, have caused me to renounce the plan which I had formed of proceeding across Asia Minor to Constantinople. It was only a fortnight ago, that upward of twenty persons perished from the heat, out of a Caravan between Aleppo and Caesarea! A sufficient warning for me. I shall, therefore, set out in two or three days, on my return to Latichea, by way of Antioch and the Coast. From Latichea I shall proceed, by sea, to Smyrna or Constantinople.

India within the Ganges.

CALCUTTA.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Letter to the Lord Bishop of Calcutta.

OUR Readers have been already informed (see p. 277 of the Number for July), that a Principal and a Professor have been appointed, by the Society, to the Mission College at Calcutta. We subjoin a Letter to his Lordship, written antecede-

dently to such appointments, as expressive of the full confidence of the Board in the Bishop's proceedings. It is dated July 30, 1819.

My Lord—

The proceedings of the Society, on the receipt of your Letter of November 16th, which announced the adoption of all those measures recommended by your Lordship, have already been transmitted. We have now the honour of inclosing a duplicate; and of stating, in addition, that, at the last Meeting, application was directed to be made to the Vice-Chancellors of Oxford and Cambridge, requesting them to make inquiry for persons properly qualified to fill the several Professorships in the New College, on the terms recommended in your Letter. We have it further in charge from the Society, in order that they may be ready to proceed on their voyage at such time as your Lordship shall name, to request that your Lordship will have the goodness to take such steps as in your discretion you think will be the most effectual in expediting the foundation of the College. The measure is so wise in itself, and is so much approved by the Public, as so to leave no room for apprehension that funds will be wanting to defray the charge of the buildings, or the future expenses of the Establishment; and the Society have so much reliance on your Lordship's judgment, that they have no doubt, that whatever you shall think necessary to be done will meet their entire concurrence.

In this confidence, they are desirous that time should not be unnecessarily lost in references to Europe—it being, in their view, of the greatest importance that the College should be ready for action within the shortest possible period, which the necessary regard to solidity in the buildings and the formation of the requisite arrangements will allow.

At the same time, they request that your Lordship will do them the favour of suggesting, from time to time, such farther measures, as may, in your judgment, be likely to promote the efficiency of the Establishment; and they have directed us to express, in the strongest terms, their sense of the judgment and ability displayed in a plan in which they have found nothing to mend, and their persuasions that the same qualities will be exerted with equal success in carrying that plan into execution.

West Indies.

BARBADOES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Account of the Society's Trust Estates.

THE Society has long held Estates in Trust, in the Island of Barbadoes. By the last Report, it appears, that, from Jan. 28, 1819, to Jan. 31, 1820, the Receipts, on account of these Estates, amounted to 4485*l.* 18*s.* 10*d.* and the Payments to 3543*l.* 5*s.* 2*d.*

The following brief view of the circumstances of the Estates is given in the same Report:—

At the commencement of the last Century, General Codrington, by his last Will and Testament, gave and bequeathed his two Plantations in the Island of Barbadoes to the Society, with direction “that a convenient number of Professors and Scholars should be maintained there; leaving the particulars of the constitution to the Society, composed of wise and good men.”

Since that period, after many difficulties, arising from law-suits with the Executor, and the erection of a College at considerable expense, and the devastations occasioned by frequent hurricanes, an Establishment has been formed and supported with the produce of the Estates, consisting of a President and Twelve Scholars; stipends being allowed to those who may be desirous of prosecuting their studies in England, either in Divinity, Law, or Physic. A Minister has also been provided for the Negroes, whose whole attention is to be directed to their improvement in moral and religious knowledge. Schools upon the National System have been formed, under the superintendance of the Chaplain; and a Code of Regulations has been prepared, with the sanction of the Attorneys, by which sufficient time will be allowed the Negroes during the week for the cultivation of their own provision grounds, to enable them to attend to the religious observance of the Sabbath, without interruption.

These Regulations will be submitted to the Public, in the hope that other Proprietors may be induced to adopt a similar plan, when they observe that the Christian Faith may be imparted to the

Slave Population, without any interference with the labours of the field.

The College and Society-Estates having been left in trust to a Religious Body, whose sole object is the Propagation of the Gospel among mankind, it seems as if Providence had intended that the great work of reformation in the Negro Character should commence among the labourers on these Plantations: and although the annual returns of West-India Property form a consideration secondary to moral culture and comfort among those from whose industry an abundant revenue is derived, yet it is desirable that a system should be adopted, in every way coincident with the Colonial Interest; a system which, while it effectually secures progressive melioration in the disposition, understanding, and habits of the Slaves, may afford a model for other Proprietors to follow. And most ardently may this event be expected, when it is seen in what harmony religious institutions and flourishing agriculture subsist.

Regulations adopted on the Estates.

Divine Service shall be performed on the Sunday Morning at half past ten, according to the Rites of the Established Church; with a familiar Discourse to the Slaves on the doctrines of the Gospel, and their consequent duties as Christians: and again in the Afternoon, at two o'clock; when, after Prayers, the Scripture shall be explained to them by way of Exposition, or the Common Prayer illustrated, or the ancient and useful mode of Catechising adopted. By this arrangement, those who may have been unavoidably prevented attending in the Morning, will have the opportunity of repairing their loss; and the neighbouring Negroes may, if so disposed, be accommodated.

There shall continue to be a School on each Estate, receiving all, from the period of distinct articulation, to the age of ten; the hours of attendance, daily, from nine in the morning till one at noon. Commencing with Prayer and the Creed, they shall proceed to their ordinary plan of study, agreeably with the National System, and close with a repetition of the Ten Commandments and a Hymn. Writing and arithmetic shall be excluded. There shall also be a Sunday School for the accommodation of those, who, either from being superannuated or from having neglected past opportunities, may desire to benefit by

the advantages now afforded them, and particularly as a plan for continuing those in habits of useful knowledge who shall hereafter quit the School: it shall be conducted on the plan of the Daily Schools, under the superintendance of the Minister and School-Mistresses.

Baptism shall be readily administered to all Children presented by their Parents; and to all Adults who give a satisfactory reason for their desiring this Sacrament. The Lord's Supper shall be administered once a month to those who have given previous notice of their intention to the Minister, and justify his reception of them by the improvement of their lives and devoutness at worship.

In case of a Funeral, the immediate relatives shall continue to have the whole day granted them; and labour shall cease at five o'clock on the Estate where the Funeral occurs, in order that all may have the opportunity of attending a Christian Ceremony, so peculiarly calculated to awaken religious feeling.

Marriages shall be encouraged among the Slaves, in conformity with the Rites of the Church of England, as one of the most effectual means of refining and strengthening natural attachments, and thereby paving the way to virtuous habits.

It shall be considered a part of the Minister's duty to attend the sick, aged, and infirm at the Hospital, or at their own houses, and afford the consolations of religion by his advice and conversation.

The Slaves on the two Estates shall continue to have the full enjoyment of the Saturday from one o'clock, for attending to their own immediate concerns; so that the Sabbath may be considered by them (not as heretofore a day of bodily rest) but a Holy Season, set apart for the improvement of the soul. No species of labour shall be allowed on a Sunday which can possibly be prevented by some arrangement for its performance on the other days of the week.

North American States.

NEW YORK.

American Missionary Register.

A WORK is announced, under this title, at New York, which is to be conducted on the plan of our own. The Editor is Mr. Zechariah Lewis, one of the Secretaries of the United

Foreign Missionary Society. The following extract of the Prospectus will explain the design:—

"The proposed Work will embrace the operations of the "United Foreign Missionary Society;" of the American "Board of Commissioners for Foreign Missions;" of the "Board of Missions under the patronage of the General Assembly of the Presbyterian Church;" of the "Board of Missions under the care of the Dutch Reformed Synod;" of the "Protestant Episcopal Missionary Society;" of the "Methodist Episcopal Missionary Society;" of the "Baptist Board of Foreign Missions;" and of other Missionary Societies in this country. It will also embrace a concise and satisfactory view of the efforts of the principal Missionary Societies in Great Britain, and on the Continent of Europe; of the rise and progress of our own and other National Bible Societies; and of the exertions of the numerous Institutions, formed for the promulgation of Christian Knowledge, and the extension of the Redeemer's Kingdom throughout the world.

It is believed, that a work of this kind, judiciously conducted, cannot but be considered, at the present eventful period, as an important desideratum in this country. In London, there are not less than five Periodical Publications devoted principally to the Missionary Cause.

The situation of the Editor, as one of the Secretaries of the United Foreign Missionary Society, and as a Member of the Board of Missions established by the General Assembly of the Presbyterian Church, together with his extensive Correspondence abroad, will afford him many facilities for procuring the earliest Missionary Intelligence from every quarter of the world: and he pledges himself to spare no exertions to render the Work both useful and interesting to the Christian Community, and worthy of a liberal and extensive patronage.

A Number containing forty large octavo pages, with double columns, and stitched in coloured paper, will be issued on the last day of every month. Twelve numbers, and a copious index of names of persons and places, will constitute a volume of about 500 pages. Should the Subscription List be sufficient to warrant the expense, each volume will be ornamented and illustrated with occasional plates. The price of the work will be three dollars a-year.

We shall gladly avail ourselves of this Publication, in bringing before our Readers more full and early intelligence respecting the Missionary Exertions of our American Brethren, than we have yet been able to obtain.

EPISCOPAL CHURCH.

Preparatory Measures for a General Missionary Society.

IN the correspondence of the "Church Missionary Society for Africa and the East" with America, the Committee have suggested to several Prelates of the American Episcopal Church the advantage and importance of engaging in the work of Missions to the Heathen.

An extract from a Letter of the Bishop of Philadelphia to the Secretary of the Church Missionary Society, printed in the Appendix to its Nineteenth Report, will serve to introduce some account of the establishment of a Missionary Society in the Episcopal Church of America.

I have not been inattentive to the suggestion of your Letter of Sept. 2, 1817. A Committee of our Missionary Society have digested a Plan for the organization of an Institution, under the authority of our Church, throughout the Union, to the effect stated.

This is a subject of considerable difficulty; owing to there not being, with us, a place of habitual resort of the same persons from different parts of our combined Republic, as with you from the different Counties of your United Kingdom. At any rate, the work must be slow. Still, I cherish the hope of its being accomplished; and have had some correspondence concerning it with Bishop Griswold.

The Missionary Society to which Bishop White here alludes, is an Institution formed at the General Convention of the Episcopal Church, in 1792, for supporting Missionaries to preach to their scattered countrymen, in the back Settlements and on the frontier.

We have lately received the Re-
Sept. 1820.

port of the Committee mentioned by Bishop White; and shall here give such extracts from it, as will put the Reader into possession of their views.

While Christians of every name are already prepared to engage with the powers of Darkness, we cannot see the American Episcopal Church indifferent in this great enterprise, without painful and boding regret. The armies of the Faithful are on their march, determined to subdue the influence and subvert the dominion of the God of this World: the Idols of the nations are falling before the Ark of the Lord: temples, once dedicated to the impure worship of imaginary deities, are resounding with the notes of Evangelical praise: and Satan is seen, *as lightning, fall from heaven*. The time has come when every Believer should awake to the importance of converting his fellow-creatures to the Gospel of Christ.

There are two fields of operation in which the proposed Missionary Society might labour with great prospect of success—those parts of our own country, where the Means of Grace are not enjoyed; and the Pagan Nations, scattered over a large proportion of the Eastern Continent.

In the event of forming such an Institution as that suggested, it would be proper to unite the two objects, inasmuch as thereby we should be able to be more extensively useful. Yet your Committee cannot but regard the subject of Foreign Missions as peculiarly interesting at this time. In our own country, much has been already done by Societies formed in several of the States, toward the supply of those Stations which have presented themselves; and we confidently rely on their aid in granting future relief. Indeed, many difficulties would occur in so regulating the operations of a General Society, as not to interfere with the well-directed labours of Diocesan Associations. But, in relation to the Heathen, there is nothing to oppose our progress: our aid is solicited by those already engaged in the work; and there will be no danger of interference.

In reference to the hundreds of millions of unconverted men, the Committee say—

The language of such a fact cannot be.

misunderstood. Especially it speaks unto us, the Members of a Church which has hitherto done nothing toward the Conversion of the Nations, demanding, in the Name and by the Authority of our Master, *Why stand ye here all the day idle?*

The example of the Church of England and that of the United Brethren is urged, as worthy of imitation by their Episcopal Brethren in America.

Of the exertions of our own Church, it is said—

The Venerable Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation, is among the foremost of that pious band, which has gone forth to the conflict. Her Missionaries are traversing the plains of India, and seeking for the Lord's people among the inhabitants of Ethiopia. The Church of England is a name familiar throughout Africa and the East: her converts delight to tell of what she has done for their deliverance; and already she has secured, in her behalf, the prayers of thousands who were ready to perish.

Of the United Brethren's labours, the Committee say—

In Europe, Asia, Africa, and America, in meekness they have recommended the truths of our Holy Religion in the most unpromising situations. With an ardour of mind, which no difficulties could abate, and which was not to be restrained by the most formidable opposition, they have acted as the Pioneers of the Army of the Faithful, and, by their success and their exhortations, have raised the Christian World into action and enterprise.

Two considerations are urged by the Committee, in conclusion, which ought, as they conceive, to have an especial influence on the Members of their Church.

By the labours of other Christians, the Committee first endeavour to provoke their Brethren to jealousy:—

We stand alone in our indifference and inattention to the great and successful efforts which are making by Christians for the conversion of the Heathen

World. The future Historian of the Church of Christ will regard the present, as a period peculiarly marked by unexampled endeavours for the Propagation of the Gospel. The beginning of the Nineteenth Century will probably be referred to by millions of unborn Believers, as the dawn of that light which will have visited them. Parents, recovered from the dominion of Satan, and brought out of darkness into the marvellous light of the Gospel, will delight to tell their children of the way or their deliverance; and to recount the labours of those, by whose instrumentality it was effected. But if we take no part in the active labours of the day, when the harvest is gathered we shall not be permitted to claim any share to ourselves; but, in the recollection of ages, shall be regarded as those *who came not to the help of the Lord, to the help of the Lord against the mighty.*

The second consideration brought before the Episcopal Church is that of gratitude:—

It is a generous sentiment, never entirely subdued until man becomes purely selfish, always to retain the desire of repaying a kindness, whenever it is in his power. Episcopalians in the United States are largely indebted to the Missionary Fund, for what has been expended for them, when they were unable to provide for themselves. In almost every part of our country, large sums of money were contributed by the pious in England, toward erecting our Churches and supporting a Ministry. In many places, the Members of the Episcopal Church, to this day, are enjoying the accommodation of houses, provided for their forefathers by the friends of Missions. This circumstance, of itself, forms a powerful appeal to our gratitude. In the good Providence of God, we have *freely received*; and the obligation still lies on us *freely to give*. It is a debt contracted when we were in need: by the help of our Brethren, we were relieved in our necessities; and, as a religious community, our credit is pledged for its redemption.

But it may be asked, "To whom shall we render this account? and how shall we ascertain the amount of obligation?" In answer, let it be observed, the Venerable Society for the Propagation of the Gospel, to which we were principally indebted, would consider an offer to return

them their money, as an offence against piety, and a want of respect for the memory of their predecessors: but that Society was but an instrument in the hand of God: it was moved by the Holy Ghost to those merciful purposes, which led to the diffusion of light and truth in this then-benighted country; and to Heaven we are to pay our debt of gratitude. Our Creator and Redeemer expects it at our hands. The spiritually poor, His representatives on the earth, are waiting to receive at our hands the Bread of Life. While we are deliberating on the subject, millions are famishing for want of spiritual nourishment: we owe them assistance, and shall have to answer at the bar of God, if we neglect to attend to their demands.

Formation of the Society.

At the General Convention of the Episcopal Church, held at Philadelphia from the 16th to the 24th of May, the Society was established.

The Rev. George Boyd, one of the Clerical Deputies from Pennsylvania to the House of Clerical and Lay Deputies, having offered for the consideration of that House a Preamble and Resolutions on the subject, they were referred to a Committee. The Committee reported in favour of the measure, and offered a Constitution; which was considered, and adopted with amendments, and sent to the House of Bishops. That House concurred in the measure; and adopted, with some amendments, the Constitution sent up by the House of Clerical and Lay Deputies, which House agreed to the amendments suggested by the House of Bishops, when the following Constitution was finally settled.

Constitution of the Society.

ITS NAME AND OFFICERS.

1. This Institution shall be designated "The Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions." Its Officers shall consist of a President, Vice-President, two Secretaries, and a Treasurer; together with such other Officers as shall be deemed necessary.

2. The affairs of this Society shall be conducted by a Board of Twenty-four Managers, to be appointed by the General Convention; twelve of whom shall reside in or near the city of Philadelphia, and six members shall constitute a quorum for the transaction of business.

3. The Officers of this Society, with the exception of those provided for in this Constitution, shall be appointed by the Board of Managers, and continue in office during the recess of the General Convention, or until others are appointed.

4. The Presiding Bishop of this Church shall be the President of this Society; the other Bishops, Vice-Presidents, in the order of seniority established in their House.

AUXILIARY SOCIETIES.

The Board of Managers shall take such measures as they may deem proper, to establish Auxiliary Societies, to secure patronage, and to enlarge the Funds of the Institution. The Bishop of every Diocese shall be President of the Auxiliary Societies organized in the same.

MEMBERS.

1. Every person subscribing annually the sum of three dollars, shall be a Member of this Society, during the continuance of such subscription.

2. Every person giving a benefaction of fifty dollars or upward, at one time, shall be considered a Patron of this Society.

3. The subscription books shall be so arranged, that, at the time of subscribing, every person may contribute either to the cause of Foreign or Domestic Missions; and the money shall be appropriated according to the intention of the donor.

4. If any money shall be given to this Society by individuals, congregations, or other Societies, without specifying to what particular object it is to be applied, the Board of Managers may appropriate it as they shall think best.

FUNDS.

All Benefactions and Donations, exceeding the sum of fifty dollars, made to this Society, if requested by the contributors at the time of subscription or donation, shall be vested in some good and productive stock; and the interest only of such monies shall be appropriated to the objects of the Institution.

DUTIES OF OFFICERS.

1. The Board of Managers shall have power to make all bye-laws necessary for their own regulation; and to appoint,

from among their number, all such Committees, as shall be necessary to transact the various parts of duty assigned to them.

2. The Treasurer shall keep distinct accounts of the money received by him, whether to be applied to Foreign or Domestic Missionary Purposes; and shall be required to render his account, at least once in every year, to the Board of Managers.

3. The Board of Managers shall make a full Report of their Proceedings, and of the Funds of the Society, at every Meeting of the General Convention.

4. No Missionary of this Society shall be employed within the bounds of any organized Diocese, except with the consent and approbation, and under the direction of the Bishop; or, if there be no Bishop, of the Ecclesiastical Authority of the same.

CONCLUSION.

It is recommended to every Member of this Society to pray to Almighty God for His blessing on its designs, under the full conviction, that, unless He "direct us in all our doings with His most gracious favour, and further us with His continual help," we cannot reasonably hope either to procure suitable persons to act as Missionaries, or expect that their endeavours will be crowned with success.

Board of Managers.

The following Clergymen and Laymen were appointed, by the Convention, the Board of Managers of the Missionary Society.

Pennsylvania—Rev. Jackson Kemper, Rev. George Boyd, Rev. William Augustus Muhlenberg; and Messrs. Richard North, C. N. Banker, Stephen North, John Read, John Claxton, Charles Wheeler, Israel Rinsman, Hugh de Haven, jun., and Richard S. Smith.

South Carolina—Rev. Christopher E. Gadsen, D.D.

North Carolina—Rev. George T. Bedell.
Virginia—Rev. Wm. H. Wilmer, D.D.
Rev. William Meade, and the Hon. Bushrod Washington.

Maryland—Rev. Wm. F. Wyatt, D.D. and Rev. John K. Henshaw.

Delaware—Rev. Richard D. Hall.

New Jersey—Rev. Abiel Carter.

New York—Rev. James Milnor, D.D.

Connecticut—Rev. Nathaniel S. Wheaton.

Massachusetts—Rev. Thomas Carlisle.

Number of the Episcopal Clergy in the United States

That the Reader may form a judgment of the present state of the Episcopal Church, and of the measure of assistance which it may render to Missionary Exertions, we subjoin, from a List published with the Proceedings of the Convention, an Estimate of the number of Episcopal Clergymen in each Diocese, arranged under those States of the Union which constitute the respective Dioceses:

Eastern Diocese:

Rt. Rev. A. Viets Griswold, D.D. Bishop.
Maine, 2—New Hampshire, 4—
Massachusetts, 12—Vermont, 5—
Rhode Island, 6 29

Diocese of Connecticut:

Rt. Rev. T. C. Brownell, D.D. LL.D.
Bishop.
Connecticut 38

Diocese of New York:

Rt. Rev. J. H. Hobart, D.D. Bishop.
New York 74

Diocese of New Jersey:

Rt. Rev. John Croes, D.D. Bishop.
New Jersey 14

Diocese of Pennsylvania:

Rt. Rev. Wm. White, D.D. Bishop:
Senior of the American Church, and
presiding in the House of Bishops.
Pennsylvania, 27—Delaware, 4 ... 31

Diocese of Maryland:

Rt. Rev. James Kemp, D.D. Bishop.
Maryland 47

Diocese of Virginia:

Rt. Rev. R. C. Moore, D.D. Bishop.
Virginia, 28—North Carolina, 7... 35

Diocese of South Carolina:

Rt. Rev. Nathl. Bowen, D.D. Bishop.
South Carolina 26

Diocese of Ohio:

Rt. Rev. Philander Chase, D.D. Bishop.
Ohio 6

300

Of the Nine Dioceses here enumerated, three have been recently formed—Dr. Bowen having been consecrated, at Philadelphia, into the office of Bishop of the Episcopal Church of South Carolina, on the

8th of October, 1818; Dr. Chase, also at Philadelphia, on the 11th of February, 1819, over that of Ohio; and Dr. Brownell, at New Haven, on the 27th of October, 1819, over that of Connecticut.

There appear to be a few Clergymen in some other States of the Union, which are not yet placed under local Episcopal Jurisdiction—in Georgia, 3; in Kentucky, 4; in Louisiana, 1; and in the Missouri Territory, 1—making a total, beside the Bishops, of 309 Protestant Episcopal Clergymen.

North American Indians.

FROM the Tenth Report of the American Board of Foreign Missions, we shall now extract, as was proposed at p. 362 of our last Number, an account of its proceedings with reference to the American Aborigines, in addition to the general view given at pp. 71 & 72 of the last Survey.

BRAINERD

(Among the Cherokees).

BOARD OF FOREIGN MISSIONS.

State of the Schools.

The School, at the end of July, consisted of fifty males and thirty-three females. It has been deemed advisable to separate the females from the males, and to assign to them a House and School by themselves. Besides their studies in the Schools, the Pupils have their hours of labour; and, in all, they acquit themselves in a manner highly satisfactory. Individuals are distinguished for their amiable dispositions, their excellent faculties, their rapid progress, and their praise-worthy deportment. They are a lovely band of Youth and Children; whom the Committee, with heartfelt interest and pleasure, can commend to the prayers and benedictions of Christians, as having strong claims to liberal patronage, and affording high promise of usefulness among their own people.

State of the Farm.

The produce of the Farm, last year,

owing partly to the dryness of the season and partly to the depredations of unruly and wild animals, was less than had been anticipated. The cultivation of the Farm is an object of importance. It is important, for the purpose of exercising the Native Boys of the Institution in agricultural labours; and of shewing to them and to the Nation, a sample of a Farm under good husbandry, and yielding its products in variety and plenty; and it is important, for the purpose of supplying, in the surest and cheapest manner, the principal provisions for the maintenance of the Establishment.

State and Prospects of the Mission.

The Committee state, generally, on this subject—

At the Mission House, the preaching of the Gospel, the administration of the Christian Ordinances, and various exercises and means for religious instruction and improvement, appear to have been continued with regularity and success.

Excursions have been made to different parts of the nation, for the purpose of visiting the families and preaching. The Missionaries appear to have been always, and in all places, kindly received; and, in many instances, have been entreated to repeat their visits.

Instances are mentioned of persons occasionally coming from a great distance to hear Preaching at the Mission House. An aged Cherokee Woman came from a distance of 120 miles.

How precious (say the Missionaries) are the privileges which we enjoy here in this wilderness! We would not change our place and our employment for any thing short of that Eternal Rest, which God has prepared for those that love Him.

Brainerd is regarded by the Board as a centre of operations in behalf of the Cherokee Nation. Schools are to be established in places of the densest population: an ardent desire for them prevails throughout the nation. The King and Chiefs evince the most perfect confidence and good-will. The Treaty by which their lands have been secured has confirmed these favourable dispositions. On this Treaty it is observed—

This Board have been apprised, that it was the intention of the U. S. Government to procure an extended exchange of lands; and to remove the Cherokees and other Indian Nations and Tribes, residing on this side the Mississippi, over into the wilderness of the Arkansaw and of the Missouri. The Cherokees, being urgently pressed with proposals, in pursuance of this intention, were in great consternation and distress; and a Delegation of twelve of their principal men, with the well-known and excellent Chief, Charles R. Hicks, at the head, were appointed by the Council of the Nation, to go to the city of Washington on the subject. Communications, relating to the business, were made to your Committee; and a desire was signified, that one of the Committee, or an Agent of the Board, might be present with the Delegation. The Committee could not but feel, that it was a crisis of great moment; and the Corresponding Secretary was deputed to Washington. Accordingly, about the middle of February, he met the Cherokee Delegation there.

A principal argument, employed on the part of the Cherokees, was—That their removal from their country, where they had begun to cultivate the land and had made considerable advances in civilizing arts, and where a system of instruction for their general improvement had commenced with the fairest prospects of success, into a boundless wilderness, where every thing would invite and impel them to revert to the hunting and wandering and savage life, would frustrate the desires of the better part of the nation, and destroy the hopes of their benevolent friends, and, in effect, doom them to extermination—that the desire for civilization had become prevalent among them; and their capability of improvement, and of being elevated to the rank and to the enjoyments of civilized people, had been decisively evinced by the success, which had attended the attempts for their instruction.

The argument appears to have had weight with the Government; and the Delegation, instead of finding themselves obliged, as their fears had led them to anticipate, to sign a virtual surrender of their country, had the high satisfaction to put their signatures to a Treaty of a very different kind.

This, the Committee are persuaded, will be regarded by the Board, and by all who wish well to the American Abo-

rigines, as a signally auspicious event. It is auspicious, as it shews, on the part of the Government, not only a favourable disposition toward the Indians, but also a conviction that they can be and must be civilized, and a settled and generous purpose to patronize and aid the benevolent work. It is auspicious, as it provides funds which eventually will not be small, for promoting the design. And it is auspicious in the influence which it has, and which it will have, on the Cherokees and other Indian Nations, and on the American Community. It marks indeed a new and propitious era.

Of the good-will of the King and Chiefs, Mr. Hoyt had full evidence at a Council of the Nation, which he attended, and where he was received with the greatest confidence and kindness. He was heard by the King and Chiefs with the most fixed attention; Mr. Hicks, the Christian Chief, interpreting. On preparing to quit the Council, Mr. Hoyt says—

I observed, that I must leave them, and return to the School; but, if agreeable, I would first take the King by the hand, in token of our mutual love and friendship, and of the mutual love and friendship that subsisted between his people and all concerned in the Mission. The King most cordially gave his hand, as a token and seal of this, while I implored the Divine Blessing on him and his people. This being done, the Chiefs all rose from their seats, came up to me one by one, and each gave his hand in a most affectionate manner. This closing scene was to me truly impressive, and I think will not be forgotten.

ARKANSAW

(Among the Cherokees).

AMERICAN BOARD OF MISSIONS.

Preparations for the Mission.

SOME reference to the facts here stated will be found under the head of Arkansaw, at p. 71 of the Survey.

About twenty-two months ago, proposals were made, in behalf of the Board, to that portion of the Cherokee Nation that have migrated to the Arkansaw, for

the establishment of a Mission and Schools among them: the proposals were favourably received; and a strong desire was expressed by the Arkansaw Chiefs, that their people might be favoured with means of instruction, similar to those afforded to their Brethren on this side of the Mississippi: these proposals were solemnly repeated in May 1818, and were received with gratitude. About ten months ago, a conference was held with them, by the Rev. Mr. Peck from the Baptist Board of Foreign Missions, and the Rev. Mr. Ficklin from the Kentucky Mission Society, with reference to establishments contemplated by their respective Societies: they too were answered with kindness; but were given to understand, that their proposals could not be accepted, until more should be known respecting our intentions. At the instance of the Chiefs, and with a highly creditable liberality and Christian spirit, a correspondence was opened by them on the subject; which resulted in a "Talk," sent to the Chiefs by Mr. Peck, in the latter part of last winter, of the following purport:—

" BROTHERS—

" I have heard from your Brothers in the North, who have a Mission among the Cherokees on the other side of the Mississippi. They remember you with great love, and have not forgotten the promise to send you Teachers. They have appointed a good man, who will visit you soon; and afterward other good men, who will instruct you and your children, and seek your welfare. I will do all in my power to promote the good work.

" And may the Great Spirit breathe upon the Chief and Headmen, and upon all the Cherokees on the Arkansaw, both small and great—disperse all the clouds, and cause the true light to shine upon them, that they may be happy here and after death!"

The person here referred to, as having been appointed to visit them soon, was the Rev. Alfred Finney. He was designated for the Arkansaw in November, with the intention, that he should go out early in the spring, explore the country, make arrangements preparatory to the contemplated establishment, and be joined by others as soon as should be deemed advisable. But particular circumstances occasioned delay.

Mr. Finney and his wife are now with

the Company from Rockaway, bound to Brainerd. At Brainerd, he is to be joined by the Rev. Cephas Washburn; who has been employed for the last nine months in Georgia, and has received instructions to leave Georgia, in season to reach Brainerd about the first of November.

From Brainerd, Messrs. Washburn and Finney are to proceed to Elliot; and there leave their Wives with the Choctaw Mission, until they shall have visited the Arkansaw, and made such preparations, as shall render the residence there of females, belonging to the Mission, safe and proper. The Mission is projected on the same general plan with those already established.

ELLIOT

(Among the Choctaws).

AMERICAN BOARD OF MISSIONS.

THE formation of this Settlement was reported at pp. 308 and 309 of our last Volume, and further particulars stated at pp. 71 and 72 of the Survey.

State of the Mission.

The Settlers had, at first, many difficulties to encounter, and were under great discouragements.

Sickness prevailed in the family, and many hardships were encountered.

But, in the midst of these trials, the work was advancing. The Natives were urgent for their Children being received. On eight being brought from a distance of 160 miles, the Missionaries thought it their duty to begin their School, though they were very ill prepared. In August there were twenty Scholars, and many more anxious for admission.

The Natives are engaging heartily in support of the Schools. The King, Pukshanubbee, has assigned, for that purpose, 200 dollars per annum, from the Annuity received by his part of the Nation from the United States: and, at a Council, which Mr. Kingsbury attended by particular invitation, a subscription

was opened, when eighty-five Cows and Calves and 700 Dollars were contributed on the spot, and an annual payment of 500 Dollars appointed.

Mr. Alfred Wright was about to be ordained, in order to join the Mission; and several Teachers and Mechanics were destined for the service of the Choctaw Station.

Mr. A. V. Williams died a short time before the Report was delivered. Some particulars of his death were given in the last Number.

On the general state of the Mission, the Committee remark—

To meet and secure the favourable dispositions of the Natives, is a matter of great importance. The effect of disappointing them might be incalculably detrimental.

The Brethren of the Mission have done what they could; and they have done much: feeble-handed, as they have been—weakened and afflicted with sickness—subjected to inconveniences—encompassed with difficulties—struggling on in weariness and painfulness—it is wonderful, that, in so short a time, they have brought the Establishment to its present state. Their labours were great; and their privations, owing to the newness of their situation, their distance from White Settlements, and the unusual scarcity of bread stuffs, the last winter, in that country, were also great. But the Lord was gracious. The lives of them all were precious in His sight; and health has been restored to the Mission.

The Committee cannot doubt that it will be the pleasure of the Board, that the help and means, requisite for the work, should be supplied with as little delay as possible.

The appearances are of a nature not to be mistaken, that in the Choctaw Nation, as well as in the Cherokee, the fields are white already to the harvest; and to inspire the hope, and the confidence in the Lord of the Harvest, that he, that reapeth, will receive wages and gather fruit, unto life eternal.

Choctaw Superstitions.

We have already referred to the subject of the following extracts,

under the head of South Africa, at p. 383 of the present Number.

There are some circumstances, relative to Witchcraft among this people, which shew the grossness of the superstition, as well as the depravity of those who support it. We have received, from good authority, the following account of the manner in which the Choctaws suppose that Witches are made. We use the term Witch, for the sake of conciseness. It is the common term of the country, though the persons are of both sexes.

The Choctaws suppose that there is belonging to the human species, and every species of animals, a Great King, or Presiding Deity. To these supposed Deities they ascribe great power and wisdom; so that the King of the most inferior species of animals is capable of controlling the actions of men, and qualifying them for the most extraordinary works. The influence which they are supposed to exercise, corresponds with their nature, or the element which they inhabit. The Kings or Deities of Frogs and other amphibious and aquatic animals are employed in qualifying "Rain-Makers," i.e. persons who pretend to have the power of bringing rain in dry seasons. The Kings of Snakes and other venomous and malicious animals exert their influence in making Witches, or those who distress and destroy mankind.

To these Presiding Deities they give different names. Those which belong to the human species are called *Co-an-ongush-ah*, or the "Little Folks of the Woods." These also have sometimes a hand in making witches. The Kings of the various tribes of animals and birds are called after the names of their respective tribes, with the addition of some epithet to point out their distinguished rank. They are invisible, except on certain occasions, and to those who are to be inspired by them. If a person is to be a famous bear-hunter, to lead his people to war, or to have the power of making rain, or of destroying others by witchcraft, he must be qualified for the work by these supposed Deities: for this purpose, such people are visited at some period of their lives by the "Great Wolf," the "Great Bull-Frog," the "Great Snake," or by the "Little Folks of the Woods"—and are detained or kept in their power a certain length of time, during which they are amply

qualified for their extraordinary employments.

A story, which the Missionaries heard from the Public Interpreter, will shew more clearly the ridiculous ideas which the Choctaws entertain on this subject:—

An Indian, who had been drinking pretty freely, was returning home one night, when he was taken prisoner by the "Great Bull-Frog." He thought of many things to represent the enormous size and power of this animal, but nothing was so great as the "Great Bull-Frog." The monster first bound him hand and foot; and then produced an immense quantity of water around him, until he was completely ingulphed in a large pond. In this the "Great Bull-Frog" made him swim and dive, until he could perform those acts with the greatest expertness and ease. He was then commanded to die, which he did with the same ease, and returned again to life. After being detained, and made to go through various evolutions in the watery element, during the whole night, he was in the morning set at liberty; and, from that time, was considered one of the most remarkable "Rain-Makers" in the country.

British America.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Missionaries and Schoolmasters.

FROM the last Report of the Society we collect the following statements:—

Newfoundland—at 14 Stations, there are 6 Missionaries, at Salaries of 200*l.* each; and 11 Schoolmasters, whose Stipends amount, in all, to 175*l.* There have been 71 Marriages, 216 Baptisms, 63 Communicants, and 62 Burials.

Nova Scotia—at 25 Stations, there are 18 Missionaries, one of whom has 400*l.* per annum, 16 have 200*l.* each, and one has 100*l.*: of the Schoolmasters, one at Halifax, on the National System, has 200*l.* per annum; and 17, at other Stations, have Stipends amounting together to 225*l.*: of the Schoolmistresses, one at Halifax, on the National System, has 50*l.* per annum; and 4, at other Stations, share 35*l.* per annum. Marriages, 46—Baptisms, 201—Communicants, 105—Burials, 59.

Sept. 1820.

New Brunswick—at 15 Stations, there are 11 Missionaries at 200*l.* per annum each; and 2 Assistant Missionaries, each at 100*l.*: with a National Schoolmaster, at St. John's, at 50*l.*, and a Schoolmistress at 20*l.*; and 11 other Schoolmasters, at salaries amounting together to 160*l.*, and one Schoolmistress at 10*l.* Marriages, 136—Baptisms, 281—Communicants, 486—Burials, 63.

Cape Breton—at 3 Stations, there are, one Missionary at 200*l.* per annum, and two Schoolmasters at 15*l.* each. Marriages, 15—Baptisms, 125—Communicants, 70—Burials, 11.

Prince Edward's Island—one Missionary at 200*l.* and a second at 100*l.*

Upper Canada—at 15 Stations, there are, one Missionary at 275*l.*, thirteen at 200*l.* each, and one at 100*l.* The Missionary at Ancaster has 20*l.* in addition, to enable him to visit the Indians; and there is a Schoolmaster for the Mohawks at 20*l.* and a Catechist at 10*l.* per annum. Marriages, 25—Baptisms, 97—Communicants, 24—Burials, 26.

Lower Canada—at 12 Stations, there are, one Missionary at 215*l.*, and 9 at 200*l.* each: beside whom there are, a Visiting Missionary, at 300*l.* per annum, and National Teachers at Quebec, at 200*l.* per annum. Marriages, 47—Baptisms, 129—Communicants, 134—Burials, 27.

Want of Missionaries.

Dr. Inglis represents the call for Missionaries as so earnest, that he trusts the Society may be able to send five or six fit persons from England. There can be no doubt that there will be, notwithstanding, an abundant opening for all Candidates who are preparing in that country for the service of the Society.

The rapid increase of Settlements throughout the Provinces, from the great number of emigrants, has induced the Society to offer encouragement to the people, in the assurance that they will be ready to furnish them with Missionaries, provided they make exertions in the erection of Churches and Parsonage-houses, and in contributing some stipend for the maintenance of a resident Clergyman. In the mean time, they have expressed a readiness to appoint a certain number of Visiting Missionaries, to keep alive due sentiments of religion in those districts where they are not yet prepared for a permanent establishment. It is considered that the

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Candidates for Ordination, furnished by the College at Windsor, will offer the most eligible characters for such appointments, as their knowledge of the dispositions and qualities of the Natives will give them many advantages over Ministers whose local knowledge must be limited.

Progress of the National System of Education.

On the first establishment of the National School at Halifax, the Society were induced, on the representation of Dr. Inglis, to allow a salary of 200*l.* for the Master, as an inducement for a person of respectability, and duly qualified for the situation by instruction at Baldwin's Gardens, to offer himself as a Candidate. The exemplary manner in which Mr. West has conducted the Establishment, and the perfect satisfaction which he has given, have fully justified the liberality of the Society. The duration of the salary however was, in the first instance, limited to three years, in the expectation that the manifest advantages derived from the Institution, in the moral and religious improvement of the lower orders, would have stimulated the exertions of the more opulent inhabitants, by which the Establishment might have been rendered independent of foreign aid. In the language of Dr. Inglis, it was an experiment to be tried through many difficulties. By the blessing of God, the attempt has succeeded beyond the most sanguine expectations; and it is not easy to imagine means by which the designs of the Society could be so successfully prosecuted in the North American Colonies, as by the continuance of their support to the Institution.

It would be unreasonable, he proceeds to state, to expect so large an allowance, if its objects were merely to supply a School for Halifax; but its advantages have not and will not be confined to that town. A School but little inferior has been established at St. John's: other Schools, whose Masters have been instructed by Mr. West, have been opened on smaller scales, but with pleasing success, in various parts of the Provinces. It is matter of surprise to all, that so much has been effected; and the only cause for regret is, that there are still serious difficulties which are not likely to cease. Fully appreciating the value of Mr. West's services and the difficulties attendant on an infant establishment, the Society have consented to continue the salary on the same allowance for the three years longer, from September 1st, 1819; in addition to which, they have furnished Dr. Inglis with nearly thirty packets of National School Books, for the supply of the several Schools that have been formed in the two Provinces on that system.

The manifest advantages which have been derived from the introduction of the National System of Education in the Provinces of Nova Scotia and New Brunswick have excited a similar spirit of improvement at Quebec; and the Society have not withheld their assistance. A salary of 200*l.* has been granted for the term of three years for the Schoolmaster and Mistress, which will enable the Trustees of the School to devote the whole of their funds to the erection of suitable premises for the accommodation of several hundred children, which a population of 12,000 cannot fail to present, as destitute of the means of education from any private resources.

Miscellanies.

HINDOO MYTHOLGY.

THE PRINCIPAL GODS OF THE HINDOOS IDENTIFIED WITH THOSE OF THE GREEKS AND ROMANS.

(With an Engraving of Brahma, Vishnoo, and Siva.)

In the Number for June, pp. 266—271, an outline of Hindoo Mythology was given, in an explanation, chiefly from Sir William Jones, of the Four Yugs and Ten Avatárs. We shall now extract from Sir William's Essay such passages as lead to an identification of the principal Deities of the Hindoos with those of the Greeks and Romans. His remarks on the resemblance of Saturn, the oldest of the Pagan Deities of the West, to the Indian Menu, will serve to introduce his more extended comparison of Brahma, Vishnoo, and Siva—the principal Gods of the Hindoos—with the Jupiter of the Western World.

SATURN IDENTIFIED WITH THE INDIAN MENU, AND BOTH TRACED TO NOAH.

Of this most ancient of the Western Deities, Sir William Jones says—

The jargon of his being the Son of Earth and of Heaven, who was the Son of the Sky and the Day, is purely a confession of ignorance who were his parents or who his predecessors; and there appears more sense in the tradition said to be mentioned by the inquisitive and well-informed Plato, that “both Saturn, or Time, and his consort Cybele, or the Earth, together with their attendants, were the Children of Ocean and Thetis; or, in less poetical language, sprung from the waters of the great deep.” Ceres, the Goddess of Harvests, was, it seems, their daughter; and Virgil describes “the Mother and Nurse of all as crowned with turrets, in a car drawn by lions; and exulting in her hundred Grandsons, all divine, all inhabiting splendid celestial mansions.” As the God of Time, or rather as Time itself personified, Saturn was usually painted by the Heathens holding a scythe in one hand; and, in the other, a snake with its tail in its mouth—the symbol of perpetual cycles and revolutions of ages: he was often represented in the act of devouring years, in the form of children; and, sometimes, encircled by the Seasons, appearing like Boys and Girls. By the Latins he was named Saturnus: and the most ingenious etymology of that word is given by Festus the Grammarian; who traces it, by a learned analogy to many similar names, *à sattu*, “from planting,” because, when he reigned in Italy, he introduced and improved agriculture. But his distinguishing character, which explains, indeed, all his other titles and functions, was expressed allegorically by the stern of a ship or galley, on the reverse of his ancient coins: for which Ovid assigns a very unsatisfactory reason, “because the Divine Stranger arrived in a ship on the Italian Coast;” as if he could have been expected on horseback, or hovering through the air! The account, quoted by Porney from Alexander Polyhistor, casts a clearer light, if it really came from genuine antiquity, on the whole tale of Saturn—that “he predicted an extraordinary fall of rain; and ordered the construction of a vessel, in which it was necessary to secure men, beasts, birds, and reptiles, from a general inundation.”

Now it seems not easy to take a cool review of all these testimonies concerning the birth, kindred, offspring, character, occupations, and entire life of Saturn, without assenting to the opinion of Bochart, or admitting it to be at least highly probable, that the fable was raised on the true history of Noah—from whose Flood a new period of time was computed, and a new series of ages may be said to have sprung—who rose fresh, and as it were newly-born, from the waves—whose wife was, in fact, the Universal Mother; and, that the earth might soon be re-peopled, was early blessed with numerous and flourishing descendants.

If we produce, therefore, an Indian King, of divine birth, eminent for his piety and beneficence, whose story seems evidently to be that of Noah disguised by Asiatic Fiction, we may safely offer a conjecture, that he was also the same personage with Saturn. This was Menu, or Satyavrata, whose patronymic name was Vaivaswata, or Child of the Sun; and whom the Indians believe to have reigned over the whole world in the earliest age of their chronology.

In proof of the identity of Menu with Noah, Sir William translates from the Sacred Books of the Hindoos, a narrative of the principal events of the life of Menu, and observes thereon—

This epitome of the first Indian History that is now extant, appears to me very curious and important: for the story, though whimsically dressed up in the form of an allegory, seems to prove a primeval tradition in this country of the Universal Deluge described by Moses; and fixes, consequently, the time when the genuine Hindoo Chronology actually begins.

For the story itself we must refer to Sir William's Essay, as it is too long for insertion here.

The Hindoos count fourteen Menus: but Sir William Jones remarks—

We may suspect that all the Fourteen Menus are reducible to one, who was called Nuh by the Arabs, and probably by the Hebrews, though we have disguised his name by an improper pronunciation.

BRAHMA, VISHNOO, AND SIVA IDENTIFIED WITH THE JUPITER OF THE
WESTERN PAGANS.

The fable of Saturn (says Sir William Jones) having been thus analysed, let us proceed to his descendants; and begin, as the Poet advises, with Jupiter—whose supremacy, thunder, and libertinism, every boy learns from Ovid; while his great offices of Creator, Preserver, and Destroyer, are not generally considered in the system of European Mythology.

We shall abstract, in a connected form, the most important remarks of Sir William on the identity of Jupiter with the Indian Triad.

Brahma, Vishnoo, and Siva, are three Forms of one and the same Godhead: thus the principal Divinity of the Greeks and Latins, whom they called Zeus and Jupiter with irregular inflections Dios and Jovis, was not merely *Fulminator* the "Thunderer," but—like the Destroying Power of India, *Magnus Deus, Ultor, Genitor*—like the Preserving Power, *Conservator, Soter, Opitulus, Altor, Ruminus*—and, like the Creating Power, the *Giver of Life*.

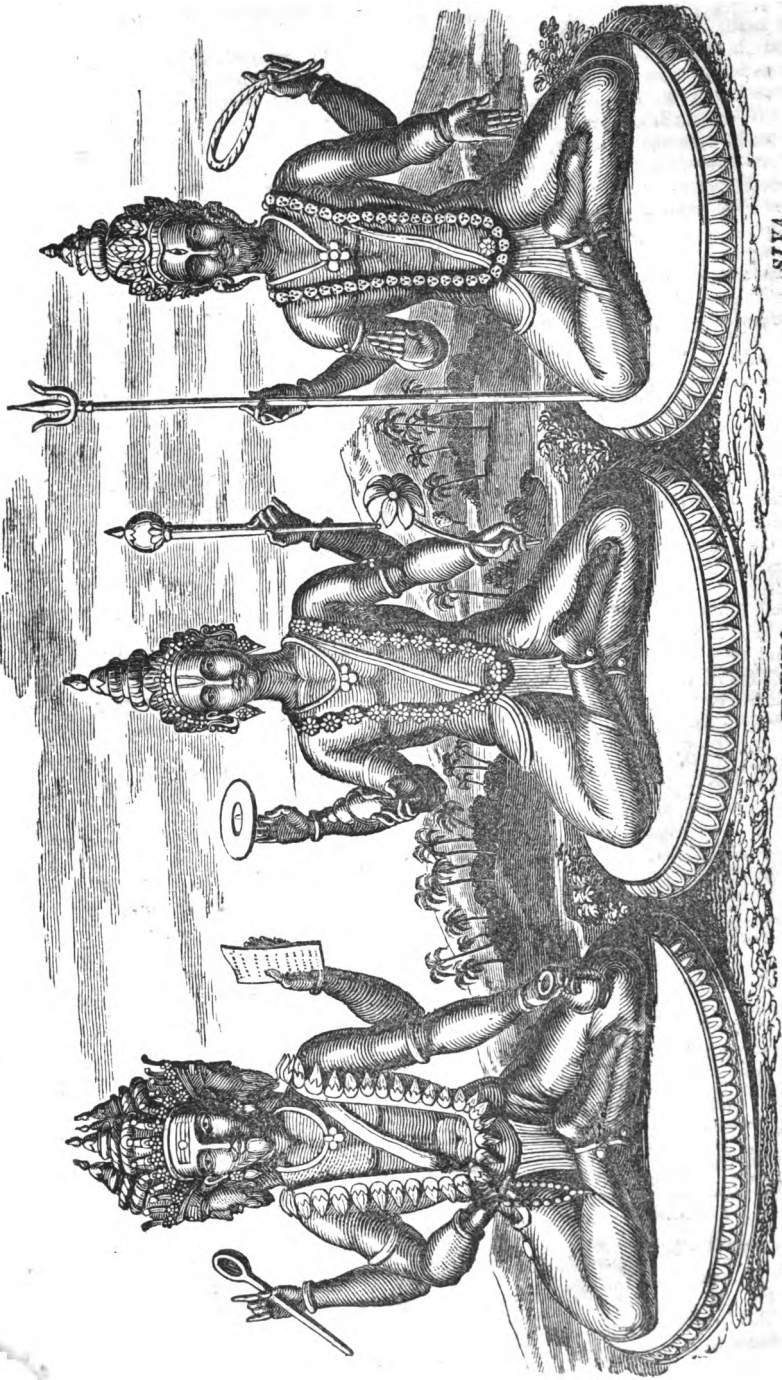
Let us now descend from these general and introductory remarks, to some particular observations on the resemblance of Zeus or Jupiter to the Triple Divinity—Vishnoo, Siva, Brahma; for that is the order in which they are expressed by the letters A, U, M, which coalesce and form the mystical word O'M—a word which never escapes the lips of a pious Hindoo, who meditates on it in silence.

It must always be remembered, that the learned Indians, as they are instructed by their own books, acknowledge only One Supreme Being, whom they call BRAHM, or THE GREAT ONE. They believe his Essence to be infinitely removed from the comprehension of any mind but his own: and they suppose him to manifest his power by the operation of his Divine Spirit, whom they name VISHNOO, the "Pervader," and *Narayan*, or "Moving on the Waters;" and, by this power, they believe that the whole order of nature is preserved and supported. When they consider the divine power exerted in creating, or in giving existence to that which existed not before, they call the Deity, BRAHMA: and when they view him in the light of Destroyer, or rather Changer of Forms, they give him a thousand names, of which SIVA, *Isa* or *Iswara*, *Rudra*, *Hava*, *Sambhu*, and *Mahadeva* or *Mahesa*, are the most common.

The first operations of these three Powers are variously described, in the Sacred Books, by a number of allegories; and from them we may deduce the Ionian Philosophy of Primeval Water—the doctrine of the Mundane Egg—and the veneration paid to the Lotos, which was anciently revered in Egypt, as it is at present in Hindoostan, Thibet, and Nepaul.

Identity of Jupiter and Brahma.

That water was the primitive element and first work of the Creative Power, is the uniform opinion of the Indian Philosophers: but, as they give so particular an account of the General Deluge and of the Creation, it can never be admitted that their whole system arose from traditions concerning the Flood only; and it must appear indubitable, that their doctrine is, in part, borrowed from the opening of Genesis, than which a sublimer passage, from the first word to the last, never flowed or will flow from any human pen: *In the beginning God created the heavens and the earth. And the earth was void and waste, and darkness was on the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let Light be—and Light was.* The sublimity of this passage is considerably diminished by the Indian Paraphrase of it, with which Menu, the Son of Brahma, begins his address to the Sages who consulted him on the formation of the Universe: "This world," says he, "was all darkness—undiscernible—undistinguishable—altogether as in a profound sleep; till the Self-existing, Invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom. He, desiring to raise up various creatures by an emanation from his own glory, first created the Waters, and impressed them with a power of motion: by that power was produced a Golden Egg, blazing like a thousand suns, in which was born Brahma, self-existing, the great parent of all rational Beings. That God, having dwelt in the Egg through revolving years, Himself meditating on Himself, divided it into two equal parts; and, from those halves, formed the heavens and the earth, placing in the midst the subtle ether, the eight points of the world, and the permanent receptacle of waters."



SHIVA.

VISHNU.

BRAHMA.

As to the Creation of the world, in the opinion of the Romans, Ovid, who might naturally have been expected to describe it with learning and elegance, leaves us wholly in the dark, which of the Gods was the actor in it. Other Mythologists are more explicit; and we may rely on the authority of Cornutus, that the old European Heathens considered Jove as the great Life-giver and Father of Gods and men: to which may be added the Orphean Doctrine, preserved by Proclus, that "the abyss and empyreum, the earth and sea, the Gods and Goddesses, were produced by Zeus or Jupiter." In this character he corresponds with Brahma.

Identity of Jupiter and Vishnoo.

That, in another capacity, Jove was the Helper and Supporter of all, we may collect from his old Latin Epithets; and from Cicero, who informs us that his usual name is a contraction of *Juvans Pater* (the Supporting Father); an etymology which shews the idea entertained of his character, though we may have some doubt of its accuracy. Callimachus addresses him as the Bestower of all Good, and of Security from Grief. As the Soul of the World, or the Pervading Mind, so finely described by Virgil, we see Jove represented by several Roman Poets; and, with great sublimity by Lucan, in the speech of Cato concerning the Ammonian Oracle—"Jupiter is, wherever we look, wherever we move."

This is precisely the Indian idea of Vishnoo. Since the power of PRESERVING created things belongs eminently to the Godhead, they hold that power to exist transcendently in the PRESERVING member of the Triad, whom they suppose to be "EVERYWHERE ALWAYS," not in substance, but in spirit and energy.

Identity of Jupiter and Siva.

It was in the capacity of Avenger and Destroyer, that Jove encountered and overthrew the Titans and Giants, whom Typhon, Briareus, Tityus, and the rest of their fraternity, led against the God of Olympus, to whom an Eagle brought Lightning and Thunderbolts during the warfare: thus, in a similar contest between Siva and the Daityas, or Children of Diti, who frequently rebelled against heaven, Brahma is believed to have presented the God of Destruction with Fiery Shafts.

After tracing some other points of resemblance, Sir William adds—

When, after all these circumstances, we learn that Siva is believed to have Three Eyes, whence he is named also *Trilochan*, and know, from Pausanias, not only that *Triophthalmos* was an epithet of Zeus, but that a statue of him had been formed with a Third Eye in his forehead, as we see him represented by the Hindoos, we must conclude that the identity of the two Gods falls little short of being demonstrated.

The resemblance of Siva to Jupiter is further traced by our learned author, in the character of the Stygian Jove, or Pluto; and in that of the Jupiter Marinus, or Neptune. With respect to his resemblance to Neptune, or the Marine Jupiter, Sir William remarks—

The identity of the Trisula and the Trident, the weapon of Siva and Neptune, seems to establish this analogy; and the veneration paid all over India to the large buccinum, especially when it can be found with the spiral line and mouth turned from left to right, brings instantly to our mind the music of Triton.

Explanation of the Engraving.

The Figures of Brahma, Vishnoo, and Siva are taken from Casts in metal, preserved in the Museum at the India House. These Casts were made by Dr. Wilkins, when at Benares, under the superintendance of learned Brahmins. They are ten inches in height, and are formed, Mr. Moor says (*Hindoo Pantheon*, p. 33), "in a style of elegance and accuracy not often met with from the mythological founderies of India."

We have collected from Mr. Moor the following description of these Figures:—

Brahma is seen in his usual form; with four faces and four arms; having in his hands, what his descendants, the Brahmins, are supposed to have often in theirs, viz. a portion of the Veda, or Scripture—a Spoon, used, in the per-

formance of sacred ceremonies, for lustral water—a Rosary, for assisting abstraction in contemplating the attributes of God, a bead being dropped at the mental recitation of each of his names, while the mind is intensely fixed on the idea that the name, which is significant of some attribute, excites—and, fourthly, a Vessel to contain water for ablution, a preliminary essential to prayer or sacrifice.

In one of the right hands of Vishnoo is the Shank, or shell, which is a large buccinum. In the other is the Chankra, a missile weapon, very like a quoit, having a hole in its centre, on which it is twirled by the fore-finger, and thrown at the destined object: it has a sharp edge; and irresistible fire, it is supposed, flames from its periphery, when whirled by Vishnoo. In the left hands

are, the Gadha, which is a mace or club, and the Nymphæa or Lotos.

Siva is seen with his Trisula, or Trident, in one hand; and, in another, the Pasha, which is a rope for binding and strangling incorrigible offenders: his two foremost hands, right and left, are in a position very common to several Deities: they are said to indicate an Invitation to ask, and a Promise to grant or protect. His Third Eye, pointing up and down, is seen in his forehead—his three eyes probably denoting his view of the three divisions of Time, past, present, and future. Serpents, emblems of immortality, form his ear-rings. His pendent collar is composed of human heads, and marks the extinction and succession of generations of mankind by Time.

Much learned illustration is interwoven by Sir William Jones in his Essay, which may be consulted with advantage by the studious Missionary; but we are obliged to confine ourselves to an abstract of the most obvious points of resemblance between these chief Deities of the Eastern and Western Heathens. We hope, in these Papers, to furnish a clue to Hindoo Mythology; and to lead Missionaries to a careful study of it, so far as to enable them to discharge their duty toward the Heathen with intelligence and wisdom, while they receive a growing confirmation of the exclusive truth and authority of the Holy Scriptures.

Mr. Faber, in the First Volume of his "Origin of Pagan Idolatry," very forcibly argues that the Hindoo Monad and Triad—that is Brahm, with Brahma, Vishnoo, and Siva—are composed of mere mortals, being Adam and his triple offspring, transmigrating into Noah and his triple offspring. In a future Number we shall give an abstract of Mr. Faber's views on this subject.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 22, to September 20, 1820.

ASSOCIATIONS.	Present.		Total.			Present.		Total.	
	L. s. d.	L. s. d.	L. s. d.	L. s. d.		L. s. d.	L. s. d.	L. s. d.	L. s. d.
Aston Sandford	15	2 6	303	18 10	Stafford	10	0 0	341	3 7
Birmingham	100	0 0	3637	3 0	Sutton (Col. by the Secretary)	21	6 4	111	17 2
Byfield	18	11 0	176	17 11	COLLECTIONS.				
Cambridge—Town, County, & University	10	0 0	2887	5 5	Ata Missionary Prayer Meeting	5	0 0	10	0 0
Carlisle (including 18l. from Mary port and Dearham)	76	0 0	1403	1 1	Byard, Misses M. and A. 12.	1	10 6	5	19 1
Carlhalton (Col. by the Secret.)	40	5 0	311	10 10	Princes Street, Barbican	1	2 7	5	2 9
Deron and Exeter (including 46l. 16s. 9d. from Dartmouth Branch)	78	16 11	2166	5 3	Champion, Mr. R. Hampstead Road	1	2 7	5	2 9
Dewsbury	88	1 1	535	9 7	Cunningham, Master Charles, Harrow	4	9 0	15	13 0
Drayton Beauchamp (Bucks)	10	1 0	172	15 1	Friend, at Hampstead	1	11 0	5	9 0
Glentworth (including a Benefaction of 10l. 10s. from Rev. Henry Bassett)	18	13 10	70	3 10	CONGREGATIONAL COLLECTIONS.				
Gloucestershire (from Forest of Dean Branch)	55	0 0	2428	12 3	At Gawcott (Bucks) by Rev. Thomas Scott (Rev. Thomas Scott, Curate)	8	10 0	8	10 0
Halesford (School Fund)	5	0 0	1355	17 2	At Great Dalby (Leicestershire) by Rev. W. Y. Nutt	6	1 6	6	1 6
High Wycombe	39	10 0	163	3 6	At Watlington, by Rev. E. Bickersteth, (Rev. W. Milne, Vicar)	8	12 6	8	12 6
Leds (School Fund)	10	0 0	3667	12 0	SCHOOL FUND.				
Liverpool & West Lancashire	19	3 3	3224	11 7	By Hereford Association, For Henry Gippo	Third Year	5	0 0	
Mark, near Abridge	9	0 0	17	4 6	By Leeds Association, For John Methley and Low Methley,	Fourth Year	10	0 0	
Nasing (Essex)	4	11 8	57	4 8					
Richmond (Surrey)	15	0 0	163	0 0					
Saxby (Lincolnshire)	6	6 9	18	13 5					

Missionary Register.

OCTOBER, 1820.

Biography.

MEMOIR OF THE REV. ROBERT MAY,

LATE MISSIONARY AT CHINSURAH, WHO DIED AUGUST 12, 1818, AGED 30 YEARS.

THE name of Mr. May is well known to our Readers. His love for Children, and the ability and zeal with which he formed and pursued plans for their instruction, were the distinguishing traits of his character. It will appear from this Memoir that numbers of Children, in both the Western and Eastern Hemisphere, are reaping the benefit of his exertions.

Mr. May was born at Woodbridge, in Suffolk, in the year 1788. He lost his Mother when he was three or four years old; and his Father, who was a mariner, being generally out at sea, he was exposed to unusual disadvantages. He was noticed, at last, by an aged relative; and was admitted into a Sunday School, where he learned to read the Scriptures, and imbibed a love for them.

As soon as he was able, he endeavoured to support himself by labour. Having obtained possession of a Bible, it was his custom, when his work was finished, to retire into the fields; where he was often seen sitting under a hedge, reading the Sacred Volume.

Having himself learned the value of the Bible, he was desirous of being employed in communicating the knowledge of it to others. He became, when very young, a Teacher in a Sunday School; and, in this office, appeared to be both happy and useful.

When about seventeen years of age, Mr. May began to cherish an earnest desire of becoming a Missionary to the Heathen. He was admitted, in consequence, in May 1806, into the Seminary of the London Missionary Society at Gosport. Here he continued, pursuing the requisite studies, between four and five years. When not engaged in his studies, the instruction of Children continued to be his favourite object, and occupied his chief attention.

Oct. 1820.

That Mr. May was prepared for the work on which he was about to enter, will appear from his answer to an inquiry made of him, On what grounds he concluded that he was a Christian. His reply was found among his papers:—

“This question,” he says, “demands a serious answer; and, while I tremble at its importance, I rejoice in the Lord, and trust that by his assistance I shall endeavour to give a reason of the hope that is in me, with meekness and fear. I feel an humble confidence in the mercy of God, through His well-beloved Son. On His merits alone, I build my hopes of eternal life. Depending on His promises, I have given myself to Him, to be his for ever. Trusting to the fulness of His grace, who filleth all in all, I go to proclaim His Gospel; to preach forgiveness of iniquity, through that blood which was shed on Calvary for the remission of sin. When I was very young, I trust I felt the need of the Saviour, in whose Name I now glory; the need of that Salvation, in which I now rejoice; the want of that Grace, which I intend to preach: and I trust I then also felt the powerful efficacy of that blood which cleanseth from all sin.” His seriousness of mind began, indeed, very early. When seven or eight years of age, he was deeply impressed, as many other Children have been, by reading Janeway’s “Token for Children.”

A few months before his em-

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barkation, he visited his friends at Woodbridge; and, on this occasion, addressed, in the Market House, several hundred Children, many of whom still continue to cherish his memory with warm affection. On Christmas-Day, 1810, he also preached a Farewell Sermon to the Children at Gosport. The following memorandum of Mr. May on the occasion, will shew how eminently he was fitted to attract the affection of Children, and thus to secure their attention. "But few either of parents or children were not in tears: after the Sermon they flocked around me to take their last farewell, while the tears ran down their cheeks. It was an affecting scene indeed. I mingled my tears and my advice together, as I parted with the dear children whom I had so long instructed."

Mr. and Mrs. May sailed from Gravesend on the 27th Jan. 1811, in the Active, Capt. Brethoff, bound for Philadelphia, from whence they were to engage a passage to the East Indies. They arrived at Philadelphia on the 23d of March, and were received with great kindness by the friends of the Society in that city, as well as in that of New York.

Circumstances occasioned Mr. May to be detained in America about twelve months. During that period, his exertions among the young were very extensive and successful. In June, he established a Monthly Lecture to Children, at Philadelphia, which was well attended, there being usually present from 500 to 700. He also engaged in preaching on various other occasions; and took on himself the charge of a New School, supported by the "Evangelical Society" of that city. In a journey to New York, he preached on several occasions to crowded congregations, of which children formed a considerable part: during the last three days of his continuing in that city, he preached daily to upward of 1000 children. On his return to Philadelphia, he opened a new School-room in New Fourth Street, on Sunday the 20th of October; and, on various occasions, exerted himself in promoting the instruction of poor children on the Lord's Day.

The result of these labours in

America was truly gratifying. After Mr. May's arrival in India, he received Letters from friends in Philadelphia, written in October 1816 and November 1817, some extracts of which will shew that his detention in America had been mercifully overruled for much good:—

"Ever since the Sunday School commenced, the whole aspect of our city is changed. I really had no idea, when you were here, that we were so indolent as we were. No wonder you were so anxious about the poor children: they were in a deplorable state; but your prayers are answered, and I look back and think of you as the forerunner of all this good—Your two Letters from Chinsurah were received in due season, and often read in the School; and when omitted a short time, would be called for again by the children—The result of the whole has been, that upward of 1800 children have been instructed on your plan in this School, and nearly forty have made a public profession of religion, principally in the Presbyterian Churches; and the greater part received their first impressions under your particular instructions when here. They are a delightful company of Young Christians, and seem to be growing in grace as well as in years. One of them is now educating for the Ministry; and may possibly go to India, as a Missionary. How wonderful are the ways of God! Some of them are now Teachers in the Sunday Schools—Indeed, it may be said, that all the Sunday Schools in this country had their rise from this School—Sunday Schools are now established in great numbers in this country; so that upward of 5000 children are instructed, who used to range the streets: and they are rapidly spreading."

The particular appointment of Mr. May was to Vizagapatam, where it was intended that his labours should be especially directed to the instruction of the rising generation. Before his arrival, however, in India, Mr. Pritchett, originally designated on a Mission to the Birman Empire, had settled at Vizagapatam. Mr. May's destination was, in consequence, changed to Chinsurah.

On the 16th of March, 1812, Mr.

and Mrs. May sailed from Philadelphia, in the Harmony, Capt. Brown, and arrived at Calcutta in the following August. Shortly after his arrival he removed to Chinsurah.

Chinsurah is a Dutch Settlement, in Bengal, on the west side of the river Hooghly, about 22 miles north of Calcutta. The first Factory of the Dutch East-India Company was erected here in 1656. On the commencement of hostilities with the Dutch, during the late war, it was captured by the British. When Mr. May established and conducted the Native Schools at Chinsurah, the Settlement was therefore in possession of the English, and the Schools were for several years patronised and supported by the Hon. Commissioner Forbes. At the late General Peace, the Settlement was restored to the Dutch. The Schools enjoy the patronage and support of that Government.

At this place, Mr. May entered, with great ardour and activity, on the work of Native Education; imparting also, meanwhile, religious instruction to the Children of Europeans: and he had the gratification of beholding his labours crowned with very encouraging success.

In these Schools, which are conducted on the British System, the Children are taught reading, writing, and arithmetic. Some time since, the Schools were about thirty in number; and the Children under instruction nearly 3000, among whom were 700 sons of Brahmins. The number of Schools has been since reduced to 25, in which about 2400 Children are instructed; but the improvements which have been introduced, both as to their economy and management, and the superior progress of the Children in learning, are regarded as more than compensating for this reduction. These Schools were established by the indefatigable and persevering exertions of Mr. May, and brought to a considerable degree of maturity under his superintendance.

But the end of his labours was at hand! He entered Calcutta on the 11th of August, 1812, to begin his work in India; and, on the same day of the same month, in the year 1818, he entered Calcutta to close it for ever. In pursuit of his one object to the last, he had exerted himself in

promoting the establishment of the "Calcutta School Society," for the education of the Natives of Bengal; the formation of which took place a few weeks after his death.

In the beginning of August, he was attacked at Chinsurah by a fever. The disorder gaining strength, he was induced to go to Calcutta, that he might obtain the best medical advice; but every attempt to relieve him was fruitless, and on the day after his arrival he breathed his last.

When approaching the close of life, his humility and self-abasement were such, as to induce him to think it almost impossible that one so unworthy as himself could be saved: but afterward he found *joy and peace in believing*; and "It is Jesus Christ whom I want"—"I build on the foundation, Christ"—"Jesus is precious to my soul"—were among the last sentences which he uttered.

Mr. May suffered a severe affliction in 1813, by the death of Mrs. May, who died on the 17th of September of that year. After a few years he married again. His second wife survives to lament his loss.

While yet a youth, Mr. May was in the habit of composing little pieces, both in prose and verse, on various parts of Scripture, and for the improvement of providential occurrences. In more mature life, he published "Lectures to the Young," in which he adopted a familiarity of manner and a simplicity of style well adapted to his readers. He had begun a series of "Lectures on Scripture History," for the particular use of the Young; but did not live to complete his plan: the Lectures on the Book of Genesis have been printed at Calcutta.

Several of Mr. May's cotemporaries, of different religious denominations, have borne most honourable testimony to his character and usefulness.

"I have heard," says a Minister of the Church of Scotland, at Calcutta, "with deep regret of the death of Mr. May. Although I had not the pleasure of being much acquainted with him, I have always admired the integrity of his character, and have uniformly regarded him as a man to whom the native rising generation were already laid under the greatest obligations, and who, if Providence had spared his life, would have con-

tributed much to the diffusion of knowledge and religion in this country."

"He was of a truly catholic spirit," as a Member of the Church of England testifies. "Well do I know how much he mourned over every thing that was unseemly, or likely to diminish love in any denomination. I have often heard him advert to such things, and suggest measures to remedy them. His good temper was remarkable. This was one cause why children loved him so much. He was open to advice, and received reproof

in a Christian manner. He was very kind as a husband, trusty as a friend, and affectionate as a son."

"Be assured," writes one of the Baptist Missionaries at Serampore, "that we are all deeply concerned for the loss which the rising generation have sustained in the removal of Br. May. Who should now say—'I am secure!' Who shall say that he has a minute of Missionary Time to spare? Oh! that we may feel the rod, and hear the voice that speaks to us from the grave of our deceased brother!"

Proceedings and Intelligence.

UNITED KINGDOM.

BRITISH AND FOREIGN BIBLE SOCIETY. SUMMARY VIEW OF THE SOCIETY.

INTRODUCTORY to an abstract of the Sixteenth Report of the Society, which has just appeared, we shall extract from the last Compendium, corrected to June the 24th, a general statement of its progress. We have usually printed the annual Compendium, at large; but shall confine ourselves, on the present occasion, to pointing out the main differences between that corrected up to Oct. 1, 1819, which was printed at pp. 473—476 of our last Volume, and that for the present year.

Increase of Bible Societies.

The Auxiliaries of the Society itself amount to 265, and the Branch Societies to 364; forming together a total, as last year, of 629.

To the Bible Societies on the Continent of Europe, one at Athens was added in August 1819, a second at Wetzlar in November, and a third for the Grand Duchy of Baden in March 1820—increasing the number of 63 European Bible Societies to 66.

In British America, the New Brunswick was added, in January of the present year.

Increased Issue of the Scriptures.

The Bibles issued by Societies in Foreign Parts, aided by the British and Foreign Bible Society, have risen from 426,820 to 547,320; and the Testaments from 393,000 to 588,200—making an increase in the issues of the year, of 120,500 Bibles and 195,200 Testaments. The principal augmentation is in the issues of the Russian Bible Society: which has advanced the number of its Bibles from 65,000 to 117,000; and, of Testaments, from 114,000 to 238,700. This year witnesses also a new and gratifying issue in France, of 16,000 Bibles and 11,000 Testaments. Two Roman-Catholic Clergymen have, moreover, circulated 80,000 German Testaments, in addition to 300,000 before published.

The total number of copies issued by the Society itself has increased from 2,617,268 to 2,857,291: of these, 1,152,434 were Bibles, and 1,704,857 Testaments. These, added to the above-mentioned issues by Foreign Societies, make a total of 3,992,811, copies of the Scriptures put in circulation since the institution of the Society.

In the Number for January, pp. 9—12, we gave the particulars of 127 different languages or dialects,

in which the Society had aided the circulation of the Scriptures. These are now increased to 130

Increase of Expenditure.

The Payments of the first Fifteen Years amounted to 704,840*l.* 4*s.* 9*d.* Adding to these the Disbursements of the Sixteenth Year, which were 123,847*l.* 12*s.* 3*d.* the total Expenditure has been 828,687*l.* 17*s.*

SIXTEENTH REPORT.

Foreign Proceedings.

THIS Report details the Proceedings of the Year in the usual Geographical order; and "brings under view," to use the words of the Committee, "a series of facts, not inferior either in variety or importance to those which have been communicated in former Reports."

An ample detail is presented, in succession, of the exertions made in France, the Netherlands, Switzerland, Germany, Prussia, Denmark, Sweden, Norway, and Russia. In all these States, the Societies are extending their operations—Bible Associations; of the same nature and with the same effect as our own, are multiplying—Royal and noble patronage is liberally granted—piety and social happiness are increased—and the sick in the Hospitals, and even the very outcasts of society in their prisons, are visited and instructed.

The most striking circumstances which have occurred in these different Societies have already appeared in our pages; as have those relative to the voyages and journeys of Messrs. Jowett and Connor and of Dr. Pinkerton in the Mediterranean.

From this last-mentioned quarter the Report proceeds, in its survey, to India, the Asiatic Islands, New South Wales, the South Seas, Africa, and America.

Under the heads of *Germany, Russia, the Mediterranean, Calcutta,*

Madras, Colombo, and China, we shall extract, in the present Number, such information from the Report as may not have before been given by us.

Domestic Proceedings.

In reference to the Domestic Transactions of the Year, the Committee renew and confirm their former testimony to the beneficial operation of Bible Associations, and particularly of such as are constituted and conducted by the Female part of the community. The Merchant Seaman's Auxiliary Society proceeds in its active career.

In the furtherance of the Society's objects, Scotland has upheld its interests with her accustomed energy and liberality; and Ireland has doubled its circulation of the Scriptures.

Legacies, either immediate or in reversion, have been left to the Society, in the course of the year, to the amount of 3750*l.* sterling, and upward of 4000*l.* 3 per cent. stock.

The following works have been completed during the past year—

1. The Portuguese Bible, from the Version of Joam Feresia de Almeida, 5000 copies, 8vo.
2. The Spanish New Testament, 5000 copies, 12mo. Scio's Version.
3. Two editions of the New Testament in French, De Sacy's Version, 12mo. at Paris, each 10,000 copies.
4. A French Pocket Bible, at Paris, 10,000 copies, Martin's version.

Besides various editions of the English Scriptures.

Of the works now in the course of preparation (besides English Bibles and Testaments), the principal are—

1. The Malay Bible, 5000 copies, 8vo.; ditto at Amsterdam, in Arabic Character, 5000; and 5000 extra Testaments, in addition to those printing for the Netherlands' Bible Society.
2. The Arabic Bible, 5000 copies, 8vo.
3. The Portuguese Bible, 5000 copies, 8vo. Pereira's Version.

4. The Spanish Bible, 5000 copies, 8vo. Scio's Version.
5. The French Bible, De Sacy's Version, 8vo. 5000 copies, at Paris.
6. Ditto Martin's Version, 8vo. 10,000 copies, at Paris.
7. The Italian Bible, 5000 copies, Martini's Version, 8vo.
8. The Syriac Old Testament, 4000 copies, 4to.
9. The Turkish Bible, 4to. at Paris.
10. A New Translation of the whole Bible into Modern Greek, at Constantinople.
11. A Translation of the New Testament into the Albanian, at ditto.
12. A Transcription of the Turkish Bible into Greek Characters, at ditto.
13. The Gaelic Bible, an Octavo and a Duodecimo edition; 5000 of the 8vo. and 10,000 of the 12mo.: together with 10,000 extra Testaments, 15,000 Brevier Testaments, and 5000 octavo Testaments on large type.

Conclusion.

Your Committee, having reported the transactions of the past year, have now only to offer, in conclusion, such reflections as the facts thus simply detailed may naturally suggest.

And they would lose sight of an important duty, if they did not begin by inviting the Members of the Society to concur with them in acknowledging their renewed obligations to that God, whose Word it is their professed and exclusive object to circulate, for the visible blessing with which he has been pleased to crown the labours of the Institution. In almost every part of the world, with which the Society is in correspondence, or to which its agents have extended their enterprising journeys, a favourable acceptance has been given to its overtures for imparting the Holy Scriptures to those who need them; and prospects are opening, in every direction, for such a dissemination of them, as to authorize the hope that the time is approaching, when, in answer to the Apostolical prayer, *the Word of the Lord shall have free course and be glorified.*

At home, the prospect is equally encouraging. Notwithstanding the extraordinary pressure of commercial difficulties, and the industrious propagation of irreligious and even antichristian opinions, the resources of the Society, so far from suffering any serious diminution, have been very liberally maintained; and its

operations, viewed on the great scale, have kept pace with the activity and efficiency of the most prosperous eras of the Institution. Never was the demand for the Scriptures so great and general; and at no period were means provided in such abundance for printing editions of them, or channels opened in so great a variety of places for their free and general circulation. These assertions are so completely sustained by the facts, which your Committee have reported, that they appeal to them with confidence, as affording matter for the most devout gratitude and the most cordial satisfaction.

Nor will it fail to have struck the Members of the Society, while attending to the transactions of the year, how greatly the Institution has strengthened its claims to the veneration and support of the Christian Public, by the increased evidence of its usefulness in cherishing the growth of vital religion, and thereby promoting the happiness of individuals and the best interests of the community. The craving desires which have been expressed for the Word of God, and the thankfulness which has been uttered when this desire has been gratified, have been uniformly associated with those principles and feelings, on which are founded loyalty and contentment, subjection to Principalities and Powers for conscience' sake, and a quiet and peaceable demeanour in all godliness and honesty. Nor would your Committee stand excused to themselves, if they were to omit to remark, how strikingly the truth of this observation has been illustrated in the conduct of the Society's Domestic Auxiliaries, during the trial through which they have recently passed. While Infidelity has been lifting up her audacious front and uttering her many blasphemies, while her adherents have been striving with infatuated zeal to detach the labouring classes of the community from their allegiance to the Bible, the Societies and Associations in connection with your Institution remained steady to their engagements; and bore, at their Anniversaries, an unshrinking testimony to the truth and excellence of that Word, which no calumnies will be able to depreciate, and no violence to destroy.

In the further prosecution of the work in which we are engaged, it will be important to bear in mind the duty of perseverance; both as it regards the

augmentation of funds, and the full accomplishment of the Society's object.

The desire which has been excited for the Word of God has already created such heavy demands upon the funds of your Institution, as to occasion in the expenditure of the past year a considerable excess over that of any of the preceding. When to this are added the engagements entered into, in the East, the Levant, and other parts of the world, where much is required to be done, it will appear, that the pecuniary resources must be greatly increased, in order to render them adequate to that occupation, which the success of the cause to which they are consecrated is preparing for them.

The nations of Christendom are as yet but partially supplied with the Oracles of the Religion which they profess; while to by much the largest proportion of mankind the truths of Divine Revelation are but beginning to be made known, through some of the numerous languages and dialects which have hitherto been employed to propagate systems of error, the most insulting to God and the most degrading to human nature. To force these strong-holds of Imposture and Superstition, to impart to the bond slaves of Satan and of sin the emancipating knowledge of *the only true God and Jesus Christ whom He hath sent*—such are the high commission and the glorious object of the members and friends of the British and Foreign Bible Society. In executing this commission and pursuing this object, they are encouraged, by the promise of Holy Scripture and the testimony of past experience, to expect success proportioned to the degree of their exertions and the simplicity in which they are made. Let them, therefore, proceed in their work with renovated ardour, and increased dependence on Him who alone can cause it to prosper. To their unwearied efforts in circulating the Word of God, let them add their unceasing prayers, that He would put it into the minds and write it in the hearts, of both the distributors and the receivers. They will thus contribute to bring to pass the fulfilment of Divine Prophecy, in the happy consummation of their labours, when *they shall not teach, every man his neighbour, and every man his brother, saying, Know the Lord: FOR ALL SHALL KNOW HIM, FROM THE LEAST TO THE GREATEST.*

CHURCH MISSIONARY SOCIETY.

Arrival of the Rev. William Jowett, from Malta.

OUR Readers will have learned from the statements at p. 347 of the Number for August, that Mr. Jowett's exertions had severely tried his constitution. Finding that his retirement to the Pieta, near Valetta, had not the good effect which he had expected, a voyage home was deemed necessary. He despatched Letters, in consequence, overland, to apprise the Committee of the necessity of his return home for a season.

His native air and some repose from his labours were become indispensable. The field of research and action was so wide and so full of interest and excitement, that his strength had been too much exerted, and required some recruiting. It was the plan, from the first, that he should spend his Seventh Year in this country, digesting the multifarious intelligence which he has collected, and visiting the various Associations. This plan the state of his health has compelled him to anticipate by about a year: but the circumstances of the Mission are such as to render his visit to this country, independently of the consideration of health, highly seasonable; and we cannot but hope and pray, that after recruiting his strength and spirits, and rendering at home those services to the Society for which he is so well qualified, he will have succeeded in awakening in the breasts of some of the Younger Clergy a zealous concern for the extension of Christ's Kingdom, and will return to his labours with fresh vigour and with efficient co-adjutors.

Mrs. Jowett had been confined about a month with her third child, all born in Malta: but being well recovered, the family left the Island, on board H.M. Packet, the Duke of York, Captain Price, on the 13th of September; and reached Gibraltar on the 28th of that

month, and Falmouth on the 15th of October.

General Macaulay had arrived in Malta, a few days before Mr. Jowett sailed, on his way from Corfu to Leghorn. Mr. Jowett availed himself of this visit for some very advantageous intercourse with the General, who is a Vice-President of the Society, and has its interests much at heart.

Mr. Jowett has brought the copy of the Amharic New Testament, purchased by him, for the Bible Society, from M. Asselin. Not wishing to risk the whole of the Manuscript at once, the Old Testament is left in Malta, waiting the orders of the Society; but as permission had, in the interval, been obtained from Government, to have the whole of the packages of which the copy consists, thirty-one in number, brought home in one of H.M. Packets, the Old Testament will probably soon follow. "The Amharic New Testament," Mr. Jowett writes from Falmouth, "on which I often gaze with rapture, is now in my possession, on its way to that grand centre of Christian Benevolence—the British and Foreign Bible Society."

Formation of the Enniskillen Branch of the Hibernian Auxiliary.

In the Town Hall of Enniskillen, a Meeting was held, for this purpose, on the 13th of September; Edward Archdall, Esq. in the Chair.

The Rev. R. H. Nixon, one of the Secretaries of the Hibernian Auxiliary, attended on this occasion; and urged on the Meeting the claims of the Society to its hearty co-operation. The Meeting was also addressed, by the Rev. Doctors O'Beirne and Story, and the Rev. Messrs. Athill, Hurst, and Fausset, with other Gentlemen.

The Lord Bishop of Clogher was requested to accept the office of Patron.

A Ladies' Association was afterwards formed.

Second Anniversary of the Berkshire Association.

The Annual Meeting was held at the Town Hall in Reading, on Tuesday, the 19th of September; Sir Claudius Stephen Hunter, Bart. in the Chair.

The Report having been read by the Rev. George Hulme, the Secretary of the Association, Resolutions were proposed and seconded, respectively—by the Rev. Edward Vansittart Neale, and the Assistant Secretary of the Parent Society—by the Rev. R. B. Fisher, and the Rev. Thomas Mortimer—by the Rev. Robert Pym, and the Rev. Marmaduke Thompson—by the Hon. and Rev. Robert Melville, and the Rev. Dr. Thorpe—by Martin Annesley, Esq. and the Rev. Joseph Simpson—and by the Secretary of the Parent Society, and the Rev. G. Hulme.

The Rev. Marmaduke Thompson communicated to the Meeting those views of the state of India, and of the prospects of ultimate success, on which his long experience enables him to speak with authority. His strength is not sufficiently recruited to render it yet safe for him to speak much in public. If it shall please God to restore it, many of the Society's Associations will, it is hoped, have the benefit of hearing his personal testimony to the necessity and the happy prospects of its labours in India.

A Collection was made at the doors, which amounted to 32*l.* 6*s.* 6*d.*

Formation of the Reading Ladies' Association.

A Meeting of Ladies was held, on the Evening of Sept. the 19th, in the Council Chamber of the Town Hall, for the establishment of a Ladies' Association for Reading and its Vicinity, in aid of the Berkshire Association.

The Rev. George Hulme having opened the Meeting, the Secretary of the Parent Society stated the advantages arising from Ladies associating to collect the contributions of the Labouring Classes. He was followed by the Assistant Secretary and by Mr. Charles Stokes Dudley, who both detailed many facts illustrative of the subject. Mr. Dudley being in Reading, on the business of the Bible Society, very kindly rendered his assistance on this occasion.

Treasurer,
Mrs. Hulme.
Secretaries,

Miss S. Hooper and Miss Deane.

Seventh Anniversary of the Norfolk and Norwich Association.

Sermons were preached on this occasion, as follows: on Sunday Morning, September the 24th, at St. Michael-at-Plea, by the Assistant Secretary: on Sunday Afternoon, at St. Gregory's, by the Rev. Professor Farish; and at Wymondham, by the Assistant Secretary: on Sunday Evening, at St. Edmund's, by the Rev. R. W. Sibthorp; and at St. Peter's, Hungate, by the Rev. Henry Girdlestone: and on Tuesday, Wednesday, and Thursday Evenings, at St. Gregory's, St. George's Colegate, and St. Lawrence's, respectively, by the Rev. William Marsh, Rev. Charles Simeon, and the Assistant Secretary.

On Monday Evening, a Meeting of the Ladies' Association was held; and, on Thursday, the Annual Meeting of the Association took place in St. Andrew's Hall, the Right Hon. Lord Calthorpe in the Chair; and was addressed by the Rev. Messrs. Bickersteth, Simeon, Pym, Farish, Marsh, Brereton, Owen, Jowett, and Vickers, and T. F. Buxton, Esq.

The Collections exceeded 120*l.* The total sum raised by this Association amounts to more than Six Thousand Guineas; and the interest in behalf of the Society continues undiminished.

Oct. 1820.

Seventh Anniversary of the Suffolk Association.

The Assistant Secretary and Mr. Sibthorp attended the Anniversaries of the Branch Associations, before and subsequent, to the General Meeting at Ipswich, of the Suffolk Association.

At the Meeting at *Stowmarket*, on Monday the 2d of October, the Rev. Professor Farish was in the Chair. A Collection was made, which amounted, with another after a Sermon at Rattlesdon Church by the Rev. Joseph Julian, to nearly 14*l.*

At *Little Stonham*, on Tuesday, a Sermon was preached by the Rev. R. W. Sibthorp. The Rev. John Wilcox, the Rector, was in the Chair at a Meeting held in the Evening. The sum of 23*l.* was collected.

At *Debenham*, on Wednesday, a Sermon was preached by the Rev. R. W. Sibthorp, in the Morning; and another, by the Assistant Secretary, in the Evening. The Meeting was held between the Services. The Rev. William Hurn, Vicar, in the Chair. The Collections were about 23*l.*

At *Sudbury*, on Friday, the Meeting was held in the Town Hall, the Rev. H. W. Wilkinson in the Chair. Sermons were preached at St. Peter's and All Saints; Sudbury, by the Assistant Secretary; and one at Long Melford, by the Rev. John Bickersteth, Vicar of Acton. The Collections were above 40*l.*, and several new Subscribers have been added.

The Annual Sermons for the Suffolk Association were preached at St. Margaret's, St. Matthew's, St. Clement's, St. Mary Key, and St. Peter's, Ipswich, and at Tattingstone; by the Assistant Secretary, the Rev. Professor Farish, and the Rev. R. W. Sibthorp. The Annual Meeting was held on Thursday the 5th of October, in the Shire Hall, the Rev. Charles

William Fonnereau in the Chair; and was addressed by him, and the Rev. Messrs. Griffin, Bickersteth, Sibthorp, Tiffin, Bryant, Wilcox, J. Bull, Julian, Professor Farish, and Dr. Ramsden, and by Mr. Geo. Bull. The Collections amounted to 70*l*.

Great additional interest was excited at the above Meetings, by the presence of Shunghee and Whykato, the New Zealand Chiefs. The Ipswich Journal observes, in reference to these Chiefs—

Nothing can more strongly mark the intrinsic value of this Society, than the simple facts, that the exemplary life and conciliating conduct of the Missionaries, during their residence in that barbarous country, had induced two powerful Chiefs to lay aside their ferocious habits, and to undertake a long voyage to be eye-witnesses of the benefits of civilization and religious truth.

Third Anniversary of the Shropshire Association.

The Annual Sermon was preached at St. Chad's Church, Shrewsbury, on Tuesday, October 3d, preparatory to the General Meeting, by the Rev. Reginald Heber, M.A. Rector of Hodnet. After the Sermon, which was a very powerful appeal to the Congregation in behalf of the Society, a Collection was made, which amounted to nearly 70*l*.

The Annual Meeting was afterward held in the County Hall; William Cludde, Esq. the President of the Association, in the Chair. It was addressed by the Chairman, by Robert Burton, Esq., by Thos. Whitmore, Esq. M.P., and by W. R. Stokes, Esq.; and by the Rev. Messrs. Cox, Burn, C. Lloyd, Cameron, E. Williams, Richards, Hughes (of Llanfyllin), Heber, Ditcher (from Honduras), Mayor, and Langley.

The Resolutions followed the course now so generally and advantageously adopted at the Meetings of the Associations, recognising the principal proceedings of

the Society. We quote two of them, which may supply hints to other Associations:—

That this Meeting feels called on to give an evidence of the sincerity of its gratitude to Almighty God, by again solemnly recording, as in His sight, its pledge to renewed exertions, sacrifices, and prayers in the cause of Church Missions to the Heathen.

That the thanks of this Meeting be given to the Missionaries, natives of Shropshire, who are engaged in the service of the Society; as also to the Parents and Friends, who have willingly surrendered them for the glory of God and the good of mankind.

Many of the zealous Members of the Association are warmly interested in the Ceylon Mission; Shropshire having three of its natives labouring in that field; and they have expressed their earnest desire that the Shropshire Association should cover the whole of the expenditure of that Mission. We admire the noble design, and shall hail the increase of such a holy rivalry: nor will the Society be less grateful for the wish and purpose of these friends, should it be found that the Ceylon Mission increases faster than their means of supporting it.

The sum raised by the Association, in its last year, exceeded 800*l*.: to this amount the Shropshire Ladies' Association contributed about 350*l*.

*LONDON MISSIONARY SOCIETY.
TWENTY-SIXTH REPORT.*

AN abstract of the Twenty-fifth Report was printed in the Number for August of last year.

On the plan adopted in the present Volume, some of the most interesting details of the Foreign Proceedings recorded in the Twenty-sixth Report have been already given by us as they have appeared in the "Missionary Chronicle" of the Society. The "Survey" with which the Volume for 1820 will be introduced, will embrace all such

statements of these Proceedings as have not been laid before our Readers.

Survey of Foreign Proceedings.

The Directors have given a Recapitulation of the State of the Society's various Missions, which will be read with pleasure :—

On closing this review of the Proceedings at the several Stations of the Society, the Directors cannot refrain from calling on every Member of the Society, to unite with them in praise to that infinitely merciful and powerful Being, in dependence on whose Providence and Grace their measures have been conducted, and, in many instances, led to a successful and prosperous result.

There is, indeed, scarcely any part of the wide sphere of the Society's labours to which our eyes can be directed, from whence we may not derive gratification and encouragement.

If to the *Islands of the South Sea*, where a change has been effected, that confounds the wisdom of this world, and constitutes a theme of devout wonder and exultation not only to the Members of this Society but to the Christian Community at large, the aspect of affairs presents much to warrant confidence and inspire hope, as to the future progress and final issue of the Society's operations in that quarter. The extinction of so many dreadful evils—the increase of social, domestic, and personal happiness—the general improvement of the habits and manners of the Natives—their strict attention to religious worship—their thirst for useful knowledge—the eagerness which they shew to possess and to read the Scriptures—their solicitude to send the Gospel to other nations; and the practical exhibition which they have given of their sincerity, by the formation of Auxiliary Missionary Societies, and the liberality with which they have contributed to the object, are all of them features in the character of this Mission, which, especially when connected with former communications, cannot but afford the highest gratification to the friends of Christian Missions, and particularly to those belonging to this Society

If we direct our attention to *China*, we receive no ordinary measure of delight, from the consideration that the

entire Volume of Inspiration is now translated into a language spoken by nearly a fifth part of the whole human race; if to *Amboyna*, we rejoice over the entire abolition of idolatry in that island; if to the Peninsula of *Malacca*, we are gratified by observing the still advancing importance of the Mission there, in the increased ministrations of the Gospel—the earnest study of Christianity by intelligent Chinese—the useful works which, together with the Scriptures, are constantly issuing from its printing-establishment—the wide circulation of portions of the Inspired Volume, and of Tracts, in Chinese and Malay—the new Missions which have proceeded from thence to several Islands of the Indian Ocean—and the prospects which are opened, by the establishment of a College, for the joint cultivation of Chinese and English Literature, and for the diffusion of Christianity throughout some of the most extensive regions of the Eastern World.

In surveying the various Missions in the *East Indies*, we observe, with much satisfaction, an increased disposition on the part of the Natives to receive religious and moral instruction—the accession of several hundreds of Heathens to the visible profession of the Christian Faith—the increase of Native Schools, and the gradual introduction of the Scriptures into them—the progress in the Translations of the Scriptures (as well as the printing of the same) into the vernacular tongues—a more ample and extended distribution of portions of the Scriptures and of Religious Tracts—the success of the Preaching of the Gospel among the European Residents, and their liberal contributions for its support and for extending the benefits of education—the prosperity of the various Auxiliary Institutions connected with the Missions—the prospect of an increase in the Stations; and the probability which exists of raising up, from time to time, Missionaries and Teachers, from among the Natives, as well as the descendants of Europeans, who may promote most essentially the object of the Society.

If we look to *Russia*, we receive encouragement, from the selection of a more eligible station for the prosecution of the Mission in Siberia—from the reinforcement which this Mission has lately received—from the extensive distribu-

tion, among various tribes of Buriats, of portions of the New Testament and Religious Tracts, in the vernacular language—and from the prospect which has opened to Mr. Rahmn, in Russian Tartary, for the dissemination of Christianity among the hordes of Calmucs which crowd the vicinity of Astrachan.

If we glance at the Islands of the *Mediterranean*, we observe the preparation of useful works, either immediately intended to promote the diffusion of Christian Knowledge, or to facilitate, as subservient to the same object, a correct acquisition of that language which is to form the principal medium of its communication.

If we turn our eyes to *South Africa*, notwithstanding many difficulties which still exist there, we perceive no inconsiderable ground for encouragement as to the future, from the information obtained by the Deputation—the steps which they have already adopted—and the suggestions communicated by them to the Directors with a view to the improvement of the Missions in that quarter; nor would it be proper, in this enumeration, to overlook the prospects of usefulness which present themselves at Cape Town from the preaching of the Gospel.

If we pass over to the *Mauritius*, it is pleasing to find Mr. Le Brun receiving, together with more direct countenance and more efficient aid from the Government, encouraging evidence of success in the increase of his church and the liberality of his people; while Mr. Jones, in a different part of the same island, is usefully employed, not only in occasionally preaching the Gospel, and the instruction of the rising generation, but in the completion of works, which are likely to prove serviceable to such as may in future be engaged in the prosecution of a Mission to Madagascar.

If, lastly, we cross the Atlantic, to the colonies of *Demerara* and *Berbice*, we cannot fail to derive a high degree of satisfaction, from observing among the poor Negroes, who have such powerful claims on our Christian philanthropy and compassion, so earnest a desire to receive the glad tidings of salvation—to communicate, personally, religious instruction to others—to contribute toward the support of the Gospel, in their own neighbourhood—and its dissemination among the people of other countries.

State of the Seminary.

A Deputation visited the Seminary at Gosport, which reported favourably of the character and progress of the Students.

Six Students left the Seminary in the course of the year, for different destinations:—Mr. Robert Yuille, for Siberia; Mr. Matthew Thomson Adam, for Calcutta, with an ulterior view to Benares; Mr. Andrew Forbes and Mr. Stephen Laidler, for Bangalore; Mr. John Smith, for South Travancore; and Mr. George Mundy, for Chinsurah.

Qualifications required in Missionary Candidates.

The observations of the Directors on this subject claim the serious attention, both of those who recommend Candidates for the work of Missions, and of those who think of offering themselves to this arduous service:—

The Directors deem it incumbent on them to state, that the experience of each succeeding year impresses on them more deeply, the obligation of exercising caution and discrimination with respect to applications from Missionary Candidates. When the advancing importance of most of the Stations occupied by the Society is duly considered, together with that of Missionary Labours in general, it will be evident, that, adequately to sustain such a progressive state of operations, endowments above mere mediocrity will be absolutely indispensable; and, therefore, that from among the individuals who may in future offer their services, a selection only can be made of those who appear to possess superior qualifications.

It is, of course, equally necessary, that a correspondent caution and discrimination should be exercised on the part of those to whom, in the first instance, individuals, disposed to engage in the service of the Society, disclose their views. To hold out encouragement to a young man who does not unite to unfeigned, deep, and exemplary piety—respectable talent, a sound and discriminating judgment, decision and energy of character, good temper and tried

prudence, together with a competent share of the advantages of education—would probably have no other effect than to unhinge his mind, relax his attention to the duties of his proper calling, and expose him to the mortification of disappointment, the Directors to unnecessary trouble, and the Society to unprofitable expense.

Income and Expenditure.

The amount of the Income, from the 31st March 1819 to the 31st March 1820, exceeds, in the sum of 2116*l.* 19*s.* 6*d.*, that of any former year since the foundation of the Society; the total amount of Receipts being 25,409*l.* 16*s.* 4*d.* The Directors are, however, concerned to add, that this sum falls short of the amount of the Expenditure during the same period, in the sum of 736*l.* 0*s.* 3*d.*, the amount of the Disbursements being 26,145*l.* 16*s.* 7*d.*

The Directors ground on this representation, and on the increasing calls for expenditure, an earnest appeal for enlarged liberality.

The different departments of Expenditure have been as follows:

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Missions	20,843	10	3
Students	1,694	16	5
Publications	1,192	14	5
Charges of Management	2,414	15	6

£26,145 16 7

Conclusion.

We add a few passages of the closing remarks of the Directors:—

However ample the liberality which has hitherto been displayed in behalf of the perishing Heathen, we are warranted to look forward to far more costly sacrifices than any we have yet seen. *The silver is mine, and the gold is mine, saith the Lord of Hosts.* This is a declaration which, in its full import, has perhaps been understood by few; and when we advert to the vastly disproportionate expenditure of wealth on inferior objects, we may be assured that it has received, as yet, but a very feeble practical illustration. The resources of this and similar Institutions have hitherto been chiefly derived from that portion of the community which has comparatively little to spare: the time is yet to come, when the superfluous revenues of affluence shall be poured into the Treasury

of the Lord; and the reversion of His blessing, on such a holy consecration of property, be generally regarded as infinitely more valuable than any supposed advantages of inordinate accumulation.

But where is the individual, however eminent in knowledge and piety, who does not feel astonishment at his own insensibility and inconstancy in this great cause, as well as mortification on every review of the sacrifices and exertions which he has made in its behalf! And if this be the case as to those persons whose moral sensibility is most alive to the religious interests of mankind, and who have the most exalted views of the progressive enlargement and ultimate glory of the Redeemer's kingdom on the earth, what would be the just acknowledgments of the great majority of professing Christians touching this subject?

To what means then shall we resort, in order to raise to a still higher standard our benevolence and zeal in this great and glorious undertaking?

Were we called on to answer this inquiry, we should especially recommend, among others, the habitual exercise of a more firm and decided faith in the testimony of God concerning the nature of man's ruin—the intolerable and interminable misery of every lost soul—the absolute efficacy of the Gospel as a remedial economy—the indispensable necessity for its spiritual application in each individual case—the absolute impossibility of salvation by any other means—the almighty agency which accompanies its ministration—the nature and extent of the blessedness which is consequent upon its reception—and its certain progress and ultimate prevalence over the whole earth. A more frequent and devout contemplation on these and such like particulars, and a more perfect faith in the divine testimony concerning them, on the part of every real Christian, especially if viewed in connection with the parting injunction of our Lord himself, *Go ye therefore and teach all nations*, would tend to exalt still higher the tone of sentiment and feeling of the whole Christian Community, in relation to the spiritual claims of the Heathen World.

HIBERNIAN SOCIETY.

FOURTEENTH REPORT.

AN abstract of the Thirteenth Report was printed in our Number

for March. pp. 96—99; a comparison of which with the present abstract, will shew that the Society is increasing its exertions in every department.

being contributions from the Parents toward the instruction of their Children.

Influence of the Schools.

IN FIVE HUNDRED AND TWENTY-NINE SCHOOLS, to the ardent minds of upward of FIFTY-EIGHT THOUSAND PUPILS, that knowledge is communicated, which is calculated to promote their temporal interests and happiness; and above all, to make them *wise unto salvation*. From the Schools, and through the medium of the Masters, the Inspectors, and the Readers of the Scriptures, the light of Divine Revelation diverges in every direction—sheds a benign influence on the numerous inhabitants of the cabins—and points out the way of life and holiness so clearly, that *even the wayfaring man shall not err therein*.

In proofs of this statement, we shall quote the testimony of several Correspondents of the Institution. The Appendix contains many other facts of a similar nature.

In reference to a gift to the Society, by the British and Foreign Bible Society, of 9000 English Testaments and 1000 Irish, one Correspondent writes—

God has reserved this triumph for His Word—the liberation of those in Ireland, who have long groaned under the yoke of ignorance and superstition. Appearances were never so cheering: the Word of God runs and is glorified; and evidences are multiplying, that, in addition to the wonders which He has already wrought, there is reason to hope that these are but drops to usher in a shower of blessings! May God make His own Word so abundantly useful, that the Society whose hands conveyed the gift, and the Hibernian Society, whose Agents distribute it, may rejoice together!

O could I stop to admire (says another Correspondent) the wonders which God has wrought, in giving birth to this holy flame in so many places, whose inhabitants were in the chilling grasp of spiritual death when the Society commenced their labours! In many, very many extensive districts, where, collectively, the small number of righteous individuals which limited even Abraham's faith in the extent of the divine compassion, could not be found, there are

Schools and Scholars of the Society.

Counties.	Schools.	Scholars.
Sligo	42	4054
Leitrim	47	4482
Fermanagh	66	6126
Donegal	55	5167
Cavan	41	4464
Roscommon	21	2440
Mayo	40	4090
Galway	25	2336
Longford	9	1067
Tyrone	76	11383
Monaghan	51	6690
Clare	5	769
Armagh	3	384
Cork	7	750
Queen's	1	100
Kerry	1	150
Night Schools in counties Donegal, Sligo, Leitrim, and Mayo } 30		2800
Sunday Schools in counties Leitrim, Sligo, and Cavan } 9		950
	529	58,202

Schools have been formed in four counties, to which they did not before extend; and there is an immediate prospect of extending them into other counties.

By a comparison of the number of the Society's Schools and of the Scholars educated therein, as reported to the last Annual Meeting, with the number they now amount to, as above stated, it will be found, that there is an increase of forty-nine Schools and of upward of 11,000 Pupils. This increase would have been far more considerable and gratifying, if the wishes of the Poor, and the applications from respectable Gentlemen in Ireland on their behalf, could have been complied with, for the establishment of additional Schools, on the plan and under the patronage of this Society: but the pecuniary resources have, in the course of the present year, fallen short of the current expenditure, in the amount of 2362*l.* 1*s.* 3*d.* in addition to the balance of 1342*l.* 15*s.* 2*d.* due to the Treasurer at the last audit.

From 336 of the Schools, the sum of 1075*l.* 10*s.* has been received,

now in single villages, nay, in single cabins, more than that number of righteous, which would then have saved the Cities of the Plain from the fiery deluge; and although darkness is still visible, nay, still unfolding itself to absorb and extinguish the light which has obtruded, yet, compared with the former state of the country before the introduction of the Schools, and, through them, the Holy Scriptures, a change has taken place, as when the Spirit of the Lord brooded on the face of the waters.

The labours of the Society (writes a third) have proved very beneficial, in this and every other part to which they have been extended. The children who are educated in the Schools have been made great blessings to their parents and neighbours, in reading to them at night. The little children are so fond of the Testament, that they get more of the tasks than is required of them by the Inspector. What a blessing it is, to find a reader and a Testament in every cabin, and the old men and women blessing the Society for the great charity which they have bestowed on their children, and more especially for imparting to them the knowledge that enables them to comfort their parents in old age with the Word of God in the English and Irish Languages. I am happy to have it in my power to state another striking instance of the change wrought in the children's hearts, especially those educated in the Society. A short time ago, as I am informed, their chief employment was dancing, playing cards, dice, and every other wicked employment, as is the case in every part of the country: but the result of their being educated in the Schools and of the study of the Testament, has been so effectual, that their delight is now to meet in the different houses in the village, to read the Testament. It is delightful to hear small children, not ten years old, saying—"Mother, it is not for cursing or swearing that we are met, but to read the Word of God; and we read in the same Word, that God delights in little children learning his will."

I feel very happy (a fourth Correspondent writes) to inform you of the peaceable state of this part of the country at the present time, and of the great good arising from the Word of God in it—a place, the inhabitants of which

were involved in all manner of vice and superstition, so that no law could civilize them. At the time when I first came to this place, scarcely a Sabbath-day passed without the shedding of blood at each chapel door: for if only two men offended each other in the least, they would appoint the following Sabbath as a day to decide it; and each, perhaps, would have a party of two hundred or more men, assembled on two hills opposite each other, with white handkerchiefs on one party's heads and red on the others, or some other visible mark to distinguish the two parties from each other. But he that brought Zaccheus down from the tree (blessed be His holy name!) has brought down the wicked and towering hearts of these people, to the submission of the truth, and acknowledgment of the Gospel of Jesus Christ; as a proof of which, some of the above-mentioned people have come many miles to me, requesting Bibles and Testaments.

Papal Opposition and Co-operation.

Under this head we stated, at p. 142 of the present Volume, the increasing circulation of the Roman-Catholic Version of the New Testament, in consequence of the opposition of the Roman Hierarchy to that of the Protestants: and we referred to Circulars, issued by the Pope and by one of the Irish Prelates against the Protestant Scriptures and Schools.

As the Pope's Letter is a singular document, we shall here give it at large. It is written in Latin: the following is a literal translation. The Quotations in the Letter are taken from the Rhemish Version:—

Circular Letter of the Pope to the Irish Prelates on the subject of Bible Schools.

MY LORD—The prediction of our Lord Jesus Christ, in the Parable of the Sower, *that sowed good seed in his field; but while people slept, his Enemy came, and sowed Tares upon the Wheat,* is, to the very great injury indeed of the Catholic Faith, seen verified in these our own days, particularly in Ireland.

For, information has reached the ears of the Sacred Congregation, that, "Bible Schools," supported by the funds of the Heterodox, have been established

in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the Masters, and infected with the fatal poison of depraved Doctrines.

It is further stated, that the Directors of these Schools are, generally speaking, Methodists, who introduce Bibles, translated into English by "the Bible Society," and abounding in errors,—with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the Orthodox Faith.

Under these circumstances, your Lordship already perceives with what solicitude and attention Pastors are bound to watch, and carefully protect, their flock from the snares of wolves who come in the clothing of sheep. If the Pastors sleep, the enemy will quickly creep in by stealth, and sow the tares;—soon will the tares be seen growing among the wheat, and choke it.

Every possible exertion must therefore be made to keep the youth away from these destructive Schools—to warn parents against suffering their children, on any account whatever, to be led into error. But for the purpose of escaping the snares of the adversaries, no plan seems more appropriate than that of establishing Schools, wherein salutary instructions may be imparted to the paupers, and illiterate country persons. * * *

In the name, then, of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence and all due discretion from those persons, who are in the habit of thrusting themselves into the fold of Christ in order thereby to lead the unwary sheep away; and mindful of the forewarning of Peter the Apostle, given in these words, viz. *There shall also be lying Teachers among you, who shall bring in sects of perdition*; do you labour with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishing of Catholic Schools throughout your Diocese.

And, confidently trusting that, in a matter of such vast importance, your Lordship will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all

good and Omnipotent God to guard and preserve you safe many years.

Your Lordship's most humble Servant,

F. CARDINAL FONTANA, *Prefect.*

C. M. MEDICINE, *Secretary.*

Rome, Court of the Sacred Congregation, for the Propagation of the Faith, 18th Sept. 1819.

The Roman-Catholic Archbishop of Tuam has issued a Circular, enforcing the Letter of the Pope, from which we shall extract some passages. On the subject of Schools, he says—

If the design of extirpating the Catholic Religion by violence and persecution has been, in some degree, abandoned, to it has succeeded one more likely to effect its purpose, because less apparent. Recourse is had to seduction and insinuation. An attempt is made to strip of its natural deformity and turpitude the crime of tampering with the religious principles of the poor.—The Schools that are established are embellished with a thousand specious names, but at the bottom the evil lies concealed. Proselytism is become the order of the day; and the enemies of our faith, like the serpent, creep and give death under flowers.

What is the consequence? Why, unless we establish and support Schools for the Education of Distressed Children of our Persuasion, the triumph will be eventually complete; the mystery of iniquity will have absorbed the mystery of holiness; and what the cruelty of Tyrants could not have completed in this Island of Saints, will be speedily accomplished by softer means.

The direction of this Circular with regard to the Scriptures is this—

Although the Catholic Church has never forbidden the reading of the Scriptures, yet the Bible cannot be allowed as a proper initiatory book of instruction among the illiterate persons of your respective Congregations. For in the Scriptures there are many things hard to be understood, which the illiterate and unstable wrest to their own perdition. 2 Pet. iii. 16.

In conclusion, then, my dear and beloved Brethren, I am confident you will not encourage or countenance Anti-Catholic Schools, or the distribution of

Bibles among the very illiterate persons of your Communion. Rather procure for them a sufficient number of copies of the Catechism of the Four Archbishops, Kirwan's Irish Catechism, the Catholic Christian Instructed; Reeve's History of the Bible.—From these abundant sources, Catholics will draw a purity of morals and doctrine, a confirmation of their Holy Faith, and the means of defending it in all meekness and modesty from the misrepresentation of malice and ignorance.

From these documents it follows, as the Committee state—

that few Catholic Schools for teaching children to read, had previously been established in Ireland; that the Scriptures had not been put into the hands of children, peasants or paupers, and that this large portion of the Catholic Population must therefore have remained ignorant of the pure Word of God.

They further add—

It will be evident to every reflecting and intelligent person, who considers this Official Letter from Rome, in connexion with the system which has been acted upon by the Heads of the Catholic Church in Ireland, with few exceptions, that Popery, so far, at least, as their influence extends, has this distinguishing and pre-eminent character—*hostility to personal and general knowledge of the Word of God*. This forms the ruling principle, which has been adopted and acted on, in the various measures which have been pursued to break up the Society's Schools, or, by intimidation, to prevent parents from suffering their children to be educated therein: and it has been on the sacred importance of an opposition to this principle, and on the immense advantages, moral and religious, which must result from its being counteracted, that the Hibernian Society has, from its commencement, been at issue with the greater part of the Catholic Priesthood, in Ireland.

These Roman-Catholic Schools must ultimately co-operate to the promotion of Christian Knowledge, as they will put it into the power of the people to read the Scriptures for themselves: and if they will not read them in the Protestant Ver-

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sion, their own will be ready at hand, containing every truth necessary to salvation, and no destructive error.

BRITISH & FOREIGN SCHOOL SOCIETY.
Appeal in behalf of the Native Females of British India.

FROM a Circular lately issued, we extract an appalling representation of the State of Female Society in India.

It is a most painful fact, that there are, in Hindoostan, THIRTY MILLIONS OF FEMALES committed to the care of Great Britain, who are totally destitute of Education, and to whom every vestige of mental cultivation has been denied.

The writings, which have hitherto formed the basis of legislation in that country, have prohibited to them the knowledge of their Sacred Books, and have doomed them to a state of mental subjection. The calamity the most dreaded there, WIDOWHOOD, is, by the jealousy of the other sex, suspended as a judgment of Providence over the Female who shall dare to acquire a knowledge of the alphabet. Menu, one of the Hindoo Legislators, says, "Women have no business with the Veda: thus is the law fully settled. Having therefore no knowledge of expiating texts, sinful women"—meaning all women—"must be as foul as falsehood itself: and this is a fixed rule." Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law!

The dreadful consequences of such laws, and such a state of feeling toward the sex, are most strikingly exhibited in the present state of Female Society in India. Here is a whole empire, comprising so many Millions of Females, in which a single School for Girls has not existed for thousands of years. The Females have never seen a book, except in the hands of men; and have no knowledge of any one of the mental employments of females in a civilized country. Their fingers have never touched a needle, a pair of scissors, a book, or a pen; and they are entirely excluded from all intellectual intercourse with the other sex. "A woman is not allowed by law to go out of the house without the consent of her husband; to talk

with a stranger, nor to laugh without a veil on her face, nor to stand at the door, nor look out at the window." (See Ward on the Hindoos, Vol. I. p. 312.) What can be expected, but that, in such a state of ignorance, the Female Character will be awfully debased? Hence, among the Rajpoot Mothers, the murder of female infants is universally practised—not one survives. Mothers among other castes, in fulfilment of a vow to obtain offspring, are seen sacrificing their first child in the Brahmapootra, and other sacred rivers. Many females drown themselves. A British Officer saw, one morning, while sitting at his own window at Allahabad, sixteen females, under the influence of superstition, drown themselves at the junction of the Jumna and the Ganges: and there are now in London, copies of official documents, which prove, that, in the year 1817, under the Presidency of Bengal, not less than 705 Females, British Subjects, voluntarily immolated themselves, by being burnt or buried alive with the dead bodies of their husbands!

No parallel case of such direful effects of ignorance appears to exist in human history. Never, in the most savage state, have fires like these been kindled, or similar graves been dug. Never were such appalling consequences of ignorance exhibited to the civilized world.

But the great object of the Circular is thus introduced—

Next to the wise and gradual interposition and influence, of a benevolent Government, FEMALE EDUCATION forms the most probable and effectual means of putting an end to this deplorable state of Female Society.

In pursuit of this object, it is proposed to send to India, a Female, well qualified to superintend a School for training Native Female Teachers, who should be selected from the daughters of our countrymen in India, already acquainted with the native languages; in order, that, after proper instruction, they may be fixed, as Schoolmistresses, in suitable stations. A Fund is opened by the Committee of the British and Foreign School Society, for providing for the outfit, passage,

and support of such a Female; who is to be placed at the disposal and under the direction of the Calcutta School Society.

A Female of superior qualifications, agreeable manners, benevolent temper, and unfeigned piety, could not engage in an object of this nature, without becoming, under the Divine Blessing, an instrument of much ultimate good in India; and the support of such an object by an exclusive Fund at home, would tend to increase the interest which Females in particular should take therein.

But it is necessary that all who engage in this object, should be prepared for much delay and very slow progress.

Most anxious will every truly benevolent breast feel, to remove such ignorance and wretchedness from the earth, and to roll away such a reproach from our empire. In every way in which the Christian Females, in particular, of this country can exert any beneficial influence in behalf of these wretched Females of India, an appeal cannot be made to them in vain.

On this point, it is asked, in the Circular—

In these circumstances, to whom shall the appeal be made? Is it not manifest, that the Ladies in Britain are the natural guardians of these unhappy Widows and Orphans in British India? Is it possible, that our fair countrywomen, Ladies of rank, of influence, of the most refined sensibility, the Patrons of every charity, of all that is distinguished and benevolent in our country, can, after knowing the facts contained in this Circular, continue unmoved by the cries issuing from these fires, and from the thousands of orphans which surround them, witnessing the progress of these flames which are devouring the living mother and consuming her frame to ashes? This appeal cannot be made in vain: such a tale of woe was never before addressed to the hearts of British Mothers. Let every Lady of rank and influence in the United Empire do her duty, and these fires cannot burn another twenty years.

We observe, with great satisfaction, that an able and benevolent Member of Parliament has moved for Papers relative to this self-immolation of Females in India, with the view of calling the attention of the Legislature to this cruel and disgraceful Superstition. If the Females of the United Empire will act on the appeal now made to them, the Voice of the Country will be so decisive in behalf of just and efficient measures on this subject, that the wishes of humane Senators will be fully accomplished.

From the representation above given of the present state of Native Female Society in India, it unavoidably follows, that the minds of Hindoo Men must be enlightened and emancipated, before Female Education will be countenanced or even tolerated by them. Female Education cannot, therefore, from the peculiar circumstances of the case, precede, to any extent, the liberation of the Native Mind from ignorance and superstition, but must follow in its train: nevertheless, it is the duty of Christians to avail themselves of every practicable opportunity of promoting such education, however rare may be its occurrence, and however slow the progress: for every improvement of the Female Mind and Character will re-act on the Fathers, the Brothers, and the Sons within its circle; and will greatly quicken the emancipation of the whole body of the Natives of India, from the ignorance and superstition under which they are enslaved.

We fear, therefore, that, under the actual circumstances of the case, the anticipations of the Circular, in the following passage, may tend to awaken hopes of speedy and extensive success which cannot be realized:—

The state of Indian Manners forbids females to be placed under the tuition of men. It may be difficult to overcome prejudices among the Natives

against Female Education, but they will gradually subside, and we shall soon witness the triumph of these humane exertions in the delightful appearance of a state of society in India, rewarding the benevolent exertions of the British Ladies.

We have not the most distant wish, by these remarks, to retard any promising attempt or to check any reasonable expectations; but merely to state the facts of the case, that, in these benevolent undertakings in behalf of India, we may be all directed by that Wisdom, and armed with that Patience, which will, at once, best prepare the way for success, and keep us steady in our toil.

For measures so undertaken and pursued, there is abundant encouragement. Although, in various instances, intelligent and pious Ladies in India have been able to gather round them, after the exertion of unwearied benevolence, but half-a-dozen or a dozen little tattered Girls; yet, as such exertions shall multiply, the access to female children will gradually become easier. The Missionary Societies are on the watch to improve every opening of this nature; and, in some parts of India, have better prospects of success than in others. The Calcutta School Society, it is stated in the Circular, is extending its views and operations to the education of Female Children in that city; and has had its attention directed thereto by the sentiments of some of the principal Natives, one of whom has even undertaken to publish an extract from authentic Hindoo Writings, IN FURTHERANCE OF THIS OBJECT.

FRANCE.

BIBLE SOCIETY.

PARIS.

Increasing Influence of the Scriptures.

THE Rev. M. Boissard, one of the Secretaries of the Paris Bible So-

ciety, communicates, under date of May 5, 1820, some gratifying information on this subject:—

I could wish it were in my power to give you an adequate idea of the great good which is doing in France by means of the distribution of the Holy Scriptures. There is not a pastoral visit that I pay among people of the middle rank, where I do not discover some happy results. I see tradesmen making it their duty to read every evening to their families and their apprentices, assembled around them, a Chapter of the Bible. The women, particularly, are acquiring a most happy taste for these domestic lectures. Some, who could not read, endeavour to learn, in order to be able to read this Holy Volume for themselves. You behold the Bible regarded in these humble habitations as holy; and it is not without great respect, that it is taken out of the neat case, in which it is carefully deposited after reading. The distribution of the Holy Scriptures in the hospitals, poor-houses, and prisons, has there likewise excited the liveliest gratitude; and I am in possession of most touching Letters, which poor prisoners have written to me, to thank me for having procured for them this source of edification and consolation.

WALDBACH.

Interview of Dr. Steinkopff with Pastor Oberlin.

We refer our Readers to our last Volume (pp. 227—229), for a very interesting account of an interview, which the Rev. John Owen had with the venerable Pastor of Waldbach. Dr. Steinkopff, who is now on the Continent, has transmitted, under date of June 12th, the following report of his visit to the same Patriarchal Christian:—

I write this from the same place and house, which have left so strong and indelible an impression on your mind.

I cannot describe the veneration that I felt, on approaching Mr. Oberlin. This servant of God and benefactor of man, in his eightieth year, is still full of health, vigour, and activity, and gladly spends his remaining strength in doing good. Serenity and cheerfulness are

depicted on his very countenance; and he delights in communicating to his Christian Friends something of that peace of God which possesses his own soul. I found him surrounded by a party of Ladies and Gentlemen, who came from a distance, for the express purpose of seeing so distinguished a Patriot and Christian; and I admired the liveliness and variety of his conversation, which, without the smallest stiffness or obtrusion, was constantly directed to some useful and edifying purpose.

Yesterday I attended Divine Service in his Church. Notwithstanding a pouring rain, it was completely filled. The order and regularity of the congregation; the devotion, seriousness, and modesty, legible in so many faces; the energy and parental affection of the preacher; and the filial reverence and fixed attention of the hearers—affected me even to tears. *He shall see of the travail of his soul, and shall be satisfied*—When he adverted, from this text, to the millions whom the Son of God had already collected, and was now collecting, from among different nations, and kindreds, and tongues, and people, separated from one another by lands and seas, and yet united by the endearing ties of His pure religion, the good old man became quite animated; and I felt constrained to bless God for employing the British and Foreign Bible Society, as one mighty instrument to *gather together in one the children of God that are scattered abroad.*

The Parochial Schools in the Ban de la Roche are extremely well conducted; and I heard the children repeat many a beautiful passage in the Afternoon Service, after which I accompanied the venerable Patriarch in some of his pastoral visits. Wherever he went, respect and affection followed. The very children hailed his appearance: they immediately produced their Bibles or Testaments, and read to him, or listened to his truly paternal exhortations and admonitions. Would to God that every town, village, and hamlet, were blessed with such a pastor!

GERMANY.
BIBLE SOCIETIES.

FROM the Sixteenth Report of the British and Foreign Bible Society, we extract some passages relative to proceedings in Germany.

Increasing Demand for the Scriptures.

After enumerating various circumstances in proof of this, it is added—

These facts, to which many more might be added, demonstrate how extensively the demand for the Scriptures has increased through the establishment of the German Bible Societies: and this observation will be strengthened by the further extraordinary fact, that, within the last two years, a single printer at Leipzig has stereotyped the Scriptures in three sizes; and has actually disposed of seven sets of plates, for two of those editions, to different Societies and Printers in Germany.

Opposition of the Court of Rome.

It would have been matter of real gratification to your Committee, to have been able to report that the Court of Rome, and those who take their measures from it, had relaxed in their opposition to the circulation of the Catholic Scriptures. Unhappily, however, the contrary is the fact. The influence from that quarter has been exerted with such success in Bavaria, as not only to have caused the expulsion of the Rev. John Gossner from his country, but also the prohibition of his Testament printed at Munich. A similar prohibition, derived from the same influence, has been published in Switzerland. It is, however, pleasing to know, that, antecedently to this restraint, nearly 30,000 copies had been brought into circulation.

Successful Exertions of Professor Van Ess.

In contradistinction to the effects of the opposition just mentioned, the Report states—

On the other hand, the distributions effected by Professor Van Ess have been considerably increased. Furnished with the approbation and sanction of many Catholic Dignitaries, his Version of the Testament, in various sizes, has circulated very freely, and with the most grateful acceptance, among the Catholics in Germany. Since his last-published account, he has issued 106,234 copies of the Catholic Scriptures; besides 10,639 of Luther's Version, among Protestants. If these be added to those previously issued, it will appear that this single individual, partly by his own exertions, and partly by means of his Catholic Correspondents in Germany and Switz-

erland, has, in less than four years, distributed 350,414 copies of the Scriptures. What adds to the astonishment and the gratification produced by this fact, is the consideration that prospects of a further distribution are continually opening; and his powers of doing good in this department of service seem only to be limited by his means. Your Committee receive so exact an account of every article of expenditure in the multifarious transactions of this indefatigable man, and those accounts attested by such unquestionable vouchers, that they feel themselves authorized to grant him the most liberal assistance; and only regret, that the claims from so many other quarters prevent them from supplying him, to the full extent of his vast and increasing demands.

RUSSIA.

BIBLE SOCIETY.

Summary View of the Society.

THE Committee of the British and Foreign Bible Society state, in reference to the proceedings in Russia—

The Russian Bible Society, with its Auxiliaries and Associations, continues to furnish your Committee with intelligence of the most gratifying nature, relative to the progress which the Holy Scriptures are making throughout that vast and improving Empire. His Majesty, the Emperor Alexander, manifests toward it the same attachment, and watches over its concerns with the same paternal solicitude for its prosperity, which your Committee have had occasion, in preceding Reports, to notice and commend. A similar testimony must be borne to the conduct of many of the first personages, both in Church and State; and the interests of the Society appear to be cherished, by a large proportion among all orders of the community.

Six years only have elapsed, since the foundation of this Institution was laid; and within the compass of that short period, nearly 180 Auxiliary Societies and Associations have been formed—1,244,000 rubles have been collected—and 371,600 copies of the Scriptures have been printed or are printing, of which upward of 220,000 have already been issued for circulation. Such results

evince the activity and perseverance, with which this great work has been prosecuted in Russia; and they give a pledge of the still greater results, which in its further prosecution may be expected.

South Africa.

GNADENTHAL

(Within the Colony.)

UNITED BRETHREN.

Extracts from the Diary, for the first half of the Year 1819.

FROM this Diary, we shall extract some passages, which shew the state of the Mission and the manner in which it is conducted by the Brethren.

January 18, 1819.—The classes of the Communicants were held to-day. In one of them, the conversation turned on brotherly love; and it was observed, that those who went to the Lord's Supper should give a good example to the rest of the Congregation, in this truly Christian Duty. One of the men said—"I know nothing that lies heavier on my heart, than when I am not at peace with my neighbour. Lately this was the case with me, and I could not get any sleep for it at night. This kind of sleeplessness is very different from that occasioned by illness or pain, which is not to be compared with it; being much more intolerable."

February.—In the first days of this month, Br. Beinbrech and his wife were employed in speaking with the Baptized, admitted as Candidates for the Communion. Their report to the Conference was very edifying. They say—"We can assure our Brethren, that the grace and power of our Lord and Saviour is in truth made manifest among our Hottentots. We were greatly edified by the confessions and declarations of many of them, and discovered very encouraging traces of the work of the Holy Spirit in the hearts of these poor people.

"An instance is here quoted, to shew the manner in which they express themselves:—

"Africaner Kloete, a Candidate for Baptism said—'I was once servant to a German Gentleman, who took great

delight in catching turtles. He used to tie them together, and shoot at them. On his death-bed, he became very uneasy in his mind about this piece of wanton cruelty, and said, that though he believed that the Lord Jesus would forgive him many sins, yet he thought this would remain unforgiven. I then remembered, that, as a boy, I used to find great pleasure in tormenting birds, and I am now afraid that that sin will not be forgiven.' We answered, that it was indeed a crime of no small magnitude to exercise cruelty toward any poor creature, but that he had committed a much greater sin, for by sin he had crucified the Lord of Life and Glory. He replied—'O yes, I have done it; that is, alas! too true. God be merciful to me a sinner!' Some days after, he was baptized; and came to express his thanks for this great favour. 'I have often,' said he, 'heard, that, at Baptism, we feel something in our hearts which words cannot express, but I could not believe it: but now I know what it is. On that day I could neither eat, nor drink, nor smoke tobacco. I forgot almost the existence of my body, thinking only of my soul. But now I must again go to the farmer's to work, and shall leave Gnadenthal with grief of heart: it is like leaving a sanctuary, in which grace dwells. O pray for me!'"

March 3.—We called to mind, at the Public Meeting, what great things the Lord has done for this Congregation, since the 3d of March 1793; when the Brethren Marsveld, Schwinn, and Kuehnel entered into the first house built by them in this place.

March 4.—The Field Commandant, Jacob Linde, arrived here with an order to enlist 120 of our most able men, to join the waggon-train, and accompany the Commando of armed Farmers going from Zwelendam to resist the Caffres. Having previously been informed of this measure, we had prepared a list of all our single men, fit for the purpose, which we presented to Mr. Linde; hoping that the fathers of families would be spared: but some of the single men having been rejected, and the number chosen being below a hundred, several of the fathers of families were obliged to be taken. We were, however, very thankful to Mr. Linde, for executing his commission with every kind attention to the sparing of our people as much as possible. He was satisfied with 105

men, who were directed to appear at his farm on the 13th instant. It may be supposed, that this circumstance occasioned considerable alarm throughout the Congregation; as there was scarcely a family, out of which a brother, son, or relative had not been appointed to join the Commando: and we, therefore, postponed the celebration of the Holy Communion, till the minds of our people had acquired more serenity.

March 10, 1819.—We spoke with every individual of those who are appointed to accompany the troops into the interior, and therefore must be absent from the Congregation for a shorter or longer time: to each we endeavoured to give such advice, as we deemed best suited to his circumstances. We were pleased to find, that they all considered it their duty to serve Government with willingness and due faithfulness. Many mourned over their not having made a better use of the privileges enjoyed in the Congregation, now that they must leave us. The dependence which they placed on our Saviour, for the preservation both of their souls and bodies, was truly edifying to us.

March 11—In the evening, we met at the Church, to take leave of those of our people, who were to join the Commando on the following day. The Church was crowded, and we commended our dear people, now leaving us, some perhaps never to return, to the mercy and compassion, grace and protection, of God our Saviour, in fervent prayer. The Congregation then sung a farewell hymn, in a spirit of true brotherly love and participation, which affected and comforted us much.

March 12.—In the forenoon, all these dear travellers came to our dwellings, once more to take leave of their Teachers. Many of them took this opportunity of requesting forgiveness for all that they had done to grieve us; as they said, they could not tell, whether they should ever see our faces again in this world. Several were so much affected, that they could not speak for weeping. This, and the whole scene, quite overpowered us. A great part of the Congregation, with the wives, children, and relatives, had assembled under the trees in the grove, singing verses, expressive of their good wishes and prayers for their departing friends and brethren; which had such an effect upon all present, that not a dry eye was

seen. The thought, that perhaps great trials awaited them, made us look at them with an interest and compassion, which pierced our hearts. Our farewell benedictions were expressed more by tears and other tokens, than by words.

March 22 & 23.—Classes were held with the Baptized, being not yet Communicants. We have a custom, that those who have been admitted to the Lord's Supper, attend once more, to take leave of their former class; which generally produces a salutary impression upon the minds of those left behind. In general, all belonging to one class take great share in one another's welfare; and such as have been baptized at the same time consider each other as near relations, and their mutual love and participation are very edifying.

April.—The celebration of the Passion-Week and Easter was again attended with great blessing. Every evening we read that portion of our Saviour's last Discourses, addressed to the people at large, and particularly to His disciples, previous to His sufferings, which belonged to the day, with prayer, that He would deeply impress on our hearts a sense of that great love which caused Him to suffer and die for us. On the 5th, we spoke with all our Communicants; and had reason to rejoice over the many proofs of the work of the Holy Spirit in their souls, and their earnest desire to grow in the grace and knowledge of the Lord. In our conference on the 6th, 71 persons were appointed to advance in the privileges of the Church; viz. 11 to be Candidates for Baptism; 5 Received; 15 Baptized; 19 Candidates for the Lord's Supper; 19 Confirmed; and two to be Re-admitted. Having been called by the Chapel Servants, they all approached our house, in a kind of procession, to be informed, in turn, of the favour that awaited them. It is not easy to conceive what we feel, when we see and speak with such a number of Candidates for Union with the Christian Church, who, but lately, have been ignorant and unprincipled Heathen.

The celebration of the Lord's Supper, on Maundy Thursday, was distinguished among the solemnities of this week, by a powerful perception of the divine peace and presence of our once suffering Saviour, when He drank the bitter cup of the wrath of God for us. Thirty-eight persons were present, as spectators.

Good-Friday, when we contemplated the last suffering and dying scenes of our Redeemer, was no less made unto us a day of great blessing; to which, both our own people and many visiting strangers bore testimony, from the fullness of their hearts. A great many neighbours, both Farmers, Slaves, and Hottentots, were diligent attendants at our Church, at Easter, and during the Holidays.

On Easter Monday, the above-mentioned fifteen adults were baptized; and five, baptized as children, received into the Congregation.

April 18, 1819.—Above 100 persons, who had attained either to Baptism or to the Lord's Supper, since Easter last year, met as usual, on the Sunday after Easter, to return thanks to the Lord for the mercy shewn unto them, and expressed their joy with great humility.

April 28.—The remains of Elias Kuester, a worthy member of our Congregation, were interred. He was baptized in 1807; and, in 1809, became a Communicant. We may truly declare, that he had not received the grace of God in vain. His walk among us was exemplary; and when he spoke of the state of his soul, we were much edified by his humility and earnest desire to grow in grace. His anxious disposition sometimes beclouded the peace of his mind; but he was soon restored to faith and confidence in his Saviour, and, in general, in a tranquil and happy state. Being a very clever cutler, he was appointed foreman in the cutlery; watched over good order and proper behaviour among his fellow-workmen, and was respected by them all. His early decease, therefore, (for he was in the prime of life), proved, to our whole establishment, a very serious loss. In the Congregation he served with great faithfulness as an Opsienier (Overseer) and Chapel-Servant. The last meeting at which he was present, was one appointed in February, for the Chapel-Servants; in which he spoke most sensibly, and to much edification, of the favour of serving in the House of God, and of the state of his own soul.

May 1.—We received, by a Letter from Brother Schmitt, the afflicting account of the murder of nine Christian Hottentots, by the Caffres, on the Witte Revier, and of the flight of their whole Congregation to Uitenhagen. The communication of this intelligence, in the

Evening Service, greatly affected the Congregation; and we cried to the Lord in fellowship for His support and deliverance, under these painful dispensations.

May 2.—At the Holy Communion, nineteen persons, who had been previously confirmed, were made partakers; and a baptized Caffre, residing here, was present as a candidate.

May 20.—We celebrated, with the whole Christian Church, the Festival of the Ascension of our Lord; and rejoiced in the experience of the fulfilment of His gracious promise, *Lo, I am with you always, even to the end of the world.*

May 24.—A very aged Hottentot Woman, Magdalen Kleff, departed this life. She had had twenty-four children, most of whom have gone before her into eternity. She was the last person here, so far as we know, who knew our late venerable father, George Schmidt. She had been one of his scholars; and sometimes spoke, with tears in her eyes, of the last meeting that he held with the children, and the fervent prayer with which he concluded his farewell discourse. She afterward removed into another part of the country: but, on hearing that some Brethren were come again and had settled at Bavianskloof, she said to her children, "To that place, we will go; for these are certainly the same sort of people, as George Schmidt was. You shall go to school to them." Thus she arrived here with all her children; and it was soon perceived, that the seed, sown in heart half a century before, had not perished. At the consecration of our New Church, in 1800, she, with six other adults, was baptized; and, in 1803, became a Communicant.

We can testify, that it was her earnest wish to live unto the Lord, and walk worthy of the Gospel. Her whole demeanor was exemplary; and, by a certain upright, decided, and resolute manner, which was natural to her, and made her differ from the Hottentots in general, she acquired great esteem with all, whether superiors or inferiors. She retained, however, from long habit, certain Hottentot manners and ideas: for instance, she thought that no age screened a child from parental authority, and discipline: if she had reason to find fault with and resent her children's conduct, though they were upward of fifty years old she would not only scold, but would make them submit to personal

chastisement: one could not help smiling to see this aged, infirm person, hobbling along, scarcely able to support herself on her trembling knees by means of a crutch, dealing out her feeble blows on the backs of her unresisting grey-headed children, who took it all in good part, since she considered it a discharge of parental duty. In the latter part of her life, she seldom could leave her bed; but she cleaved unto and rejoiced in the Lord, without wavering. Her end was very gentle, and the ceasing of her breath hardly perceptible.

Whitsuntide was celebrated by us with great blessing, and the Lord's Supper closed the solemnities of Whitsunday.

May 25, 1819.—We spoke with all our Communicants, previous to the Lord's Supper, to be held on Sunday next. They seemed to feel the pressure of the present times more than usual; and some were rather faint-hearted, on account of their outward poverty and distress. They were, however, willing to believe that the Lord, in His own time, would grant relief; and resolved anew, with all their griefs, to make Him alone their refuge, and cleave to Him under all circumstances. And, indeed, on the 27th, when we partook together of the Holy Communion, the peace of God and the comfortable presence of Jesus revived and strengthened them anew. We heard afterward, in their classes, on the 28th and 29th, very pleasing declarations of their renewed faith and trust in Him, who is the only Helper in all need!

June 10, 1819.—We received a Letter from one of those men who had been commanded from hence, to serve with the army on the frontier. He informed us, that all the Gnadenthal Hottentots were well and unhurt, and often called to mind what they had heard and experienced in this place. They begged that they may now and then receive Letters from us; and we gladly seize every opportunity to send them a word of exhortation and comfort, in the distant part to which they are removed.

State of the Mission, at the Close of 1819.

The Rev. H. P. Hallbeck, in a Letter of Dec. 21, 1819, writes—

All the Missionaries here are tolerably well; and, thanks to God, united in
Oct. 1820.

the bond of brotherly love. Of the 100 Hottentots who were commanded against the Caffres, by the wonderful preservation of God not one has suffered the least injury; and, except about ten, who must serve about two months longer, in conveying provisions to the Soldiers on the frontier, they have all returned home, in perfectly good health.

The country is, this year, everywhere blessed with a plentiful harvest. Our Hottentots also have their labour in the sowing season richly repaid. The consequence is, that wheat is much cheaper: we may now buy for 80 rix-dollars, what was before sold for nearly 200. The trees that have been lately planted thrive also amazingly well; and many oaks, that appeared dead last year, have revived: even the acorns, that did not come up last year, have now made their appearance.

Mediterranean.

BIBLE SOCIETIES.

Proceedings of Dr. Pinkerton, and of Messrs. Jowett and Connor.

In reference to these Proceedings, the Sixteenth Report of the British and Foreign Bible Society states—

In the Mediterranean, and more especially in Greece and Turkey, a very extensive Tour of the Rev. Dr. Pinkerton has led to the commencement of important Biblical Undertakings, the establishment of several Bible Societies, and to prospects of increasing usefulness. Dr. Pinkerton quitted London on the 22d of February 1819; and, after passing through France and Italy (in the former of which he promoted very effectually the formation of Auxiliary Societies to that of Paris), he visited Malta, the principal Greek Isles, Corinth, and Athens; and, after a residence of more than a month at Constantinople, crossed the Black Sea to Odessa, and returned by way of Kieff and Moscow to St. Petersburg.

The Malta Bible Society, profiting by the useful suggestions of Dr. Pinkerton, has adopted measures, which will be likely to render that Society a still more effective instrument in promoting the circulation of the Scriptures. The Journeys of the Rev. Mr. Jowett and
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the Rev. Mr. Connor have greatly extended its relations; and a still further extension has been given to them, by what has been effected through Dr. Pinkerton in Greece and Turkey.

Reference is here made to the formation of the Ionian and Athens Bible Societies, with the Auxiliaries of the Ionian in the Islands of Cephalaria and Zante. Details on this subject have already been given by us, at p. 482 of the last Volume, and pp. 29, and 116—118 of the present.

Of the further Proceedings, the Report states—

At Constantinople, arrangements have been completed, by the active and judicious exertions of Dr. Pinkerton, for a Version of the whole Bible into Modern Greek, a Translation of the New Testament into Albanian, and other undertakings, which, it is hoped, may eminently conduce to the dissemination of the Word of God among the Christian Inhabitants of the Turkish Empire.

Your Committee have not been deficient in satisfying the expectations excited, and fulfilling the promises made, in their name, by Dr. Pinkerton. All the contracts for the new works have been ratified: copies of the Scriptures have been despatched to such places as he directed: and, with much pleasure, your Committee learn, that the Patriarch of Jerusalem (with whom Dr. Pinkerton had an interview at Constantinople), has received the 1000 Testaments in Modern Greek, 500 in Ancient and Modern, and 500 Arabic Psalters, which the Patriarch proposes to distribute among the Pilgrims who annually visit the Holy Sepulchre. Besides these, a very large supply of the Scriptures in Arabic, Greek, Italian, French, German, Dutch, &c. have been furnished to the different Societies, particularly those of Malta and Smyrna.

Allusion has been made to the Journeys of Messrs. Connor and Jowett: your Committee would further observe, that, in consequence of a personal communication which Mr. Connor had with Dr. Pinkerton while at Constantinople, he enlarged the circuit of a limited tour on which he was about to enter; and your Committee hope that their successors may have to report some very useful results from his visit to Palestine,

and such other interesting parts of Maritime Asia as your agents have not hitherto found opportunity to explore.

The Journey of Mr. Jowett has been already attended with many advantages: he has been authorised to purchase Mr. Asselin's Amharic Version of the whole Bible, for the use of the Abyssinians. Many, both of these and the Copts, are in a very distressing condition as it respects religious knowledge, and the means of keeping up among them the pure doctrines of Holy Scripture.

Our Readers are acquainted with the successful result of the commission with which Mr. Jowett was charged.

Some brief notices of this Version were given at p. 208 of the Number for May. M. Asselin addressed a Letter to Mr. Jowett, then in Cairo, from which we extract further particulars on this subject:—

This work has occupied me ten successive years. Tuesdays and Saturdays every week my door was shut to every body. I read with my Habache [Abyssinian] slowly, and with the utmost attention, every verse of the Sacred Volume, in the Arabic Version which we were about to translate: I explained to him all those words which were either abstruse, difficult, or foreign to the Arabic, by the help of the Hebrew Original, the Syriac Version, or the Septuagint, as well as a few glossaries and commentaries which I had gathered about me; but he also found often the key to them in the Ethiopic or Gheez: I likewise took the greatest pains to correct the faults in the print of the text, and to make him scrupulously attend to them. After having finished the translation of one Book, we collated it once more before we proceeded farther. I often admired the great patience of my aged companion; but, when we came to the Epistles of St. Paul, his zeal began to cool—the difficulty of the task frightened him—he wanted to set off for Jerusalem: and it was only by means of time, care, and sacrifices, that I could, at last, convince him of the necessity of not leaving our work imperfect: had he persisted in his determination to depart, never, I venture to say, would it have been possible to accomplish this task, unless a total revolution were to take place in the ideas of the Abyssinians.

It is beyond all doubt, that the print-

ng of the Scriptures, in a convenient and portable form, is one of the first moral requisites of a numerous and devout people; and if there exists one on earth to which the object, that the British and Foreign Bible Society has in view, must be eminently useful, it is doubtless the people of Abyssinia. Their first study is the Bible—the first spiritual want, the Gospel—which they read and read over again constantly every day.

Notions of the Abyssinians respecting the Printed Ethiopic Scriptures.

Mr. Nathaniel Pearce, of whom we have frequently spoken, transmitted to Mr. Salt, from Axum, a statement of the singular ideas entertained by an assembly of Abyssinian Priests respecting the Psalters sent, through Mr. Salt, into their country. Mr. Pearce writes—

I have had the honour of being called before an Assembly of not less than eighty of the most learned Priests in Abyssinia: part of them are the heads of the principal Churches in Gondar; and the others of Axum, Woldubber, and Larliballa. This Meeting was held in the presence of the King, Itsa Takley Gorges, on the top of the flat roofed church at Axum, called Seimer Mariam, Dec. 6, 1817.

The first question I was asked, was, "Who wrote those books, or by whose orders were they written!" They next asked me, if one man wrote all those books, being all exactly alike; as they observed, that those books could not be written in ten years by ten men in this country. I did all in my power to make them understand how they were printed; but they would not believe that one man could engrave the print in less than twenty years; and the King said, "If I were to try to cut the letters in wood, much more in brass or any other metal, it would take me a whole day to complete fifteen or sixteen; and after they were finished, how many years would it take me to place them together!" What I have said, is sufficient to shew you how ignorant these Abyssinians are of printing.

State of Abyssinia.

On this subject Mr. Pearce writes—

Christianity is getting to a lower ebb daily; and I am of opinion, that, without the assistance of some European

Christians, before the expiration of two centuries there will not be found a Christian in Abyssinia.

The country is in a most tumultuary state, and not the least sign of its ceasing; and although the twentieth part of the inhabitants of Abyssinia are Priests, both Amharic and Tegri, in the capitals of Gondar and Addwar many turn Mahomedans, and scarcely any notice is taken of it; there being no King, no Ras, no laws, and no justice whatever: to be sure, there are those who bear the name of Kings still existing, and good Christians without power.

Mr. Pearce is coming to this country, with the view of publishing an Account of Abyssinia, which will contain very interesting and affecting statements of the condition of that kingdom.

Dr. Pinkerton's Plan for exploring Africa.

From Odessa, where Dr. Pinkerton was in quarantine, on his way from the Mediterranean to St. Petersburg, he addressed a Letter to the British and Foreign Society, under date of Dec. 14, 1819, in which he states the following views with reference to the most promising method of exploring Africa:—

All the ends of the earth seem to be coming to themselves, and preparing to return unto the Lord, except poor Africa, which seems least capable of becoming a partaker of this day of salvation. Oh that the people of God would take a more active part, in the discovery of the interior of this vast continent, than they have hitherto done! The motives which have excited enterprising minds, of which my much-lamented townsman Park possessed one of the most distinguished, to explore those unknown regions, have been more perhaps of a scientific and political, than of a religious nature. Let the people of God bestow part of their liberality, and zeal, and love, and prayers, on this humane and benevolent cause also; and let the discovery of Africa be prosecuted from Christian Motives—motives of faith and love: for until the interior parts of Africa, and the languages spoken by their swarthy inhabitants, are known, they must remain destitute of that knowledge which maketh wise unto salvation, which is so liberally dispensed

to all the inhabitants of the other quarters of the world by the Bible Society. What are the lives and treasures which have been sacrificed in this undertaking, when compared with the many millions who are born, live, and die, without the possibility of either themselves or their posterity knowing the God that made them, or the Saviour that died to redeem them! Let more simple means be adopted, than have hitherto been employed in this humane cause. Use Africans, in the first instance, to lay open to the civilized world the unknown parts of that continent.

There are sons of Africa to be found, with greater or less degree of natural talent and mental cultivation, who, with a few months' preparatory instruction, and a few simple but essential queries put into their hands, might be employed to great advantage in penetrating from the South to the North, and from the Western Coasts into the interior of this continent; and whose constitutions and habits render them more capable of supporting the fatigues of such journeys than Europeans. From these Africans, valuable information would be obtained, difficulties and facilities ascertained, and the way paved for men of weaker bodies, but stronger minds, to follow and complete the discovery. The intercourse which I have had, when in the Mediterranean, with men acquainted with the different parts of the North of Africa, has confirmed me in the opinion, that the interior of Africa is to be laid open to the humane labours of the Christian World, sooner in this way than any other. Great things are to be accomplished by the use of simple means. The European has failed—try the African in his own region: the temporal and eternal happiness of many unknown tribes of his fellow-countrymen depends upon the issue of his mission: impress his mind with a deep sense of this solemn truth, and accompany him with your earnest prayers.

But, while we are thus anxious to know the condition and spiritual needs of the unknown nations of Africa, in order to devise means to relieve them, let us not forget the condition of those African Nations to whom we have access, and in behalf of whom Divine Providence seems to point out to us clearly what is our duty. I refer here particularly to the Abyssinians, and to the opportunity which you have of supplying them with a Version of the Holy Bible in their vernacular tongue.

Researches into the state of Africa on Christian Motives, which Dr. Pinkerton urges, are already begun. In the north, the west, and the south, attempts are gradually carrying forward, on the highest of all principles; and on the eastern part, these attempts, we trust, will be ere long entered on. Such undertakings, persevered in and enlarged as we hope they will be, will doubtless be ultimately crowned, by the Divine Blessing, with success.

The employment of Natives for this purpose, so strongly recommended by Dr. Pinkerton, must be undertaken, for the present at least, only through the intervention of Europeans. Enlightened and pious Missionaries, settling for this purpose in Tunis, Tripoli, Cairo, and other places, might be able, perhaps, after a while, to select here and there an African, whom they might think it expedient to send to Malta for a due course of preparation. These Natives would then act under the direction of the European Missionaries stationed in Africa, and would communicate with them; while every opportunity would be taken by the Missionary, to gather intelligence from persons passing to or from the Interior, for commercial or other purposes. The process must inevitably be slow; nor would any other mode of employing Africans promise success. It will be a long time before they can be entrusted by themselves with objects of this nature. We are borne out in these views by Mr. Jowett, who will adduce full evidence in support of them, in a Volume of "Christian Researches in the Mediterranean," now preparing for the press.

China.

BRITISH AND FOREIGN BIBLE SOCIETY.

Circulation of the Scriptures.

THE Sixteenth Report states, with reference to China—

The jealous policy, which has long been employed to oppose the entrance of the Scriptures into the Empire of China, continues to operate: but in the Islands, in such Settlements as are under the protection of the British Crown, many opportunities have been found of circulating among the inhabitants, speaking the Chinese Language, the Oracles of the Christian Faith. Attempts have been made by a pious Captain to distribute the Scriptures in the course of his voyage to Ochotsk, in the Loo-choo Islands, Japan, &c. It is devoutly to be wished that these attempts may prove successful; as they may lead, in the event, to a useful intercourse with these people, who have otherwise not a little to apprehend from their communication with Europeans.

Under the united superintendence of the Rev. Dr. Morrison and Mr. Milne, the Translation of the entire Bible is now completed, and will soon be put to press: the 1000*l.* voted for that purpose have been drawn for; and your Committee feel encouraged to expect, in due time, the fruit of its application. The following extract of a Letter from Dr. Morrison goes far toward encouraging that expectation:—

“A Native Printer, who was some time since baptized by Mr. Milne, has composed and printed a Paraphrase on several portions of the New Testament; the reading of which he found more edifying to his mind than any other books printed by us. He has since been called to *suffer for righteousness' sake*. However, I hope the Word of God, which formerly edified him, will still support his mind. He has, I believe, felt the power of Divine Truth; and is an example of the utility of the Bible in this idolatrous country.”

Thus, while your Committee feel, that in China, more than in any other country, the hope in which they sow must encounter delay, yet they do not forget that it is a hope which sooner or later *maketh not ashamed*. The times and the seasons, they well know, are at a higher and wiser disposal than theirs: and they trust that the Society will be encouraged to persevere in scattering, wherever an opening can be found, the seed which has been so industriously prepared; assured, as all the Labourers in this good work may be, that in due time they shall reap, if they faint not.

India within the Ganges.

CALCUTTA.

BIBLE SOCIETY.

Proceedings of the Society.

THE SIXTEENTH Report of the British and Foreign Bible Society, gives the following abstract of these Proceedings:—

The Eighth Report of the Calcutta Bible Society contains abundant proofs of the vigorous tone of that Society's operations. Its connexions, progressively extending, comprehend already a wide range of territory; and, from the activity and harmony which pervade the whole system of its proceedings, the greatest advantages may, under the Divine Blessing, be anticipated to the Native Population of British India.

Of a revised Version of the Malay Bible in Arabic Characters, the largest proportion has been printed; and the conscientious and able manner in which the work is executed, encourages the expectation of its proving a sound and acceptable vehicle of Divine Revelation to the numerous tribes for whose benefit it is designed.

The Hindoostanee Testament of the late Rev. H. Martyn, revised by Mr. Bowley (of the Church Missionary Society), stationed at Chunar, is far advanced in the printing; and measures are taking to add to it the Old Testament in the same language and style. Nearly the whole had been prepared by Mr. Martyn previously to his death; and the book of Genesis, after undergoing a revision, had been printed in London. The Calcutta Committee have now resolved to have the whole revised and completed; and the Rev. Messrs. Thomason and Corrie, with the aid of suitable Native Assistants, have charged themselves with the execution.

Of Mr. Ellerton's Bengalee Version, 5000 copies of St. Matthew and St. John were printed, with the English on opposite columns; and a hope is entertained, that its circulation in this form will be attended with good effects.

The revision of the Tamul Version, under the superintendence of the Rev. Mr. Rhenius and Dr. Rottler, at Madras, is considerably advanced; and the portion of it already completed is spoken of, by competent judges who have examined it, in terms of high commenda-

tion. It has been prudently determined, that the Book of Genesis shall be printed and issued by way of experiment; and should the judgment given in favour of the Version be confirmed, measures will then be taken for having the whole Bible printed.

For the purpose of rendering the Version of the Malayalim as correct as possible, arrangements have been made for furnishing the Station at Cotym with a press, types, and paper; in order that the work may have the benefit of the Translator's revision.

A similar course has been pursued with respect to the Canara Version of Mr. Hands; which is, after due examination, to be printed at Madras, under the direction of the Translator himself. A learned Brahmin has pronounced Mr. Hands to be "entitled to the highest eulogium, on account of the very strict adherence of the Translation to the genuine meaning of the Original, and to the peculiar idiom of the Canarese Language."

ASIATIC SOCIETY.

Hindoo Suicide, by Precipitation from Precipices.

OF this form of Superstitious Suicide among the Hindoos, Mr. Colebrooke thus speaks, in a Note to his Second Essay on their Religious Ceremonies, in the Seventh Volume of the Asiatic Researches:—

A very singular practice prevails among the lowest tribes of the inhabitants of Berar and Gondwana. Suicide is not unfrequently vowed, by such persons, in return for boons solicited from idols; and, to fulfil his vow, the successful votary throws himself from a precipice, named Calabhairava, situated in the mountains between the Tapti and Nermada Rivers. The Annual Fair, held near that spot, at the beginning of Spring, usually witnesses eight or ten victims of this superstition.

At a Meeting of the Asiatic Society, held at Calcutta, on the 5th of September, of last year, the Marquis of Hastings in the Chair, the following account of an intended Self-Immolation of this nature was communicated by Lieutenant R. A. M'Naghton:—

Among the many natural curiosities to be found at Puchmuree is an

Arched Cave, sacred to Mahadeo. It is about 100 feet in length, and 20 in height; and is a natural excavation, at the bottom of an immense solid rock. It is situated in a deep narrow dell; and the surrounding rocks are from 150 to 200 feet above the level of the cave. The floor of this cavity is covered with water about knee deep, which is the effect of a constant dripping from the roof; but for which it is difficult to account, as the upper surface of the rock is perfectly dry, and as there is no water visible anywhere near it to supply the continual filtering. At the further end of the cavern is an Idol, to which the Pilgrims, who annually resort thither in great numbers, pay their devotions; bathing themselves, at the same time, in the water which drops from the roof.

Another rock, which contributes to form the dell, is consecrated to Bhowanee, there called the Wife of Mahadeo. This rock is devoted to a purpose similar to that of Mount Leucate of old, from which Sappho precipitated herself into the sea. When a woman has been married for several years, and is unblest with offspring, she pays her devotions to Mahadeo to remove her sterility; and vows to sacrifice her first-born child to the god, by throwing it from the top of Bhowanee's rock, which is about 170 feet high, and nearly perpendicular!

Lieut. M'Naghton was at Puchmuree, in last April, at the time when the annual pilgrimage takes place. A woman had arrived there for the purpose of sacrificing herself, in conformity with the horrid superstition just described; and Lieut. M'Naghton, excited by curiosity, proceeded to the spot to witness the circumstances of this dreadful ceremony. He was accompanied by a Hurkaru, named Ram Sing, charged by Colonel Adams to use every effort in his power, to dissuade the deluded woman from putting into execution her frantic resolution.

When they reached the rock, about four miles south-west of Puchmuree, the voluntary victim was sitting on the ground, waiting the arrival of the Brahmin who was to assist at the ceremony. She was of the Rajpoot Caste, and seemed to be about thirty years of age. It appeared that her father and mother were both dead; and that her mother had formerly vowed to sacrifice her first

child to Mahadeo, agreeably to the established custom; but, on the birth of the child, a daughter, she neglected to fulfil her vow. The daughter grew up, and was married: her husband died, and she married again: her second husband also died; and, being without offspring, this accumulation of misfortunes drove her nearly mad. She would dance and sing all day; and eat any thing from any body, by which she lost her caste, and became entirely neglected. She at length felt persuaded, that her misfortunes arose from the circumstance of her mother having broken her vow; and, therefore, she determined to immolate herself without loss of time.

She had seated herself at the foot of the rock, surrounded by those who had accompanied her from Hurdah, the place of her residence; calmly expecting the arrival of the Raj Gooroo, or Chief Priest. She was perfectly sensible; and had neither ate nor drank any intoxicating or stupifying drug. Indeed her appearance indicated perfect self-possession; and her friends positively asserted that nothing of the kind had been administered to her. There was a bottle of common bazar spirits near her, which they said was to be given to her, if she asked for it, but not otherwise. She held, in her right hand, a cocoa-nut; and, in the left, a knife, and a small looking-glass, into which she continued to look, excepting when she turned her eyes toward heaven, exclaiming "Deo B'hurjee," which she did very frequently.

It is evident, that her resolution entirely originated in her own breast. When Ram Sing began to dissuade her, she became exceedingly angry, and told him that his interference was both useless and improper. He however continued his expostulations, in which, it is worthy of particular remark, he was heartily joined by her own people; who declared, that they had previously used all their endeavours, to induce her to relinquish her design of destroying herself. One of them, an old Brahmin, seconded Ram Sing so earnestly, that she threw the cocoa-nut at his head, with such violence, as would have been productive of serious consequences, had her aim been sure; but fortunately it erred, and the nut was broken to pieces against the stones on which it fell. For three hours, Ram Sing continued his expostulations, and she was

still immovable. So reluctant was she to attend to him, that she repeatedly, and angrily, ordered the Musicians, who were present, to commence playing, that his voice might not be heard.

Lieutenant M'Naghton, considering it a hopeless case, returned to camp, leaving Ram Sing to do all that he could to delay the threatened sacrifice. In a few hours afterward, his servants brought him intelligence, that Ram Sing had succeeded, and was bringing the woman into camp. On ascending the fatal rock from which she was to precipitate herself, she had fainted away, from exhaustion both of body and mind, and continued senseless for nearly two hours. On recovering, she cried bitterly, and appeared to hesitate. Every one present seized the favourable opportunity, and implored her to abandon her resolution; and, what was still more effectual, the Raj Gooroo told her, that she had Mahadeo's forgiveness!

Soon after her arrival in camp, she was sent off to Hurdah; provided, by Colonel Adams, with money to defray her expenses on the road, and a Letter to the Soubadar of the province, (who had, in the first instance, laudably endeavoured to dissuade her from her purpose,) to see that she suffered no indignity or wrong, in consequence of having abandoned her resolution.

BOMBAY.

WESLEYAN MISSIONARY SOCIETY.

State of Malwan, and of its Vicinity.

MALWAN is a sea-port town, with an old fort named Sindhoodroog, about 200 miles south of Bombay. The territory lately belonged to the Mahrattas, and the place was famous as a resort of pirates: it is now ceded to the British.

Mr. Horner visited Malwan and several neighbouring places, at the latter end of last year, with the view of ascertaining the state of the people,

Of Malwan itself, he writes—

The population is variously estimated: some say there are, with a few neighbouring villages, as many as 7000 or 8000; and others, that it does not exceed 4000. Of these, 50 families are Brahmin; the rest principally Soodras, and many of them of the lowest classes. The situa-

tion is healthy, being on the sea-coast, and open to the north-westers, which set in strongly at this season of the year. The language is chiefly Konkunee. Learning is very low, and that little confined to the Brahmins. I found none but Brahmin Boys in the Schools. The Natives are very litigious; and though they are, to use a well-known phrase, of "the mild and inoffensive Hindoos, who shudder at the sight of blood," some of the most atrocious cruelties that can be conceived are perpetrated among them. A poor girl, of only fifteen years of age, was brought into Dr. B.'s house while I was present, her husband having just before, in a fit of rage, cut off her nose! Several persons are in custody, on charges of murder and other atrocities.

On the general condition of the people, Mr. Horner remarks—

My expectations were low before setting out; but yet not low enough! In many places, a School had never been established; and, perhaps, a great proportion is allowed, if one in every two hundred be supposed able to read! The few Brahmins that were loitering about the temples, did not seem hardly a step higher in intellect than the lowest of the community: even the Chief Priest of the Temple at Damapoor, the largest and best in that part of the country, could not give a more rational account of the Services of his Temple, than that "they were according to the customs of the people, and helped him to fill his belly!"

We subjoin his general conclusions, in reference to Missionary Labours among this people:—

1. The country is healthy, and the provisions moderate in price.
2. There is a large population scattered along the coast, in towns and villages, a few miles distant from one another, which might be visited with little difficulty.
3. The languages in general use are the Mahratta, and its dialect the Konkunee.
4. The country is perfectly tranquil, and respect and confidence are shewn toward the British.
5. The Roman-Catholic Religion is on the decline: a Hindoo seldom speaks of their former Portuguese Masters, but in terms of abhorrence at their intolerance and persecution.
6. The chief part of the native popu-

lation is Hindoo; but, from their general ignorance of even their own system of religion, there is greater reason to expect success from Missionary Labours among them, than if they were better acquainted with it.

7. If a Missionary were allowed to establish himself in one of the towns on the coast, he might travel from place to place, with little inconvenience, eight months in the year.

Some difficulties may, for the present, delay Missionary Efforts in this newly-acquired territory: in the mean while, it is desirable to procure every practicable degree of information, which may guide future labours in behalf of this benighted region.

Specimen of Hindoo Flattery.

We extract from Mr. Horner's Journal an instance of Native Flattery, which may serve to make the Hindoo Character better understood:—

The chief Brahmin of the place, with ten or fifteen others of his fraternity, accompanied us from one temple to another, and gave us what little information he could, or rather PLEASED to give, on the history of the place, &c. He was very reserved on any subjects connected with the temples and their religion.

I sat down with them at the porch of one of the temples, and conversed on the subject of religion. They spoke with a great deal of trepidation, and an appearance of uneasy suspicion; and often looked at one another, as if to ascertain by their countenances whether it was their general opinion that such or such things ought to be said to an European Stranger. In reply to some remarks which I had made on the inconsistency of endeavouring to represent an invisible and immaterial God by the images of stone or metal, the old Brahmin quickly answered, "We know that God is invisible, but how can we worship him as such? We cannot form any ideas of an Invisible Being; and consequently cannot worship him, but by means of images representing the forms which he has assumed in different incarnations." "But," rejoined I, "Christians worship God as a Spirit, and consequently as an Invisible Being, who is everywhere present, and possessing every excellency in infinite

perfection? "Yes, but you do not consider the difference: you Christians know every thing: you are perfect in knowledge, whereas we know nothing at all—we are children—we are fools!" Strange, thought I: Is it possible this can be a Brahmin, and a priest of Vishnoo, who boasts, among his own people, of his caste alone being produced from the mouth of Brahma; and yet, in the very temple of his gods, says, that a nation of European Scoundrels, who eat flesh and drink spirits, are in any thing superior to them, "the gods of the world?" The conclusion chiefly which I could not help drawing was, either he does not believe in his own religion, or else he thinks that lying is a light and venial offence.

Dr. B. expressed a wish to go inside the temple; but knowing the particular prejudices of the Hindoos on that subject, I made an objection. The old Brahmin seemed afraid to deny us admittance, and again had recourse to flattery—"It is true, this is the House of God; but whoever is our master is also God to us: now as you are become our masters, it cannot be wrong for you to enter the temples."

MADRAS.

Induction of Archdeacon Vaughan.

THE Induction of the Rev. Edw. Vaughan, as successor of Dr. Mousley in the Archdeaconry of Madras, took place in St. George's Church, on Saturday the 8th of May.

SCHOOL BOOK SOCIETY.

Formation of the Society.

A Meeting was held, on the 14th of April, in the College Hall, Fort St. George, for the purpose of establishing a Society for the circulation of Works useful in Native Education, under the same limitation, with respect to Religious Books, as that formed at Calcutta: see pp. 108 & 109 of our last Volume.—D. Hill, Esq. was in the Chair.

The attention of the Society will be directed, in the first instance, to the providing of suitable Books

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for the Native Schools, in the Provinces subject to the Presidency of Fort St. George.

R. J. Hunter, Esq. was appointed *Treasurer*; and E. Uthoff, Esq. *Secretary*.

Nearly 3000 Rupees were contributed.

AUXILIARY BIBLE SOCIETY.

Formation of the Society.

The objects of the British and Foreign Bible Society have hitherto been pursued, in the southern part of the Peninsula, chiefly through the medium of the Calcutta Auxiliary.

On Friday, the 5th of May, at a Meeting held in the College Hall, an Auxiliary Society was formed, with the same view as those at Calcutta, Bombay, and Colombo—to encourage the circulation of the Scriptures, and more especially to supply the want of them among the Native Christians of India.

The following Gentlemen were appointed Officers of the Society

President,

The Hon. Sir John Newbolt.

Vice-Presidents:

Lieut.-Gen. Sir T. Hislop, Bart. G.C.B.

George Stratton, Esq.

Sir Samuel Toller, Knt.

Colonel Molle.

Treasurer,

J. S. Hall, Esq.

Secretaries:

Rev. Charles Church.

Rev. Thomas Nicholson.

T. F. Thomas, Esq.

The Contributions at the Meeting amounted to about 4500 Rupees, which were soon afterwards increased to 7500.

TANJUR BIBLE ASSOCIATION.

Discussions with Natives, at the Public Meeting.

The proceedings at the formation of this Association were stated at pp. 84—86 of our last Volume. At a Meeting held on the 1st of Aug. 1819, some remarks and discussions occurred; an account of which was

shall quote, as indicating the progress of inquiry among the Natives :

A Shastry, from Conjeveram, expressed his satisfaction at all that he had seen and heard concerning the distribution of the Scriptures among the people ; and called on all the assembly to assist in this work, quoting a large part of the Fifteenth Chapter of St. Luke, on the joyful reception of even one sinner that repenteth.

A Tenoogoo Shastry expressed his belief, that, in time, the full light would shine : " It advances," he said, " at present, by degrees—just as a candle, which, when first lighted, burns dimly ; but, after a certain time, clearly enlightens the whole room."

Another respectable Native begged leave to propose a question. He agreed with all that had been advanced concerning the Scriptures ; and he had been much pleased : but he wished to know why the Hindoos should not worship Idols.

The Chairman stated, that they should not worship Idols—

First—Because the worship of Idols is unnecessary ; since spirit must be worshipped by spirit ; and since God, who is a spirit, had given men a spirit whereby to converse with him.

Secondly—Because this worship is unprofitable ; since men can receive no benefit from things that can neither see, nor hear, nor answer, nor help them.

Thirdly—Because it is a sin against God ; since men take thereby the honour due only to their Creator, and give it to a creature.

Fourthly—Because it is highly injurious to the soul ; since it blunts and stupifies all the mental faculties, and keeps the votaries in superstitious ignorance.

The Meeting listened to all this with great attention ; and the Shastries occasionally gave their assent to what was said.

This was scarcely ended, when a Young Man, a Heathen, formerly a Scholar of the Third Madras School of the Church Missionary Society, rose, of his own accord, and begged leave to address the assembly. All eyes were fixed on him, while, with much solemnity, he declared, that, having been instructed in the Holy Scriptures, he had found therein much light and pleasure for his mind ; and that Idolatry certainly ought to be abandoned, for even

their own wise men had pointed out its folly. " I am going," he said, " to quote some passages of their writings, which I know will be offensive to some ; but they have said so, and it is true." Some of the audience intimated that he should not quote these passages, while others encouraged him to proceed. He then sang a verse from Vakujer, and another from Agastier, which occasioned some stir among the people. He then proceeded to call on all his countrymen to repent ; and concluded with a very solemn prayer to Almighty God, the Maker of Heaven and Earth, that He would be pleased, through Jesus Christ, to give to himself, and to all the people, His grace, and the knowledge of the Truth. The whole was very affecting ; and it is hoped that a salutary impression has been made on the minds of many.

Another Heathen, apparently not well pleased with these things, began to put questions ; but the time was too far advanced to enter into further discussion.

The Meeting was numerous : many were obliged to stand without. It consisted of all sorts and conditions of Hindoos ; with several Country-born, and European Friends.

While the people were departing, a respectable Mahomedan, who had listened with much attention, put down his name for one rupee per month. " This," said he, with joy beaming from his aged face, " I shall pay as long as I shall be in this place. It is a good charity." He had a copy of the New Testament, and inquired after the " Words of Moosa Nabi," meaning the Pentateuch. He was informed that Genesis is about to be printed, when he should have a copy.

The sum of six pagodas and three fanams were collected.

Asiatic Islands.

COLOMBO

(In Ceylon.)

BIBLE SOCIETY.

Circulation of the Scriptures.

The last Report of the British and Foreign Bible Society gives the following information :—

To the Colombo Bible Society, which had exhausted its means by efforts to disseminate the Scriptures, and was besides engaged in preparing and printing a Translation of the Cingalese Bible,

grants appear to have been made from different quarters. Of this description were the sum of 8000 Rupees from the Calcutta Bible Society; 500 Spanish Dollars, from the American Board of Commissioners for Foreign Missions; and 1200 copies of the English Scriptures, to the amount of 200*l.*, from the Society for Promoting Christian Knowledge.

Still, however, from the increasing desire for the Scriptures, these supplies were inadequate to the demand. A large supply, therefore, of English Bibles and Testaments was furnished, together with some Arabic Bibles; and, on the application of Sir Alexander Johnston, to whom, during his official residence in Ceylon, your Society was so much indebted, a number of copies of the Scriptures, in various languages, was placed at his disposal, for distribution in different parts of the Island.

Want of the Tamul Scriptures.

In a recent communication, it is stated—

In regard to the demands of our Malabar Natives, we are in great want of Tamul Scriptures; as we have distributed all that the Calcutta Society gave us, as well as the copies of the Old and New Testament which we purchased. The Missionaries, especially those from America, settled in the Malabar parts of Ceylon, have been very active; residing among the Natives, and of course greatly increasing their desire to have the Scriptures. We have printed for their use 8000 copies of Extracts from the Gospels, the Parables, Miracles, Sermon on the Mount, and Discourses of our Saviour, in Tamul and English; but the cry is now loud for the Scriptures.

Progress of the Cingalese Translation.

From the Seventh Report of the Colombo Auxiliary, we extract some particulars on this subject:—

The translation of the Book of Genesis was announced, at the last Anniversary, to be completely revised, and ready for the press; and the Translators had begun upon a Cingalese Version of the Psalms.

The Committee were induced to select the Book of Psalms for their next publication from the Old Testament, because they were persuaded that the style

of those exquisite Hymns was admirably suited to captivate the attention of the Cingalese; and because a translation of the Psalms would enable them to contribute toward the completion of a religious Publication then in progress, under another patronage. The Psalms were accordingly rendered into Cingalese; and they have undergone the same careful revision as the rest of the Scriptures, which had been previously translated.

The Cingalese, as well as many other Eastern People, are much accustomed to express their sentiments in a manner at once figurative and sententious. The Book of Proverbs was therefore considered to be well adapted to their taste, and likely to make on their minds a favourable impression, and to imprint upon their memory a lasting recollection of those lessons of piety and wisdom which it contains. When the Psalms were finished, the Proverbs were accordingly begun; and twenty chapters are now finally corrected, and ready for the press.

The translation of the Proverbs will soon be completed: and when it has undergone the last revision, the Committee have resolved to begin with the Book of Exodus; and, Genesis being already published, to continue the translation of the Old Testament regularly through the successive books.

A new edition of the Cingalese Testament, in a more compact and convenient size, consisting of 3500 copies, has been printed to the end of the Second Epistle to the Corinthians.

The printing of 1000 copies of the Book of Genesis, in quarto, was completed in the month of December; and the Psalms were immediately begun in the same form.

The Committee resolved to print 2000 copies of the Psalms; 1000 for their own distribution, and the remainder to be given, as before stated, in aid of another work. The Book of Common Prayer had been translated into Cingalese, by Mr. Armour; and an edition of 1000 copies was in the press, the whole expense to be defrayed by means altogether independent of this Society. But the Committee thought that they could not take a more effectual method of bringing the Psalms into familiar notice among the Natives, than by incorporating them with the Liturgy, in a book which even those who cannot themselves read would hear continually read

in their Churches. One half, accordingly, of this publication of the Psalms was appropriated to this use, and given to the Editors of the Common Prayer Book.

WEST INDIES.

ISLE RHONDE.

WESLEYAN MISSIONARY SOCIETY.

Influence of Religion on the Negroes.

OF the Negroes at Isle Rhonde, which is a small Island about a day's sail to windward of Grenada, the Wesleyan Missionaries at Grenada write; in January last—

The Slaves are 258 in number; nearly all Creoles of Antigua. They were removed from Antigua about thirty-two years ago; and many of them, previous to their removal, were members of the Church of the United Brethren. The good received under their Ministry they retain to this day: and although, during the space of thirty-two years, they have very seldom heard a Sermon from a Minister of any Denomination, they have kept up their religious meetings; and, from all that we can learn, have been exemplary in their moral conduct.

We feel it our duty to take these sheep of Christ under our care; and have, accordingly, formed a Society of forty-eight members.

The Manager of the Estate on this Island bears the following honourable testimony to the influence of religion on these Negroes:—

In the years 1794 and 1795, a few years after the Isle-Rhonde Slaves had been brought from Antigua, the fatal insurrection broke out in Grenada, which made the whole island one scene of horror, devastation, and blood. Isle Rhonde is distant from the most windward part of Grenada only about two leagues. Information was communicated to the Manager living in that island, of the general rise of the Slaves in Grenada against their Masters, and of the aid afforded them by the French; in order that he might make his escape, as there were not more than two White People on the Isle Rhonde to 250 Slaves. The Manager, however, instead of flying, called all the Slaves together, and told them of what had happened in Grenada. He then asked them what they intended to do—whether they would rise

too. They answered, "No." "Will you then," said he, "stand by me?" With one voice they replied, "Yes, Massa." Accordingly they were entrusted with whatever could be found as weapons; and, while one party of them attended to the work, another party kept guard, and, so far as their knowledge went, supplied the place of military for the defence of their master's property. And, though the French never came to that island as they did to Grenada, with the tempting offer of freedom to the Slaves that would join them, there is every reason to believe, from the spirit and conduct of the Slaves, that such an offer would have been rejected. When the insurrection was over, they quietly laid down their arms, and all cheerfully resumed their employment.

This fact speaks volumes, in favour of the religious instruction of the Negroes; and is the more remarkable when contrasted with the turbulent and disaffected spirit, which, through the influence of the French, then prevailed almost universally among the Negroes of Grenada.

ST. CHRISTOPHER'S.

AUXILIARY MISSIONARY SOCIETY.

Formation and Objects of the Society.

THE following Extracts from the "St. Christopher Advertiser" will be read with peculiar pleasure by all who take an interest in the cause of Missions, and more particularly as connected with our West-India Islands.

At a Meeting held at the Court-House, in the Town of Basseterre, on Friday last, the 14th of July, for the purpose of establishing an Auxiliary Missionary Society in the Island of St. Christopher—His Honour, the Commander in Chief, having taken the Chair, opened the business of the day in an appropriate Speech, setting forth the objects for which the Meeting had been convened, and urging the claims that it had to public attention. After which, the following Resolutions were put, and unanimously adopted; viz.

I. That a Society be now formed, to be designated "The Christian Auxiliary Missionary Society for the Island of St. Christopher," to aid the Missionary Societies in the kingdom of Great Britain

in spreading the light of Christianity to the ends of the earth.

II. That this Meeting acknowledges, with gratitude to Almighty God, the success that has attended the labours of Christian Ministers and Missionaries generally, since their ministerial labours in the Heathen World; and views this success as an assurance from Heaven, that the time is fast approaching when that Scripture shall be fulfilled, *that the earth shall be filled with the knowledge of the Lord as the waters cover the sea.*

III. That the religious and moral state of the Heathen World, and of the Negro Population in particular, calls aloud for the most vigorous exertions of Christians of every denomination, to instruct them in the principles of the Christian Religion.

After stating the remaining Resolutions which respected the organization of the Society, it is added—

The Resolutions were moved and seconded by—his Honour, J. W. D. Wilson, the Commander in Chief—his Honour, the Judge, R. W. Pickwood—the Hon. J. Stephen, Solicitor General—the Hon. G. Birkley, Assistant Justice—John Maillard, Esq.—Thomas Woodcock, Esq. D. P. Marshall—Thomas Harper, Esq. Colonial Secretary—P. Kelly, Esq. Governor's Secretary—Sidney Stephen, Esq. Barrister—Joseph Martyn, Esq.—the Rev. W. Davis, Rector of St. Peter's—the Rev. J. B. Pemberton, Bishop's Missionary, and Chaplain to the Garrison of Birmstone Hill—and by the Rev. Messrs. W. Gilgrass, S. Brown, J. K. Hyde, C. Janion, and T. Truscott, Wesleyan Missionaries.

The following Gentlemen were appointed the Officers of the Society:

President,

Hon. R. W. Pickwood, Esq. Chief-justice.

Treasurer,

Patrick Kelly, Esq.

Secretary,

Sydney Stephen, Esq.

Liberal Contributions were made, and the sum of 33*l.* 7*s.* (currency) collected at the door.

NEVIS.

AUXILIARY MISSIONARY SOCIETY.

Formation and Objects of the Society.

FROM the "St. Christopher Adver-

tiser" of August the 8th, we learn that a Society has been established in Nevis, with similar views to those of the Auxiliary Missionary Society of St. Christopher.

On Thursday, the 3d of August, agreeably to public notice, a Meeting was held at the Court-House in Charlestown, for the purpose of establishing a Missionary Society for this Island. A considerable number of Ladies and Gentlemen, and other inhabitants, honoured the Meeting with their presence; when the business of the day was opened by the Rev. Daniel G. Davis, Rector of St. Paul's, who read a Letter from his Honour, Mr. President Mills, expressive of his regret at being unable, from severe indisposition, to attend the Meeting; and of his sincere good wishes for its success; at the same time inclosing a donation, and requesting to be considered an Annual Subscriber.

The Regulations resemble those of the St. Christopher Society, the following excepted, which provides for the appropriation of the Funds:—

That a Society be now formed, to be designated "The Auxiliary Missionary Society for the Island of Nevis," to aid, in an equal degree, the Church and Wesleyan Missionary Societies in the kingdom of Great Britain, in spreading the light of Christianity to the ends of the earth.

Among the principal Speakers, Movers, and Seconders of the Resolutions, were—the Chairman—the Rev. Daniel G. Davis, Rector of St. Paul's—the Rev. William Gilgrass, from St. Kitt's—the Rev. William Davis, Rector of St. Peter's and St. Paul, Capisterre, St. Kitt's—the Rev. Joseph H. Pemberton, Rector of the Parishes of St. John and St. George—the Rev. T. K. Hyde, stationed at Nevis—the Rev. Samuel Brown, stationed at Nevis—the Rev. Thomas Truscott, of St. Kitt's—Charles Pinney, Esq. of Bristol—and John Peterson, Esq.

Patron and President,

His Honour the President, J. C. Mills, esq.

Treasurer,

John Burke, Esq.

Secretaries:

Rev. Daniel Gateward Davis, and the Superintendent of the Wesleyan Missions.

Donations and Subscriptions were liberally contributed; and a Collection made at the Door, which amounted to 28*l.* 6*s.* At the Church, the sum of 34*l.* 6*s.* was collected; and, at the Wesleyan Chapel, 20*l.* (all currency). Sermons were to be preached at all the other Places of Worship in the Island.

Miscellanies.

HINDOO MYTHOLOGY.

BRAHM, WITH BRAHMA, VISHNOO, AND SIVA—IDENTIFIED WITH ADAM AND HIS TRIPLE OFFSPRING, AND WITH NOAH AND HIS TRIPLE OFFSPRING.

At the close of the last Number we promised to give an abstract of Mr. Faber's views on this subject. The following passages are extracted from the Second Chapter of his First Book (see "Origin of Pagan Idolatry: vol. I. pp. 111—120), and will greatly assist the Missionary in tracing Hindoo Fables to their true source.

The Doctrine of a Succession of Similar Worlds, more or less systematically and explicitly maintained, may be considered as the Key to Ancient Mythology. With it the theory of the Metempsychosis is immediately connected, forming indeed a constituent part of it.

The Hindoo Sages view their principal hero-god as triplicating himself; and as thus sustaining, under his three grand forms, the characters of the Creator, the Preserver, and the Destroyer. They do not, however, use the term Creator in the Scriptural sense of the word; as denoting one who causes something to exist out of nonentity: but, rather, as meaning one, who gives regular form and activity to crude pre-existing materials. The Creative Power disposes such materials into definite shape, and thus fashions a world: the Preserving Power upholds the world when it is fashioned; and the Destroying Power reduces it, at length, to its constituent elements; sometimes by a deluge of water, and at other times by a deluge of fire. Every thing is then absorbed into the unity of the Great Father: and this mysterious Being, during the period that elapses between each two mundane systems, reposes on the surface of the mighty deep, floating securely either in a wonderful egg, or in the calix of the lotos, or on a naviform leaf, or on a huge serpent coiled up in the form of a boat, or in a sacred ship denominated *Argha*, of which the other vehicles are consequently symbols. To destroy, however, is but to create afresh: for destruction affects Form alone; it reaches not to Substance. Hence, when the Great Father has slept a whole year of the Creator, the space which ever intervenes between world and world, he awakes from his slumber, and produces a new order of things. Out of the chaotic materials of the prior world, another world is fashioned: the Preserver again supports it: the Destroyer again dissolves it: and, as it was preceded by a world, so, in due time, it is likewise succeeded by one. This alternate destruction and reproduction is thought to be repeated again and again: so that, in the lapse of countless ages, an enormous number of successive worlds is believed to have existed. (*Moor's Hind. Panth.* pp. 5, 12, 15, 35, 48, 49, 89, 102, 103. *Asiat. Res.* vol. vi. p. 523.) But the worlds are not merely successive: they are also perfectly similar. As they resemble each other in their mode of production and dissolution, so do they correspond, likewise, in their histories and their inhabitants. It is acknowledged, we are told, by the Hindoo Mythologists, that, at every renovation of the world, the same events take place; the same heroes re-appear on the stage; and the same Sama, Cama, and Pra-Japati are born again to every Menu. (*Asiat. Res.* vol. viii. p. 255.)

There cannot, I think, be a reasonable doubt, that, by these three distinguished personages, we are PROPERLY to understand the Shem, Ham, and Japhet, of Moses; because they are described as the children of one, who was preserved in an ark, with seven companions, at the time of an universal deluge: yet they are said to re-appear, by transmigration, at the commencement of every successive mundane reproduction.

The MENUS are feigned to be seven in number: but these are reduplicated to fourteen. The first is surnamed *Swayambhuva*, or the *Son of the Self-Existent*; and the seventh, *Vaivaswata*, or the *Child of the Sun*. These, as we may collect from the several legends attached to them, are plainly ADAM and NOAH; the only two Menus, or Patriarchs of successive worlds, that ever really lived. Accordingly, the first and the last of the primary seven, are those who are chiefly mentioned: and these, from the many points of resemblance between their characters, are not unfrequently confounded together. The number SEVEN, to which the two only proper Menus have been extended, seems to have been selected in reference to the number both of the Adamic and Noetic Families, each of which consisted of seven persons exclusive of its head: and the reduplication of seven, by which the fourteen Menus are produced, is most probably the mere adding together of the members who composed the two Patriarchal Families. (*Inst. of Menu*, ch. i. p. 9. *Moor's Hind. Panth.* pp. 83, 86, 88.)

"The Hindoo Chronology," says Mr. Willford, "presents us with a series of fourteen dynasties, equally repugnant to nature and reason. Six of these are elapsed: we are in the seventh, which began with the Flood: and seven more we are taught to expect. The rulers of these dynasties are called Menus: and, from them, their respective dynasty or period is called *Manwantara*. Every dynasty ends with a total destruction of the human race, except the Menu or ruler of the next period, who makes his escape in a boat with the seven *Rishis*. The same events take place: the same persons, though sometimes under different names, reappear. Thus the history of one dynasty serves for all the rest."

The three Powers, who sustain the offices of Creator, Preserver, and Destroyer, are termed by the Hindoos, *Brahma*, *Vishnoo*, and *Siva*: and these are believed to emanate from, or to be a triplication of, a yet older deity, whom they call BRAHM, and to whom they ascribe so decidedly the peculiar attributes of the godhead, that many have supposed them to worship the True God under that appellation. This, however, I am inclined very greatly to doubt: and, the more I have studied the subject, the more my doubt has approximated to full conviction.

In the single character of BRAHM, all the three offices of *Brahma*, *Vishnoo*, and *Siva*, are united. He is, at once, the Creator, the Preserver, and the Destroyer. He is the Primeval Hermaphrodite, or the Great Father and Great Mother blended together in one person. Consequently, he is the same as the hermaphrodite Siva, in the form which the Hindoos call *Ardha-Nari*; the same also as *Brahma* and *Vishnoo*, for each of these is similarly a hermaphrodite by an union with his proper Sacti or heavenly consort; the same, moreover, as the Orphic Jupiter and the Egyptian Osiris; the same as *Adonis*, *Dionusus*, and *Attis*; the same, in short, as the compound Great Father in every part of the Pagan World.

Yet this compound Great Father, as the whole of his history shews, is not the True God; but a Being, who has been made to usurp his attributes. He is, primarily, Adam and the Earth; and, secondarily, Noah and the Ark. In the former case, his three emanations or children, who partake of his nature, and who discharge his pretended functions, are Cain, Abel, and Seth: in the latter, they are Shem, Ham, and Japhet. Accordingly, Brahm himself is declared to be the same as Menu: and *Brahma*, *Vishnoo*, and *Siva*, are identified with those three sons of Menu, who appear at the commencement of every *Manwantara*, whose proper human names are said by the Hindoos to be *Sama*, and *Cama*, and *Pra-Japati*, and who transmit to their descendants the sceptre of sovereignty throughout the whole duration of their allotted period.

After some further remarks, Mr. Faber adds—

The famous triad of Hindoo Theology, which some have incautiously deemed a corrupt imitation of the Trinity, is really composed of the three sons of a mere mortal, who under the name of Menu is described as the general ancestor of mankind.

Brahm, then, at the head of the Indian Triad, is Menu at the head of his three sons. But, that by the first Menu we are to understand Adam, is evident, both from the remarkable circumstance of himself and his consort bearing the titles of *Adima* and *Iva*, and from the no less remarkable tradition that one of his three sons was murdered by his brother at a sacrifice. Hence it will follow, that Brahm, at the head of the Indian Triad,

is Adam at the head of his three sons, Cain, Abel, and Seth.

Each Menu, however, with his triple offspring, is only the re-appearance of a former Menu with his triple offspring: for, in every such manifestation at the commencement of each Manwantara, the Hindoo Trimurti or Triad becomes incarnate, by transmigrating from the human bodies occupied by a prior incarnation; Brahm or the Unity appearing as the paternal Menu of a new age, while the Triad of Brahma, Vishnoo, and Siva is exhibited in the persons of his three sons. The first Menu, therefore, with his three sons, must be viewed as re-appearing in the characters of Menu-Satyavrata and his triple offspring Sama, Cama, and Pra-Japati. But the ark-preserved Menu-Satyavrata and his three sons are certainly Noah and his three sons, Shem, Ham, and Japhet. Hence again it will follow, since Menu-

Satyavrata is only a re-appearance of Menu-Adima, and since the triplicated Menu-Adima is the same as the triplicated Brahm, that Brahm, at the head of the Indian Triad, is likewise Noah at the head of his three sons.

Mr. Faber's conclusion is—

The Hindoos, in short, however their system may be disguised, acknowledge no god except the universal parent of man, whom they suppose to re-appear at the commencement of every new world; because there was a certain degree of resemblance between the beginning of the postdiluvian and that of the antediluvian world: the God of the Hindoos, however disguised in the borrowed plumes of Deity, is Adam, fancifully believed to have appeared again as Noah, and venerated in conjunction at once with the Sun and with the Universe

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,
From September 21, to October 20, 1820.

ASSOCIATIONS.	Present.			Total.			Present.	Total.
	L.	s.	d.	L.	s.	d.		
Bath & its Vicinity (from Chip- pegham Branch)	16	9	3	1400	8	1	4	3
Berkshire	211	0	0	1669	0	6	12	0
Blackheath Ladies	21	17	5	890	2	5	31	0
Chester, City and County	40	0	0	120	12	7	362	12
Clerkenwell (School Fund)	5	0	0	1035	16	1	16	3
Derbyshire	318	0	0	3560	4	3	27	14
Glasbury (Brecon)	20	0	0	714	4	4	23	0
Gloucestersh. (from Campden Br.)	16	14	10	2445	7	1	41	0
Guildford (incl. 104. Sch. Fund)	22	5	2	289	16	2	42	0
Halifax	78	48	6	458	18	6	516	6
Hull & East Riding (including St. School Fund)	50	0	0	4984	14	9	5	0
Iver (Bucks)	21	8	3	203	18	3	20	19
Kirkby Lonsdale (Westmoreland)	40	0	0	373	5	0	5	0
Leicestershire	100	0	0	6074	17	10	6	10
Morden (Surrey)	7	0	1	86	11	6	11	7
Newnam & Haldon (Oxon.)	3	3	0	48	11	7	16	10
Norfolk and Norwich	630	0	0	6357	16	10	16	10
Percy Chapel (incl. Sch. Fund 5s.)	26	19	7	2	16	16	10	4
Portsea	17	0	0	815	11	4	4	1
Queen Square Chapel	19	0	0	466	4	1	2	0
Sedghill and Samley (Wilts.)	8	5	6	35	2	0	7	11
Sherborne	55	0	0	286	7	11	0	6
Shropshire (incl. 100l. from Wellington Br. & Sch. Fund 5s.)	300	9	0	2660	0	6	5	0
Suffolk (incl. Ampton, 30l. 17s. 5d. — Stonham, 106l. 2s. 6d. — Tattingstone, 11l. 12s. 6d. — Debenham, 47l. 0s. 5d. — Stowmarket, 14l. 13s. — Ker- sey, 28l. 2s. 6d.)	356	0	0	3142	4	0	4	0
Tamworth	206	1	9	1318	4	0	17	8
Worcester	92	1	3	690	17	8	5	0
COLLECTIONS.								
Bjrd. W. G. Esq. Lichfield	5	17	9	23	18	9	35	15
Edmandson, Rev. A. from Brom- ley, Beckenham, Penge, and Sydenham	35	15	6	206	1	7	33	11
Brown, Mr. Charles, Chelmsford,	4	3	0	4	3	0	1	0
Cox, Mr. Amesbury	1	0	0	12	5	0	31	0
Godde, Miss, Chelsea	15	0	0	31	0	0	362	12
Hill, Rev. John, from Oxford	7	15	0	16	3	8	27	14
Hitto, from Woodstock	2	15	0	23	0	10	41	0
Maylin, Miss, Ludgate Hill	2	0	0	23	0	10	516	6
Scott, Mrs. Chelmsford	2	14	2	23	0	10	4	0
Staines, Rev. W. T. Rochester,	4	8	0	41	0	0	5	0
Stevens, Mr. James, Boyle St.	5	16	6	5	16	6	5	16
Burlington Gardens	5	16	6	5	16	6	50	0
BENEFACTIONS.								
W. A. Garratt, Esq. Guildford Street	50	0	0	20	19	11	5	0
Mr. Charles Von Campagne, of Phaffchen, near Zurich, being the produce of 100 Louis D'Ors	20	19	11	5	0	0	6	10
CONGREGATIONAL COLLECTIONS.								
At Easebourne, Sussex, by Rev. John Sar- geant, M.A. (Rev. S. Arnot, M.A. Exp. Curate)	5	0	0	6	10	0	5	0
At Hampton Gay, Oxon, by Rev. J. Hill, M.A.	6	10	0	5	0	0	5	0
SCHOOL FUND.								
By Clerkenwell Association, For Thomas Sheppard	5	0	0	5	0	0	5	0
By Miss Fry, for George Fry, Fifth Year	5	0	0	10	0	0	10	0
By Guildford Association, From W. Haydon, Esq., For Samuel Haydon and Margaret Haydon	10	0	0	5	0	0	5	0
By Hull and East Riding, For Michael Robinson	5	0	0	5	0	0	5	0
By Percy Chapel Association, For John Wilkinson	5	0	0	5	0	0	5	0
By Shropshire Association, For John King	5	0	0	5	0	0	33	11
LEGACY								
By late Mr. John Ward, of Princes Street, Spital Fields, Sq. New South Sea Street	33	11	3					

ERRATA.

- Page 206. col. 2. line 22, for trials, read tails.
- 27. col. 2. line 4, in the words, for the first time within the last twenty years, put a comma after years, as the want of it materially alters the meaning of the passage.
- 282. col. 2. near the bottom, for Mr. Brownlie, read Mrs. Brownlie.
- 416. At Watlington Collection, for Rev. Edward Bickersteth, read Rev. William Marsh.

Missionary Register.

NOVEMBER, 1820.

Proceedings and Intelligence.

UNITED KINGDOM.

BRITISH AND FOREIGN BIBLE SOCIETY.

DOMESTIC BENEFITS OF THE SOCIETY.

Reformation of Wicked Men.

WE select a few instances of the reformation of bad men, by the blessing of God on the reading of the Scriptures.

A Collector, at Manchester, lent a Testament to a poor Woman who was unable to subscribe for one. About six weeks after, as the Collector was passing by, she called her in, and told her, that the Testament which she had lent had been the means of changing her Husband's conduct; for he used to be quarrelsome, fond of the alehouse, and never went to any Place of Worship. Now, he is quiet in his temper, and fond of remaining in the house; and at every opportunity that he has, he reads the Testament to his Children, and regularly attends Divine Service.

Another Collector at Manchester mentions, that, at the establishment of the Association, she called at the house of a poor Woman who began to subscribe for a Son, who was a depraved man. Calling, a short time ago, upon her, the Collector inquired if her Son had benefited by reading the Bible. She replied, that he was, in consequence of perusing it, become quite an altered character: he now went regularly to Church, and was become a Teacher in a Sunday School.

In the Parish of Lambeth, in the year 1815, a Man, notorious for his evil conduct and selfish disposition, a spendthrift, a bad father, and unkind husband, was persuaded to subscribe for a Bible in one of our districts: in a short time, through the blessing of God attending the reading of it, he became a completely altered man; diligent in business, kind to his family, and

November, 1820.

saving his money for their use; so that his wife declared that she could lay out two shillings for their mutual benefit where before she had only one: to which alteration in moral conduct was added that which could alone afford hope of his continuance in well-doing—the fear of God, and a desire regularly to attend at a Place of Worship. A Member of the North Lambeth Bible Association states, that he knows the man, and that he is still going forward in the same course on which he so happily set out; that he is constant in his attendance on the Services of Religion, and is a sober, industrious, and moral character.

Influence of Local Exertions.

The success of a few zealous and persevering friends of the Society, in awakening an interest in its objects, is strikingly displayed in the following communication from a Correspondent in Oxfordshire:—

The Nine Anniversaries which I have attended in this neighbourhood, have gone off with great interest, and been crowded by numerous auditories.

The names of the larger places are, Banbury, Stratford, Chipping-Norton, and Shipston.

Banbury has raised about 200*l.* and circulated about 450 Bibles and Testaments. The Vicar, the Member for the Borough, and most of the Corporation, are friends of the Society. The Ladies' Committee consists of fifty-five, and is very punctual and active.

The Stratford Society, which has not been formed twelve months, has been remarkably successful. It has raised 250*l.* and issued above 500 Bibles and Testaments; and has now 780 Subscribers, including the poor who contribute for Bibles. The moral effect on the town is acknowledged by all. The streets and

lanes, which used to be full of clamour and disorder on the Sunday Evening, are now perfectly quiet; and the cottagers sit at their doors, reading the Testament to their children. The same readiness to receive the Sacred Scriptures which has been seen in other places, has been observable here. Between 600 and 700 poor are voluntarily subscribing. The Stratford Society joins on with the Banbury on one side, and the Birmingham on the other.

I need not detail to you the particulars of the Meetings at Worton, Hook-Norton, Brailes, Bourton-on-the-water, and Chipping-Norton. They all testify to the same facts—that your poor at home are not yet supplied, or any thing like supplied, with the Scriptures; that they are ready to receive them; and that no other means, at present employed, are competent to this end but the British and Foreign Bible Society. In two villages, near Bourton, just visited, out of 100 families, fifty-five were without any copy of the Scriptures. In our own neighbourhood, at Worton, 3500 Bibles and Testaments have been sold to the Poor in five or six years. There are hundreds of neighbourhoods much worse off than our's was!

Supply of Merchant Seamen.

The Second Report of the Auxiliary Society for furnishing the Merchant Vessels with the Scriptures, contains the following statement:—

During the period of fifteen months, ending the 8th of May, 1020 vessels, containing 17,421 seamen, have been visited by the Society's Agent at Gravesend. Of this number of men, 15,039 are reported to be able to read.

Four hundred and twenty-five Bibles and 200 Testaments have been paid for at Gravesend; and twenty-five Bibles and forty Testaments, furnished by the Society's Agent at that place, have been paid for, on application to the Owners in London; making the aggregate of copies of the Scriptures, sold for the use of seamen engaged in THE FOREIGN TRADE, during the above-mentioned period, amount to 690. But, as the number of copies of the Scriptures thus sold, even when added to those found on board belonging to the captains, mates, and individual seamen, would have been an extremely inadequate provision for

the wants of 17,421 men, your Agent, in conformity with his instructions, has furnished, gratuitously, 757 Bibles and 2093 Testaments for their use; of which number, it is hoped, some will yet be paid for, on application to the Owners.

It forms a painful fact in the history of the mercantile marine of this Christian Country, that, of the number of ships visited since the formation of the Society in February 1818 to May 1820, 789 vessels, containing 7803 seamen, would have proceeded to sea, many of them on long and perilous voyages, without a leaf of the Sacred Scriptures, but for the well-timed bounty of this Society; and even where Bibles and Testaments have been found on board, they have been usually the property of individuals, and not likely to be submitted to the general perusal of the ship's company.

Influence of the Scriptures on Seamen.

The Society just mentioned has an Agent at Gravesend, who visits the different Merchant Vessels in the River, in order to supply the Seamen with the Scriptures. Some passages of his Reports will shew that the Word of God has a happy influence on some of these men:—

One Captain observed—"The alteration which was effected in my crew, as it respects their manners, would astonish any one—they became quite different beings."

On board a fine new Scotch Ship, in good order, with an excellent crew, I found twenty-eight Bibles among thirty-six men. The captain's wife gave me a pleasing account of the excellent order of the last ship which her husband commanded, and the great good done among the crew by means of Bible instruction: to use her own words, "Some of the Seamen went to sea lions, and came home lambs."

I supplied a fine Brig with a Bible and two Testaments. The Captain, who is a Lieutenant in the Navy, called at my office, and said—"You must excuse me, Sir, not receiving the books which you left on board, on the terms expressed in the stamp: I consider it my duty to pay for them, and at the highest price; and be good enough to let me have three Bibles in addition to them, and I will cheerfully pay for the whole; and I

deeply regret not being in circumstances to enable me to give liberally toward supporting an Institution so highly necessary. I have long served, both in Men of War and Merchant Vessels; and where the crews in both have mutinied. This, I am persuaded, never would have happened, had the Seamen had Bible Precept and Bible Example: for I have served in ships where they have had the privilege of both, and the result has been order and harmony."

In another vessel the Captain said, "I am in the habit of reading the Scriptures to the crew. I have suffered much lately at sea; having been dismasted, and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was who; and I found the most unprincipled men the most useless and greatest cowards in this awful gale, and the Bible Men altogether the reverse, most useful, and courageous."

CHURCH MISSIONARY SOCIETY.

TWENTIETH REPORT.

State of the Funds.

THE Income of the Year has been before stated (see p. 183 of the Number for May) at 30,000*l.* and the Expenditure at 31,000.

The steady increase of the Income is attributed, in the Report, to the blessing of God on the "wide diffusion and constant supply of intelligence respecting the awful condition of the Heathen and the efforts of Christians for their conversion." But the Committee ascribe the practical influence of this intelligence, under the same blessing, "to the forcible appeals, both in the Pulpit and at Public Meetings, of those unwearied Friends of the Society, who advocate its cause in all parts of the Kingdom."

The exertions of these friends, and the results in the formation of New Associations, and the maintenance of such as had been before in action, have been detailed in our pages.

Missionaries and Students.

These form (the Report states) or are

hereafter to form, the main instruments by which, under the blessing of God, the great objects of the Institution are to be accomplished.

Various Labourers, dismissed during the former year, have arrived at their respective destinations—others have set forward, in the course of the last year, to different Missions—death and sickness have weakened several of the Stations—a goodly number of Labourers are, however, still actively engaged—and a considerable addition has been made to the Students preparing for future employ.

On most of these topics, the substance of the information contained in the Report has been already laid before our Readers. In reference to the present Labourers and Students we extract the following summary:—

The Labourers now acting in connection with the Society amount, as nearly as can be ascertained by the last advices, to about 200. Of these, thirty-two are Clergymen—one half, of the English Church; and the other half, of the Lutheran. Of these Clergymen, twenty-two are married. The remainder of these Labourers consist of Readers of the Scriptures, Catechists, Schoolmasters, Schoolmistresses, and Settlers—European and Native.

About Fifty persons have offered themselves, in the course of the last year, as Candidates for the Missionary Service: nearly a third of these have been received. Some of them have already set forward to their work among the Heathen; and the others are placed, with the Students previously received, in a course of preparation for future labour. Of those who are thus under preparation, several have been already admitted to Holy Orders, and are now fulfilling the duties of the Ministry on Curacies—others are studying under the direction of Clergymen—and others are preparing for service under the Society, in the Seminary at Basle.

Of the Proceedings on the 17th of November, on the dismissal of various Missionaries to their Stations, we gave some account at pp. 476 & 477 of the last Volume. Extracts of the Sermon preached,

on that occasion, by the Rev. W. Marsh, with the Instructions of the Committee, the Replies of the Missionaries, and the Address to them of the Rev. T. T. Biddulph, are printed in the Appendix.

In the Appendix will also be found the History, State, and Prospects of the Missionary Institution at Basle.

Foreign Proceedings.

An abstract of the Foreign Proceedings of the Society, for the Twentieth Year, will be found in the present and next Numbers, under the heads of *Western Africa*, the *Mediterranean*, *India within the Ganges*, the *Asiatic Islands*, *Australasia*, the *West Indies*, and *North American Indians*.

Conclusion of the Report.

We extract the closing paragraphs of the Report:—

In the various ways which the Committee have enumerated, they have found full employment for the THIRTY THOUSAND POUNDS, placed at their disposal by the liberality of the Members: and, depending, under the blessing of God, on the continued and even increasing aid of the Society's friends, they have not hesitated, under the evident call of duty, somewhat to exceed, in their Expenditure, the actual Income of the Year—assured that they act herein in conformity with the feelings of the whole body of the Members, when they withhold themselves from no important work opening before them, through any distrust of future support—an apprehension, the indulgence of which the past experience of the Society would render almost criminal.

The Committee witness, with thankfulness to Almighty God, the increase of Missionary Zeal in our own country, and particularly among the Members of our own Communion: and, while they rejoice at the growth of this spirit among the Protestants of the Continent, they feel especial pleasure in the rapid advance of zeal for the Conversion of the World in that other great branch of Protestant Christendom, in the New World, which

speaks out own language; and which bids fair to outstrip in numbers, at no distant period, the country which gave her birth, and to apply to that Great Cause her enlarged resources with at least equal zeal. It is impossible for the Christians of the United Kingdom and of the American States, who speak the English Language and own one common origin, and the Merchants of whose countries maintain intercourse with all the shores of the habitable world—it is impossible for them to contemplate the means which the Great Head of the Church has already put into their hands for the hastening of His Kingdom, and the spirit which He is mercifully pouring out on them to induce them to the work, without feeling a grateful stimulus to redoubled exertions.

The Committee cannot conclude without some reference to the Awful Times in which Christian Societies are called to labour. The blessing of God has rested on the Society, during the year that is passed; and it is manifestly vouchsafed to Kindred Institutions: but viewing the Times in which we live, the Committee do earnestly press on all the Members of the Society the duty and privilege of committing its concerns, in unwearied Prayer, to the guidance and protection of the Divine Hand.

The great work of converting the World will undoubtedly be accomplished. Not a tittle of the Divine Word will fail. Great shall be the Name of the Lord, from the rising to the setting of the sun. But, as that time approaches, and the servants of the Lord are pressing on in thickening ranks and with determined hearts to the conflict with the Powers of Darkness, that conflict is becoming more awful! The Malignant Spirit is labouring to wither the very Heart of the Christian Cause, and to exhaust its very Vitals. Tremendous proofs of his dire influence on the pride and passions of men are seen every where around us. *But the Eyes of the Lord run to and fro throughout the whole earth, beholding the evil and the good*—and the Arm of the Lord sheweth itself strong in behalf of them who fear Him. What difficulties His servants may be called to encounter in helping forward the establishment of His benignant reign on the earth, and what sufferings they may be called to bear, they may confidently leave to His

faithfulness and wisdom: but to THEM, is the Victory assured; and on THEM, is the Eye of their Lord!

Vigilant, then, in maintaining the meek, forgiving, benevolent, and holy spirit of Christians—resisting all wickedness, and labouring for the salvation of all men—with humble but firm confidence in that gracious promise, *as they days, so shall thy strength be*, we will gird up our loins, with renewed courage and zeal, to fulfil all the will of our Heavenly Master and Lord.

Proceedings in Ireland.

The Fourth Annual Meeting of the Boyle and Rockingham Association took place in the Court House at Boyle, on Tuesday, October the 17th; Colonel Tennison in the Chair. The Rev. Robert Herbert Nixon, one of the Secretaries of the Hibernian Auxiliary, opened the Meeting; which was afterward addressed by the Archdeacon of Elphin; by the Rev. Messrs. Hackett, Bushe, Brittain, and Oldfield; by Messrs. Fry and Meares; and by Captain Robertson. The funds had greatly increased during the year.

On Thursday, Oct. 19, the First Anniversary of the Sligo Association was held in the Court House at Sligo; W. Park, Esq. in the Chair. Mr. Nixon, having addressed the Meeting, was followed by the Archdeacon of Elphin, the Rev. W. Bushe, the Rev. W. Armstrong, the Rev. M. J. Shaw, the Rev. W. Walker, Lieut. Clifford, R.N., Dr. Irwin, and Captain Goodwin. A warm and Christian feeling has been awakened among the inhabitants of Sligo, as among those of Boyle and Rockingham, for the unhappy condition of the Heathen World. This is manifested here also by a great increase in the funds of the year.

Sermons in Yorkshire.

The Rev. Robert Cox, of Bridgorth, after attending, on the 3d of October, the Anniversary of the

Shropshire Association, proceeded into Yorkshire; and, in the remainder of that month, preached for the Society at Halifax, Elband, Huddersfield, Slaithwaite, Holmfirth, Longwood, Honley, Kirkburton, Denby, Ossett, Leeds, Holbeck, and Bradford. The Rev. Edward Burn also preached at Huddersfield—the Rev. R. Cholmely at Chapel Allerton and Wortley—the Rev. Miles Jackson at Pudsey—the Rev. Mr. Knight at Rothwell, Woodechurch, and Tong—and the Rev. Mr. Wilson at Hunslet.

The sum of 291*l.* 6*s.* 7*d.* was collected on these occasions.

Anniversary of the Huddersfield Association.

Sermons having been preached, on Sunday Oct. 15th, by the Rev. Messrs. Cox and Burn, the Annual Meeting was held on the 18th. In the absence of the President, the Rev. John Coates, the Chair was taken by the Rev. H. J. Maddock. The Resolutions were moved and seconded, respectively—by the Rev. Robert Cox and John Horsfall, Esq.—by the Rev. W. Smith and the Rev. S. Walter—by the Rev. T. Atkinson and the Rev. T. Jackson—by Dr. Walker and W. Stables, Esq.—by the Rev. W. Robinson and the Rev. Mr. Bray—by the Rev. Mr. Hall and T. Allen, Esq.—and by Mr. Laycock and Mr. B. Hudson. The sum of 13*l.* 10*s.* 6*d.* was received in Donations, and 12*l.* 17*s.* 3*d.* at the doors.

Seventh Anniversary of the Leeds Association.

On Sunday Afternoon, October the 22d, the Rev. Robert Cox preached at St. Paul's Church. On the following day, the Seventh Annual Meeting was held in the Music Hall; the President of the Association, Henry Hall, Esq. in the Chair. Resolutions were moved and seconded, severally—by the Rev. Robert Cholmely and the Rev. Mr. Kinsman—by the Rev.

Robert Cox and T. Reade, Esq.—by the Rev. J. Wardle and the Rev. Miles Jackson—by B. Sadler, Esq. and W. Wilkes, Esq.—by G. Paley, Esq. and the Rev. E. Wilson—and by Mr. Dixon and the Rev. Mr. Jenkins.

Second Anniversary of the Cambridge Association.

The Annual Sermons preparatory to the Meeting, were preached, at Trinity Church, on Sunday, November the 12th, by the Rev. Daniel Wilson, when upward of 85*l.* was collected.

On Wednesday, the 15th, at the Annual Meeting, Francis Pym, Esq. was in the Chair; the Noble Vice-Patron of the Association, the Earl of Hardwicke, being prevented, by indisposition, from attending. His Lordship testified his good-will by an additional benefaction of 20*l.*

The Report having been read by the Rev. James Scholefield, Resolutions were moved and seconded, respectively—by G. Milner, Esq. and the Secretary of the Church Missionary Society—by the Rev. Professor Farish and the Rev. John Owen—by the Rev. Marmaduke Thompson and the Rev. Charles Simeon—by the Rev. James Scholefield and the Rev. Daniel Wilson—by the Rev. W. Jowett and the Rev. Professor Lee—and by the Rev. Thomas Webster and the Rev. John Jowett.

The Secretary of the Parent Society detailed various evidences of an increase, both of Missionary Spirit and of the providential Calls to Missionary Exertion: Mr. Owen made a forcible appeal to the Younger Members of the University, for their personal aid to the great cause of the Society: Mr. Thompson entered at large, and with great effect, into the state of India, and of the Society's Mission in the Southern part of the Peninsula: Mr. Jowett depicted, in lively colours, the state of the Mediterranean Nations, and the prospects of

the Society's Mission in those quarters; supporting, as Mr. Thompson likewise did, the appeal of Mr. Owen to the Members of the University where they had themselves been nurtured. Mr. Simeon and Mr. Wilson also pressed this point on the serious consideration of Students and of the Younger Clergy; and we have reason to hope that these appeals will not be in vain, but that it will please the Lord of the Harvest to call forth some labourers into His harvest.

The Meeting, as may be supposed, was one of peculiar interest, from the personal communications of two of the Society's friends, who have taken an active share in its foreign operations. Mr. Thompson and Mr. Jowett have not sufficiently recovered their health to enable them, at present, to appear much in public in behalf of the Society; but it is hoped that many of the Associations may, in the course of the ensuing Summer, be enlivened and stimulated by their communications.

The Anniversary of the Cambridge Association will be held, in future, in May instead of November; but Sermons will still be preached, in the close of the year, at Trinity Church, for the benefit of the Society.

The Collection at the Meeting, including a Benefaction of Five Guineas, amounted to upward of 31*l.*

AFRICAN INSTITUTION.

FOURTEENTH REPORT.

Necessity of declaring the Slave Trade punishable as Piracy.

In their last Report, the Directors pointed out, at considerable length, the absolute necessity of declaring the Slave Trade to be a crime against the Law of Nations, and of punishing the Slave Trader as a pirate, before Africa could be effectually delivered from that dreadful scourge; and they stated to the General Meeting the means which had been adopted to impress this consideration on the minds of the Sovereigns assembled

at Aix la Chapelle. The efforts made by Lord Castlereagh, to induce their concurrence in such a declaration, did not then succeed.

It nevertheless appeared to the Directors, that, however ineffectual any partial adoption of the principle might be, it still became Great Britain to shew her own sincerity in this cause, by adopting it into her municipal law: she had long stood alone among the nations of Europe, in her proscription of the Slave Trade; but her example and her influence, had at length drawn from their assembled Sovereigns, a recognition of the incurable injustice of that traffic: it was in her power to add, on this occasion also, the force of her example, to the influence of her representations; and even if for a time no other effect should follow from the measure, than that of exhibiting this wholesale system of blood and carnage in its genuine character, as a crime of the deepest dye, yet, even this would be an advantage of no trivial kind: the world would learn to estimate the Slave Trade as it deserved; and governments and individuals would learn to shrink from the general detestation which would follow their continuance of it. But, besides this, it appeared to the Directors, from various circumstances which had come to their knowledge, that further and stronger Parliamentary enactments were required for the suppression of the Slave Trade, even as it respected British Subjects. On these various grounds, they were disposed to think that a Bill should be brought into Parliament, for punishing as pirates, any British subjects who should be found carrying on the Slave Trade. Various difficulties, however, chiefly of a technical kind, have intervened to prevent their adoption of this measure at present; but they still look forward with anxiety, to the time when the concurrent voice of the Sovereigns of Europe shall affix this last stamp of their reprobation, on a traffic which has so long been at once the disgrace and the crime of the civilized world.

Establishment of a competent Jurisdiction in Africa.

Inconveniences having arisen from the want of a Jurisdiction in Africa competent to the trial of British Subjects, apprehended there

for certain acts of Slave Trading, the trial of which in Africa was not before provided for, an Act was passed in July, 1819, providing for the trial of all such offences. A copy of the Act is given in the Appendix.

A Commission has been transmitted, under this Act, to Sierra Leone.

Address of Both Houses to the Throne.

On the 7th of July, of last year, Mr. Wilberforce in the House of Commons, and the Marquis of Lansdowne in the House of Lords, moved an Address to the Prince Regent on the subject of the Slave Trade, which was carried unanimously.

We copy the Resolutions on which this Address was grounded, as they convey, in few words, a full view of the state of this most important question:—

Resolved—That an humble Address be presented to his Royal Highness the Prince Regent, to assure His Royal Highness, that we acknowledge, with becoming thankfulness, the zealous and persevering efforts which, in conformity with other Addresses of this House, His Royal Highness has made for accomplishing the total annihilation of the African Slave Trade, by all the Foreign Powers whose subjects had hitherto been engaged in it:

That we also congratulate His Royal Highness on the success with which His efforts have been already attended; that guilty traffic having been declared, by the concurrent voice of all the great Powers of Europe, assembled in Congress, to be repugnant to the principles of humanity and of universal morality:

That, consequently, on this declaration, all the States, whose subjects were formerly concerned in this criminal traffic, have since prohibited it; the greater part absolutely and entirely; some for a time, partially, on that part of the coast of Africa only, which is to the north of the Line: of the two States which still tolerate the traffic, one will soon cease to be thus distinguished; the period which Spain has solemnly fixed for the total abolition of the trade being near at hand: one Power alone has

hitherto forborne to specify any period when the traffic shall be absolutely abandoned :

That the United States of America were honourably distinguished, as the first which pronounced the condemnation of this guilty traffic; and that they have since successively passed various laws for carrying their prohibition into effect : That, nevertheless, we cannot but hear with feelings of deep regret, that, notwithstanding the strong condemnation of the crime by all the great powers of Europe and by the United States of America, there is reason to fear, that the measures which have been hitherto adopted for actually suppressing these crimes, are not yet adequate to their purpose :

That we never, however, can admit the persuasion, that so great and generous a people as that of France, which has condemned this guilty commerce in the strongest terms, will be less earnest than ourselves to wipe away so foul a blot on the character of a Christian People :

That we are, if possible, still less willing to admit such a supposition in the instance of the United States; a people derived originally from the same common stock with ourselves, and favoured like ourselves, in a degree hitherto, perhaps, unequalled in the history of the world, with the enjoyment of religious and civil liberty, and all their attendant blessings :

That the consciousness that the Government of this country was originally instrumental in leading the Americans into this criminal course, must naturally prompt us to call on them the more importunately to join us in endeavouring to put an entire end to the evils of which it is productive :

That we also conceive that the establishment of some concert and co-operation in the measures to be taken by the different Powers, for the execution of their common purpose, may, in various respects, be of great practical utility; and that under the impression of this persuasion, several of the European States have already entered into conventional arrangements for seizing vessels engaged in the criminal traffic, and for bringing to punishment those who shall still be guilty of these nefarious practices :

That we therefore supplicate His Royal Highness, to renew His beneficent

endeavours, more especially with the Governments of France and of the United States of America, for the effectual attainment of an object which we all profess equally to have in view; and we cannot but indulge the confident hope, that their efforts may yet, ere long, produce their desired effect; may ensure the practical enforcement of principles universally acknowledged to be undeniably just and true; and may obtain for the long-afflicted people of Africa, the actual termination of their wrongs and miseries; and may destroy for ever that fatal barrier, which, by obstructing the ordinary course of civilization and social improvement, has so long kept a large portion of the Globe in darkness and barbarism, and rendered its connection with the civilized and Christian Nations of the earth a fruitful source only of wretchedness and desolation.

Necessity of an Efficient Registration of Slaves.

In the Session of 1819, an Act was passed for establishing a Registry of Colonial Slaves, whereby all sales or conveyances of unregistered Slaves are declared null and void. A copy of this Act is given in the Appendix.

On this subject, the Report states—

The Directors accept this spontaneous measure of Ministers, however inadequate to its object, as a gratifying pledge of their fixed determination to carry the principle of a Colonial Registry of Slaves into full effect; and it is in this view chiefly, that they congratulate the Meeting upon it. For they are sorry to add, that so extremely defective are all the Colonial Acts of Registration, in those provisions for preventing frauds and securing their due execution, which have given to the Order in Council for registering the Slaves in the Island of Trinidad its efficiency, and which were inserted in Mr. Wilberforce's Bill of 1815, that the Directors can anticipate from them, in their present state, little that will be really beneficial.

The Colonial Legislators have adopted the plan of the Institution only in name: they have divested it of its practical efficacy.

The Directors, however, will not now

enlarge on this head, as they have deemed it of sufficient importance to become the subject of a Special Report, which has been printed; and to which they refer the Subscribers, for a full review of the Registration Acts which have been passed by the different Colonial Legislatures, as well as for some material information incidentally introduced on several collateral points of West Indian Policy.

State of the Funds.

The Contributions of the Year have amounted to 883*l.* 7*s.* 1*d.*, and the Disbursements to 999*l.* 6*s.* 7*d.*

On the state of the Funds the Directors remark—

The balance in hand on the 31st December last was only 371*l.* 9*s.* 3*d.*: from this is to be taken a sum of 210*l.* 5*s.* 1*d.* due to the British and Foreign School Society for the board and instruction of several African Youths, who have been placed under their care, in order to prepare them to extend the blessings of education in their own country. When this sum is deducted, there will remain a balance of no more than 161*l.* 4*s.* 2*d.* applicable to the purpose of carrying into effect the various objects of the Institution.

The Directors have felt themselves cramped in their exertions by the want of funds. If the Subscribers would put it into the power of the Board to do more toward the attainment of their objects, more would be done.

For the information given in the Report respecting the state of the Slave Trade in different quarters, the Reader may refer to the subsequent pages of the present Number, under the heads of *Western Africa*, *Eastern Africa*, the *West Indies*, and the *United States*.

BRITISH & FOREIGN SCHOOL SOCIETY.

Appeal in behalf of the Native Females of British India.

UNDER this head, at pp. 433—435, of the last Number, we quoted, from a Circular issued by the Society, some affecting representations of the state of Females in
Nov. 1820.

India. The Rev. W. Ward, Baptist Missionary from Serampore, who furnished the information contained in that Circular, has addressed a Letter on the same subject to the Ladies of Liverpool and the United Kingdom. Mr. Ward embarked at Liverpool, in the beginning of October, on a visit to the United States, in order to diffuse more widely in that country a knowledge of the miseries and wants of the Heathen World. Having heard, at Liverpool, that some Ladies were anxious to promote the Education of the Native Females of British India, he wrote the Letter in question, from which we shall extract some information additional to that given in our last.

Women in India are in a state of ignorance and superstition, which has no parallel in the history of tribes the most savage and barbarous.

A female is despised as soon as she is born: she comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. Every mother among the tribe of Rajpoots puts her female child to death as soon as born. While I was in Bengal, I was informed of the case of a Rajpoot, who had spared one of his daughters; and she lived till she attained the age when Indian Girls are marriageable. A girl in the house of a Rajpoot was, however, so extraordinary a circumstance, that no parent chose to permit his son to marry her. The father then became alarmed for her chastity, and the honour of his family; and he therefore took her aside one day, and with a hatchet cut her to pieces!

In childhood and youth, the Females have no cultivation of any kind whatever: and the mother, being herself entirely unlettered and the devoted victim of a dark and cruel superstition, is utterly incapable of improving her child. The first days of the girl are therefore passed in an inanity, which prepares her for a life doomed to be spent in superstition and vice.

In the age of comparative childhood, she is united in marriage without any knowledge of or having ever seen her husband: when they meet together for the first time, they are bound together

for life. Thousands, who are thus married in a state of childhood, lose their husbands without having ever lived with them, and are doomed to a life of widowhood; for the law forbids them to remarry. Parents, in some cases, marry fifty or sixty daughters to one Brahmin, that the family may be raised to honour by a marriage-relation to this man. These females never live with the husband, but in the houses of their own parents; or they leave the houses in which they have been thus sacrificed for the supposed honour of the family, and enter the abodes of infamy and ruin.

Supposing the female, however, to have been united to a person who really becomes attached to her, what a mother, without the knowledge of the alphabet! wholly unacquainted with mankind, and with all the employments of females in a civilized country—unable either to make, to mend, or to wash the clothes of her household! She never sits to eat with her husband, but prepares his food, waits upon him, and partakes of what he leaves. If a friend, of the other sex, call upon her husband, she retires. She is veiled, or goes in a covered palanquin, if she leave the house. She never mixes in public companies. She derives no knowledge from the other sex, except from the stories to which she may listen from the mouth of a religious mendicant. She is, in fact, a mere animal, kept for burden or for slaughter in the house of her husband. A case lately occurred, in Calcutta, of a girl being burnt alive on the funeral pile, with the dead body of the youth with whom she was that day to have been married.

Such a system of mental darkness has rendered the sex, in India, the devoted victims of idolatry; and such victims, no other country, however savage, however benighted, can boast. What must be the state of the female mind, when millions are found throwing the children of their vows into the sea! when a guard of Hindoo Soldiers is necessary to prevent mothers throwing their living children into the jaws of alligators; these mothers standing and watching the animal while it crushes the bones, tears the flesh, and drinks the blood of their own offspring! How deplorable the condition of your sex, when superstition thus extinguishes every sensibility of the female, and every feeling of the mother; and makes her more savage than the tiger that howls in the forest,

which always spares and cherishes its own offspring!

But horrors still deeper are connected with the state of Female Society in India. In the year 1817, seven hundred and five women, widows, were either burnt alive or buried alive with the dead bodies of their husbands, in the Presidency of Bengal. Is there any thing like this in the whole records of time! Have fires like these, and so numerous, ever been kindled any where else on earth—or graves like these ever been opened? Two females roasted alive every day in one part of British India alone! At noon-day, and in the presence of numerous spectators, the poor Widow, ensnared and drawn to the funeral pile, is tied to the dead body, pressed down on the fagots by strong levers, and burnt alive, her screams amidst the flames being drowned by shouts and music! Amidst the spectators is her own son, her first-born, who (tremendous idea!) has set fire to the pile, and watches the progress of the flames which are to consume the living mother to ashes—the mother who fed him from her breast, and dandled him on her knees, and who once looked up to him as the support of the declining days of herself and his father!

I have seen three Widows thus burnt alive; and could have witnessed many more such spectacles, had they not been too much for my feelings.

Other Widows are buried alive: here the female takes the dead body on her knees, as she sits in the centre of a deep grave; and her children and relations, who have prepared the grave, throw in the earth around her: two of these descend into the grave, and trample the earth with their feet around the body of the widow. She sits, an unremonstrating spectator of the process—the earth rises higher and higher around her—at length it reaches the head, when the remaining earth is thrown with haste upon her, and these children and relations mount the grave, and trample on the head of the expiring victim!

O ye British Mothers—ye British Widows, to whom, if not to you, shall these desolate beings look? In whose ears, if not in yours, shall these thousands of orphans cry, losing father and mother in one day? In what corner of this miserable world, full of the *Habitations of cruelty*, shall we find female society like this—widows and orphans like

these? Seventy-five millions, in all India, in this state of ignorance! Say, how long ye who never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into his heart—how long shall these fires burn—these graves be opened? The appeal, my fair Countrywomen, is to you—to every female in Britain. Government may do much to put an end to these immolations: but without the communication of knowledge, these fires can never be wholly quenched, nor can your sex in India ever rise to that state to which Divine Providence has destined them.

SWITZERLAND.

BASLE MISSIONARY INSTITUTION.

Opening of the Missionary House.

THE Missionary Institution at Basle has been frequently mentioned by us. A large and commodious House having been lately purchased, and fitted up for the reception of the Students, a Meeting of the friends of the Institution took place, on the 20th of June, for the purpose of opening the House for the objects of the Institution. Dr. Steinkopff's visit to Basle, on the service of the British and Foreign Bible Society, was the time chosen for a solemn Service, in dedication of this House to the glory of God.

About 400 persons assembled in the School Room of the Institution: among them were the Clergy of the Town and of the Canton, the greater part of the Professors of the University, and some of the most distinguished Members of the Government.

From an English Clergyman who was present, we have received a report of the proceedings, the substance of which we will lay before our Readers.

The ceremony began by a Hymn, in character resembling that of Dr. Watts—"Come, Holy Spirit, come"—and a Prayer by the President of the Society, Mr. Von Brun. He afterwards expressed,

with remarkable feeling, the sentiments which filled his heart on this occasion. His spirit of seriousness and piety seemed to be diffused through the whole Assembly.

Mr. Blumhardt next followed, and gave a succinct narrative of the rise of the Institution:—

I cannot (he said) so well express the feelings of wonder, of gratitude, of joy, and of hope, which fill my heart on this occasion, as in the words of the Psalmist, (Ps. cii. 12—22.) This is, indeed, a Text suitable to the circumstances under which we are met together, and suitable to the events which have taken place among us in the last five years. It pleased God to make use of the War of 1815 for the formation of this Institution. That war threatened our dear City with desolation and ruin; but we marvellously escaped: and then some individuals, desiring to erect a monument in token of their gratitude for so wonderful a deliverance, thought that no monument would be more lasting, and none more expressive of their profound thankfulness, than the establishment of a Missionary College; a College, from which those might be sent, who would preach the Gospel of Peace to the perishing Heathen: and to this they were invited by the great Harvest which then appeared waiting to be gathered.

This testimony of public gratitude was approved by the Government; who afforded the Institution their favour and protection.

The first effort in 1816 was little enough; like, indeed, a small seed; yet of great price, and greatly blessed by Him who tries the hearts and reins. We calculated on beginning with two Missionaries; but soon ten presented themselves: of whom two are now in India, and seven are waiting in Holland, with anxiety, for the time when, further instructed in languages, they will sail to the Moluccas.

The years 1816 and 1817 were years of remarkable scarcity: and we should remember this; because, as our difficulties were greater in supporting our Institution, the distinguishing mercy of God did much more abound; and He ought, on our parts, to be more thankfully praised, who thus, under such untoward circumstances, without any funds or any fixed revenue, raised up our Institution, and brought it, beyond all

during the preceding months of the past year.

Of these Facts the Directors say—

They will be found too faithfully to support the general representation which the Directors have given of the lamentable state of the French Slave Trade on the coast of Africa, and of the inadequate manner in which the French Authorities appear to have followed up the Decree of its Total Abolition. The result has certainly not realized the hopes which the Directors last year ventured to express—that more effectual measures would be pursued for fulfilling the engagements into which France had entered with this country, for the repression of the Slave Trade.

Of the share which Spain and Portugal still maintain in this Trade, it is said—

It will be recollected that Spain stands pledged, by the Treaty of September 1817, totally to abolish her Slave Trade in the course of the present month; and it will give the Directors heartfelt pleasure to be enabled to announce to the next Annual Meeting, that she has redeemed this important pledge.

They regret exceedingly, that Portugal has not yet fixed any period for the cessation of her share in the Slave Trade: and they can only repeat what they said on a former occasion, that if this professedly Christian Power should be willing to stand alone, as she now does, stained with the guilt of tolerating by law this nefarious traffic—and this, after it has been renounced by all the rest of the civilized world, and after she herself has united in reprobating it as immoral, inhuman, and unjust—is it possible that the other Powers of Europe will permit her thus singly to prolong the miseries of Africa, and frustrate the hopes of humanity; and, standing out obstinately against the compassionate wishes and efforts of the rest, to defeat their best and most beneficent purposes? Some means, it is to be hoped, will be found for preventing so deplorable a result.

Defects in the Treaties.

The defective provisions of the Treaties to which the Directors alluded above are chiefly those

— which appear to permit the

detention of Slave Ships, only in cases where Slaves are actually found on board. The Slave Traders, availing themselves of the letter of the Treaty, have recourse to this expedient for evading its spirit:—When chased by a cruiser, they run their vessels as near the shore as possible, and in some cases even on the shore, so as to enable them to land all their Slaves. When boarded by the men-of-war, there being no Slaves actually in the vessel, the officer feels himself obliged to abstain from the seizure; although, at the moment, he may have within his view on the beach the whole of the wretched Slaves who had filled her hold, drawn up as if in derision of our treaties and in defiance of our cruisers.

Supposing the spirit of the Treaty not to warrant a more liberal construction, which your Directors are only restrained by deference for the judgment of the Commissioners from affirming that it would, this surely is a state of things which calls loudly for redress.

Another questionable circumstance in the constitution of the Mixed Commission, is the authority which the Dutch Commissioners claim under it of refusing to allow Captors to avail themselves of professional assistance in conducting the prosecutions.

The condemnation also of one vessel was resisted, on the ground, that, as only ONE Slave was found on board, the letter of the Treaty was opposed to the condemnation, the words being, “having SLAVES on board,” in the plural!

Defects of this nature will be supplied without loss of time, if due consideration be given to the proofs of the

Aggravated Cruelty of the present Trade

For this iniquitous Traffic is not only carried on in contravention of public engagements, but with a ferocity surpassing, if possible, all former example.

Of this the Directors give the following instance:—

Capt. Kelly, of his Majesty's ship *Pheasant*, captured a Portuguese Schooner,

the *Novo Felicidade*, having on board seventy-one Slaves, and a crew consisting of one master and ten sailors. This vessel measured only eleven tons!

She was carried by Captain Kelly to Sierra Leone for adjudication, and his judicial declaration contains the following statement:—

“ I do further declare, that the state in which these unfortunate creatures were found is shocking to every principle of humanity—seventeen men shackled together in pairs by the legs, and twenty boys, one on the other, in the main hold—a space measuring eighteen feet in length, seven feet eight inches main breadth, and one foot eight inches in height; and under them the yams for their support.

“ One of these unfortunate creatures was in the last stage of dysentery, whose natural evacuations ran involuntarily from him among the yams, creating effluvia too shocking for description.

“ The appearance of the Slaves, when released from their irons, was most distressing: scarcely any of them could stand on their legs, from cramp and evident starvation. The space allowed for the females, thirty-four in number, was even more contracted than that for the men, measuring only nine feet four inches in length, four feet eight inches main breadth, and two feet seven inches in height; but not being confined in irons, and perhaps allowed during the day to come on deck, they did not present so distressing an appearance as the men.”

By the care and humane attention of Captain Kelly, his officers and crew, the lives of all these poor creatures were saved except one, who died on the passage to Sierra Leone.

The Commission established there, under the sanction of the Treaty with Portugal, being incomplete, on account of the non-arrival of the Portuguese Commissioners, the formal adjudication of the seizure could not take place; but, after a regular examination of witnesses, the Slaves were landed at Sierra Leone, on the 20th August, and sent to the town of Bathurst.

Expedition into the Interior.

The Directors have learnt, that the Expedition commenced under the command of Major Peddie, and latterly conducted by Major Gray, for exploring the interior parts of Africa, although it

had advanced, after a most harassing journey, into the kingdom of Bondou, was ultimately obliged to return to Galam, on Senegal; and what course Major Gray will now pursue is uncertain.

A few individuals belonging to the expedition, under the conduct of Mr. Dochart the Surgeon, had reached Yamina on the Niger, where they had been detained nearly six months, waiting for the King of Sego's permission to proceed. Whether this permission would be granted, appears very problematical; and, in the mean time, Mr. Dochart and his small party had been directed to remove from Yamina to Bammakoo, which is higher up the river, where he remained in May 1819, the date of the latest accounts. It is a satisfaction to learn, that, with the exception of the vexatious delays which they had experienced, these travellers had been treated with uniform kindness both at Yamina and Bammakoo.

SIERRA LEONE.

CHURCH MISSIONARY SOCIETY.

WE shall here extract, from the Twentieth Report, such principal events therein stated, as have not already appeared in our pages. The journey of the late Mr. Cates to the Bassa Country, the visit of Messrs. Mills and Burgess to the coast of Africa, the capacity of the Liberated Negroes for improvement, the Deaths of various Missionaries, the appointment and arrival of the Chaplains Messrs. Garnsey and Flood, the enlargement of the Field of Labour, the appointment of Native Teachers, the visit of Mr. Johnson to this country and his return to Africa, and the Stations of the various Missionaries—these are all noticed in the Report, but they have already been mentioned by us. See pp. 322, 323, 371, 454—459, and 490—492 of the last Volume; and pp. 12—20, 159—165, and 248—250 of the present.

Mr. Cates's Journal of his Excursion down the Coast is given, at large, in the Appendix. We shall

have an opportunity of bringing some parts of it before our Readers, in a Memoir of that excellent man, which is in forwardness.

In reference to the sickness and mortality among Europeans in Africa, the Committee recommend to particular attention, the directions of Governor MacCarthy respecting health, which are printed at pp. 454 and 455 of our last Volume.

Encouragement under the Loss of Missionaries.

The Committee quote the following impressive sentiments on this subject from a communication of the Rev. G. R. Nyländer :—

The accounts of so many deaths among us, through the last severe rainy season, must certainly be an additional trial of the faith and courage of the Committee: but be not dismayed, for it is the Lord's battles that we are fighting, and we are conquering even when falling. Only send us a fresh supply of troops for this holy war, for the increase and enlargement of the Kingdom of Christ.

A report was lately spread, that the Society would give up the African Mission, on account of the deaths of so many of its Missionaries: but let not the Society be discouraged thereby. Look forward for your reward! If all that died, and we that are alive, have been labouring together to save a few souls, or to lead them into the way of obtaining mercy, we shall all be abundantly recompensed. Though the bodies of our Brethren are removed from among us, yet the seed which they sowed keeps growing.

How often have I heard persons in Freetown speaking of the late Mr. Prasse, of whose labours nothing was publicly known: "Oh! that was a blessed man! By his speaking to me, my eyes were opened, and I began to seek the salvation of my soul."

"Oh!" said an European respecting the late Mr. Barrett, who was only two weeks on his Station at Kissey—"I believe he was a truly pious man: his conversation with me made such an impression on my mind, that I am determined to look about me, and endeavour to lead a better life."

Sperrhacken's very grave will remind the Bulloms, that there were people among them who spoke of the Redemption that is in Christ Jesus.

The late Rev. Mr. Garnon's Discourses, and Christian conduct toward all classes of people in Freetown, will ever be remembered: for he was much esteemed and loved; more so than was publickly known.

And can we imagine that Cates's voyage down the Coast was in vain? By no means. *It was good*, says the Lord, *that it was in thine heart to build me a house*—David, a house of stones; Cates a spiritual temple of living stones: and his work will follow him. He who ventures first into a Heathen Country with the glad tidings of Salvation, exposing himself to dangers, like the spies in Canaan, does as much in the vineyard of the Lord, as he who gathers in the clusters of grapes. So, whether dead or alive, we are working together; and the time will surely come, when those that sow and those that reap will rejoice together.

The Preparation necessary for Native Missionaries.

On this subject, the Committee observe—

It is obvious that the time spent by the Native Teachers in acquiring some maturity of knowledge and experience, before they are sent forth among their countrymen, will be most beneficial in the issue. The Committee have, in consequence, desired that the Natives received into the Society's service should be habituated, on a well-digested plan, to visit their country-people either in or out of the Colony, and in keeping Schools in Native Villages in the Colony. They are satisfied that it would not be advisable to send Native Christians, alone, to reside in their respective countries, until they shall have gained some general knowledge of men and things, and be tolerably well grounded in enlarged views of Christianity, and have given decisive evidence of its enlightened and steady influence on their own minds. A competent acquaintance with the System of Mutual Instruction is of prime necessity to such men: if not previously grounded therein, the Committee wish them to attend some of the Schools until they become familiar with its details: after taking charge of a School, them-

selves, for a sufficient time, under the eye of the Society's friends in the Colony, if they acquit themselves well in that service, they may be sent forth with good hope of success, by the blessing of God, among their countrymen.

REGENT'S TOWN.

(Sierra Leone.)

CHURCH MISSIONARY SOCIETY.

THE chief statements of the Twentieth Report, respecting the different Stations of the Society within the Colony, will be found in the parts of our Work before referred to. Some additional details are given respecting Regent's Town, which we shall here extract.

Brief History of the Work of Divine Grace at this Station.

Mr. Johnson's return to this country, afforded, as has been before stated, an opportunity of obtaining much more accurate information on the nature and success of his labours among the Liberated Negroes at Regent's Town, than could have been derived from correspondence with him. In frequent conferences, he entered largely into the subject; and disclosed, with Christian simplicity, the whole course of labour through which it had pleased God to lead him.

Your Committee will venture to say, that the History of the Church has scarcely afforded so striking an instance of the power of Christianity in civilizing and blessing Savage Man. The state of the Negroes, when brought together in Regent's Town, the effects produced on them by the blessing of God on the care and kindness of the Governor, and on the Ministry of the Gospel among them, and the manner in which these effects disclosed themselves, are of such a nature, that, though various circumstances relative thereto have been reported on former occasions, the Committee are persuaded that the Members will be gratified by hearing the statement communicated by Mr. Johnson, while in this country.

When brought together at this place in the year 1813, the Negroes were, as on the first settling of them in other Towns, in the most deplorable condition. In 1816, the Assistant Secretary, then

Nov. 1820.

on a visit to the Mission, found about 1100 Liberated Negroes assembled at this spot. They consisted of persons from almost all the tribes on that part of the Continent. The efforts of those who had been placed over them, under the vigilant and anxious inspection of the Governor, had meliorated the condition of such as had been there for any length of time. Every measure in his power had been resorted to, for this end, by his Excellency; and a Church had been erected, in preparation for the regular administration of Christian Ordinances among them. His Excellency felt that a powerful stimulus was wanted, to rouse the Negroes to diligence; and that an energetic principle was required, which might harmonize their jarring feelings, and unite them as one body. That stimulus was found in the sense of duty and of gratitude which Christianity inspires; and that uniting principle, in the healing spirit of the Gospel.

At the desire of the Governor, Mr. Johnson, then just arrived, was placed, by the Assistant Secretary, at his Excellency's disposal; and was, in consequence, appointed to the care of Regent's Town, and immediately entered on his charge, in the month of June 1816.

On looking narrowly into the actual condition of the people entrusted to his care, Mr. Johnson felt great discouragement. Natives of twenty-two different nations were here collected together; and a considerable number of them had been, but recently liberated from the holds of Slave Vessels: they were greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little broken English. When clothing was given to them, they would sell it, or throw it away: it was difficult to induce them even to put it on; and it was not found practicable to introduce it among them, till led to it by the example of Mr. Johnson's servant girl. None of them, on their first arrival, seemed to live in the state of marriage; some were soon afterward married by the late Mr. Butscher; but all the blessings of the marriage-state and of female purity appeared, when Mr. Johnson arrived among them, to be quite unknown. In some huts, ten of them were crowded together; and, in others, even fifteen and twenty: many of them were, ghastly as skeletons: six or eight some-

times died in one day; and only six infants were born during the year. Superstition, in various forms, tyrannized over their minds: many Devil's Houses sprung up; and all placed their security in wearing greegrees. Scarcely any desire of improvement was discernible: for a considerable time, there were hardly five or six acres of land brought under cultivation; and some, who wished to cultivate the soil, were deterred from doing so by the fear of being plundered of the produce. Some would live in the woods, apart from society; and others subsisted by thieving and plunder: they would steal fowls, ducks, and pigs, from any who possessed them: in the first week of his residence among them, Mr. Johnson lost thirty fowls: they would eat them raw; and not a few of them, particularly those of the Ebo Nation, the most savage of them all, would prefer any kind of refuse-meat to the rations which they received from Government.

Of this Nation of the Ebos it may be right to give some particulars. About forty of them having been drawn, on their liberation from the Slave Ships, to serve in the African Corps, they were placed under a course of military instruction at Bance Island; but were discharged as intractable, and were sent to Regent's Town. Here they soon gave proof of almost incredible brutality. A Negro of another tribe had a sow, which, three or four days before, had brought him a litter of nine pigs: some of these people stole his young pigs, and threw them all, while alive, into a large pot of boiling water: there the man found them, when, on returning home and ascertaining his loss, he had obtained Mr. Johnson's authority to search for them among his suspected neighbours. From another were stolen his dog and his iron pot, and he found both among the same depredators, who were preparing for a repast on the poor animal, by boiling him in the pot which they had stolen. A sick dog had been killed, and buried: it was afterward discovered that some of these people had dug up and made soup of the carcase.

These are repulsive details: but they set forth the greatness of the change which has been wrought in these men. Placed under the care of one of the Natives—himself but recently liberated from the hold of a Slave Ship, and as yet but little influenced by Christian

Principle—he exercised over them what appeared to him to be unavoidable severity; but, when his own heart became powerfully affected by the Gospel, he would retire to the woods and pray for them—they formed a strong attachment to him—he prevailed on them to attend Church—and was made an instrument of incalculable good to them. The Word of God was blessed to many of them. They are all now civilized and married: they are steady, sober, and industrious; and several of them regularly communicate at the Lord's Table: all are become clean and decent, and attend the Public Worship of God. They are active and serviceable men*.

The change in the Ebo people has been mentioned as illustrating, in a remarkable manner, the efficacy of Christian Instruction, under the Divine Blessing, in civilizing and elevating the most abject of mankind. No human wisdom or eloquence, no secular hopes or fears, no coercion or inducements of man, ever produced such a change! It has been the act of that same Divine Power, which wrought, by the same Divine Truth, that mighty change in our own barbarous ancestors, in the older times of our country—of that Divine Power, which softened their ferocious minds, stripped the skins of beasts and cleansed the savage daubings from their persons, staunched the blood of human victims, exposed to shame the cruelties of their pagan idolatry, brought rude man to feel the blessings of social life and of all the meek and heavenly tempers of the Christian, and gave birth to those Laws and Institutions, which, re-acting with a benign influence on the minds and manners of this whole people, have rendered us, with all our crimes, a real blessing to the world! And now, in these latter days, we have a renewal of the moral miracles of the primitive age; and have the honour put on us, by sending the Gospel to the most degraded of mankind, of quickening and rendering efficacious, in an incalculable degree, the efforts of our country to remunerate Africa for her wrongs.

But the improvement in the whole body of the Liberated Negroes assembled at Regent's Town is truly surprising. The greater number were not, indeed, sunk into a state of degradation

* See the Missionary Register for 1819, pp. 485-486, for a striking illustration of the change in these people.

so low as that of the Ebos; but the description already given of them will sufficiently shew, that, on all human calculation, but little success could be expected; and that little, but by slow degrees.

With what melancholy feelings Mr. Johnson surveyed the desolation around him, the Members heard from his own lips, when he took leave of the Society, at the Special Meeting, held in this place, in the month of November. (See Appendix I.)

But what was the condition of these people when Mr. Johnson left them, for a season, after the labour of three years? A full return had been made for the wise and benevolent measures of the Governor, and for the unwearied labours of their Pastor.

The eye which beheld the people and their town but a few years before, would now witness a scene that would bespeak the energy of some mighty principle.

The Town itself is laid out with regularity—nineteen streets are formed, and are made plain and level, with good roads round the town—a large stone Church rises in the midst of the habitations—a Government House, a Parsonage House, a Hospital, School Houses, Store Houses, a Bridge of several arches, some Native Dwellings, and other Buildings, all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people—all are Farmers—gardens, fenced in, are attached to every dwelling—all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles—there are many rice-fields; and, among the other Vegetables raised for food, are cassadas, plantains, coco, yams, coffee, and Indian corn—of Fruits, they have bananas, oranges, limes, pine-apples, ground-nuts, guavas, and papaws—of Animals, there are horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls—a daily market is held, for the sale of articles; and, on Saturdays, this market is large and general. It has been already said that all are Farmers; but many of them, beside the cultivation of the ground, have learned and exercise various trades: fifty of them are masons and bricklayers—forty, carpenters—thirty, sawyers—thirty, shingle-makers—twenty, tailors—four, blacksmiths—and two, butchers. In these various ways, upward of 600

of the Negroes maintain themselves; and have been enabled, in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that Government to which they pay the most grateful allegiance.

The appearance and manners of the people have improved in an equal degree. They are all now decently clothed: almost all the females have learned to make their own clothing—about 400 couple are married—they were accustomed to spend their nights in dancing and drumming, after the heathenish fashion of their countries: not a drum is now left in the town—in six months, only six deaths occurred; while, in three months, forty-two children were born—not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months; nor had any drunkenness been witnessed—the attendance on Public Worship is regular and large, three times on the Sunday; on an average, not less than 1200 or 1300 Negroes, while Mr. Johnson's first congregation amounted but to nine: at Morning and Evening Daily Prayers, not less than 500 are present—the Schools, which opened with ninety Boys and fifty Girls with thirty-six Adults, now contain upward of 500 Scholars.

These were great encouragements to Mr. Johnson in his labours: but he was not satisfied with the reformation of the manners of his people: he prayed for indications of a change of heart, and the influence of a living principle. Nor did he wait long. One and another began to visit him, burdened by a sense of their sins, to ask what they were to do to be saved—disclosing to him the gracious influences of the Holy Spirit on their hearts, in the most simple and touching manner. He saw persons, in every direction, before they came to attend Morning and Evening Daily Worship, kneeling in private prayer behind bushes and houses. All, without exception, wish for Baptism; but Mr. Johnson admits none to that ordinance till he is satisfied of their intelligence and integrity. All have abandoned polygamy, greengrasses, and Devil-worship. The baptized are in the habit of regularly partaking of the Lord's Supper, unless prevented by illness; and when Mr. Johnson left, in April of last year, the number of Communicants amounted to 263. The converts are earnest for

the salvation of their country-people, and are continually going to them to persuade them to embrace the Gospel: and they are equally anxious for their mutual edification; Mr. Johnson seldom visiting a sick Communicant without finding some of his Christian Brethren or Sisters there, employed in offices of devotion or charity. So striking and remarkable, indeed, has been the influence of the Divine Word, that Mr. Johnson has withheld from the Society many of the indications of grace among his Negroes, lest they should appear incredible.

And it has been the plain and simple preaching of the Mercy of God, as displayed in Christ Jesus, which has been rendered the instrument of quickening and giving efficacy to the benevolent measures of Government, and of producing this mighty change—brought home, indeed, as this preaching was, by the patient labours of an affectionate Servant of the Lord. In Negro Towns, where this Word of Salvation has been, for want of Ministers, but unfrequently or irregularly preached, the Natives are far behind in civilization and in all the benefits of social and domestic life. Mr. Johnson's course of labour was—to preach Christ, as the Saviour of Sinners—at Morning and Evening Daily Worship, to set forth to the people the simple Truths of the Gospel—to follow up these instructions and prayers, by visiting from house to house to reprove sin wherever he witnessed it—to open to the people the miserable estate of a sinner, and the way of escape and deliverance by the grace of the Gospel.

Eastern Africa.

MAURITIUS.

AFRICAN INSTITUTION.

Prevalence of the Slave Trade.

IT is stated, on this subject, in the Fourteenth Report—

As soon as Major-General Hall, whose vigorous measures had for a time checked the traffic, had quitted the Colony, many vessels of light burthen were sent out for Slaves to Madagascar, Mozambique, and elsewhere. These had even returned and sailed again upon similar voyages; and there is reason to apprehend, that at no period was the Slave Trade carried on to a greater extent at the Mauritius,

than it was for some time subsequently to the departure of General Hall.

The lowest computation makes the number of new Slaves imported in the single month of last June to exceed 700! and the persons directly engaged, or otherwise interested, in this inhuman traffic (comprising a great part of the population of the island), are said to have increased in activity and daring beyond all former precedent.

Instances of a flagrant nature are adduced. Circumstances at length occurred, which induced the Acting Governor of the Island, Major-General Darling, to issue a Proclamation, in July of last year, announcing his determination “to prevent, by legal but severe measures, those daily violations of the law, which, though public and notorious, no one would assist in repressing, and but too many were ready to protect and conceal.”

The trial and conviction of three Slave Dealers, at the Old Bailey, were stated in the Thirteenth Report. (See page 207 of our last Volume.) Other convictions have since taken place;—

In January last two other persons, named Alexander Villemont and James Alexander Carrol, charged with similar offences committed in the same island, were tried under another Special Commission at the Old Bailey, found guilty, and severally sentenced to fourteen years' transportation. It appeared from the statement made to the Jury by the Counsel for the Crown, that two others were likewise implicated in the transaction, and had been sent to England for trial. Several Slaves were also sent as witnesses against them; but owing to their ignorance of the religious obligations of an oath, but too natural to persons who are the victims of this inhuman traffic, the prosecution against those prisoners was abandoned.

Although the Directors cannot but rejoice in the issue of these Trials, because they hope that it will furnish a salutary lesson to the planters of the Isle of France; yet they are sensible that there is much hardship in the course at present pursued, of bringing persons from so great a distance to undergo their trial

in this country, provided means can be devised for securing a fair and impartial trial on the spot. To this point the Directors have anxiously turned their attention, and they trust that means may be found to obviate the very great inconvenience and hardship of the present system.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

THE Twentieth Report states the principal occurrences in Mr. Jowett's First Visit to Egypt; his entrance on the Second, with the view of purchasing M. Asselin's Version of the Scriptures into Amharic; and the Proceedings of Mr. Connor in Candia, Rhodes, and Cyprus. These have all been detailed, at large, in pp. 363—371 and 402—407 of our last Volume; and in pp. 27—30, 166—163, and 203—208 of that for the present year. We have since stated the successful result of Mr. Jowett's Second Visit to Egypt, with his return to this country; and have detailed the proceedings of Mr. Connor in the Holy Land: see pp. 261, 262, 346, 347, 384—398, 423, and 424.

We shall quote from the Report some general views of this scene of Missionary Labours.

The Revival of the Eastern Churches, by the Circulation of the Scriptures.

Among the Eastern Churches within the sphere of this Mission, the revival of pure religion is unquestionably begun: and, as these Churches shall reflect the clear light of the Gospel on the Mahomedans and Heathens around, they will doubtless become efficient instruments of rescuing them from delusion and death. But it is by bringing back these Churches to the knowledge and love of the Sacred Scriptures, that the blessing from on high may be expected to descend on them: and there are many and encouraging indications that the Churches of Greece, and Syria, and Armenia, and Egypt, and Abyssinia, will gladly receive this boon at our hands.

The establishment and increase of

Bible Societies among the Greeks are indications of reviving light and vigour in that ancient Church. Connected with the diffusion of general knowledge by their Printing Presses at Constantinople, Haivali, Scio, Corfu, and Vienna, this renovated attention to the Scriptures promises well for that interesting people; who will stand foremost, when once brought themselves under the full influence of Christian Truth, among its most active and efficient friends.

The Society's Missionaries, therefore, rejoice to labour in this holy cause. Their voyages and their journeys, their plans and their toils, characterize them, for the present, chiefly as men occupied in devising and preparing new or revised Versions of the Scriptures, and in circulating far and wide those which are already in being; and herein they feel it an honour to further the objects of that Noble Institution—the British and Foreign Bible Society—which unites and cements in one the affections and labours of good men wherever they are found: and, in return, thankfully acknowledges their zeal, and renders all possible support to their plans and labours.

Africa a great Object of the Mediterranean Mission.

The forcible statements of Mr. Jowett on this subject have been already quoted by us, at pp. 206—208 of the Number for May. From the Report we extract a view of Africa, given by the Society's able Auxiliary in the Sister Island:—

“Before we turn our attention to other quarters,” say the Committee of the Hibernian Auxiliary in their last Report, “your Committee cannot avoid remarking the facilities which Egypt affords for introducing the Gospel into Africa. Independent of the Christians, who, though ignorant and degraded, still keep alive the name and profession of our faith, and by their acquaintance with the language and manners, may form most useful co-operators, there is a perpetual concourse of strangers from all parts of the Interior—caravans from Sennaar, Darfur, and Tombuctoo, are, at the proper seasons, in constant activity. The human mind is less likely to stagnate, where there is the perpetual excitement of commercial industry: and not only may the languages so essential

to a Missionary Undertaking be acquired, but valuable information may be procured; and books, even as an article of trade, may be introduced. Above all, Egypt is at peace—travelling in that country is now attended with comparative safety—the Natives have been familiarized to the sight of European Travellers, who, from motives of curiosity or science, have penetrated their deserts—their researches must have had a beneficial effect upon the people, who have hitherto regarded the stupendous monuments of antiquity but as the relics of enchantment or the depositories of treasure—and the influence seems to have extended to the Bashaw, who has manifested a spirit of liberality and knowledge unusual in his countrymen. The eagerness with which the Scriptures were sought for by the Copts, and the gratitude which they exhibited for the few copies that Mr. Jowett could leave them, seem to prove some symptoms of returning strength in that oppressed and fallen Church; and we trust that, while the Pyramid and the Temple have excited enthusiasm and animated research, Christian Zeal will not be found deficient in giving aid to that Church whose country afforded protection to our Infant Saviour, and whose shrines have been consecrated by the labours of a Cyril and an Athanasius; but that she may receive the Blessed Gospel from her fellow Christians in the West, who once illumined their ancestors, by the morals, science, and literature, which, 3000 years since, Missionaries of another character collected on her favoured soil.”

Want of Labourers.

In reference to an augmentation of the representatives of the British and Foreign Bible Society in the Mediterranean, it is stated—

Your Committee rejoice in this increase of Labourers. The representatives of Bible and Missionary Societies will render to one another mutual aid. They cannot, however, but remind the Christian Scholars with which our country now so happily begins to abound, that a more honourable post cannot be obtained than that of sharing the toils of their Brethren in these seas. “Pray for those,” Mr. Jowett writes, “who are labouring almost alone, and enduring the bitter sacrifice of many personal and do-

mestic comforts.” The death of Mr. John Silk, who was preparing for a Mission to Abyssinia, has disappointed the hopes of the Committee respecting his labours: and they cannot but repeat their earnest invitations to the Younger Clergy and the Students at College, who feel for the increase of their Master’s gracious dominion, to enter on the labours so invitingly opening before them. Mr. Jowett is shewing to the Younger Members of his own University, as Mr. Connor is shewing to those of Oxford, in the highest sense in which the words of our Lord can be used, that it is *more blessed to give than to receive.*

Prospects with respect to Persia.

In passing from the Mediterranean to India, the eye and the hopes of the Christian rest on that great supporter of the Mahomedan Delusions, the Kingdom of Persia.

One of the most inquisitive and intelligent of the Natives of that Country, who resided lately in England, was furnished with such Books as might tend to open his mind and affect his heart; but it is to the abundant diffusion of the Scriptures among this people, that we must look, under the blessing of God, for the melioration of their state and the true enlightening of their minds. The entrance on this great work, which was made by the late illustrious Henry Martyn, and the bold and able attack which he made on Islamism at its headquarters in Shiraz, will be held on record in Persia to the latest age; and the time will come when his memory will be cherished among its Natives, as the primæval Benefactor of their country.

Your Committee cannot refrain from quoting, on this subject, the sentiments of the Rev. Dr. Paterson, addressed to the Secretary, from St. Petersburg:—

“A Lady has sent me Mr. Martyn’s Memoirs. How mysterious are the ways of Providence! He was just the very man for Persia; and one cannot help thinking, that, if he had remained a few years at Shiraz, he would have been the means of the real conversion of many to Christianity. The accounts which have arrived from those parts since, seem to strengthen this conviction; and I cannot help lamenting that another Martyn has not been found to follow up the work which he has begun. Surely, it is impossible for pious

young Clergymen of the Church of England to read his Memoirs, without catching a portion of his spirit. Can no one be found, endowed with Martyn's spirit and possessing his qualifications, whom you could send to follow up his labours in Persia? Remember, that, as a Society, you are pledged to carry on this Mission; and not to rest satisfied, until the countries in which Mr. Martyn's dust lies become the kingdoms of our God and of his Christ."

The Committee have great pleasure in adding, that Professor Lee is preparing for the press, with as much despatch as his other numerous and important avocations will allow, the late Mr. Martyn's Controversy with the Learned of Persia. When completed, as Mr. Lee proposes, the Volume will exhibit a more entire view of the sophisms of Mahomedanism, with their just refutation, than has yet appeared. It will be published both in Persian and English.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

THE Twentieth Report of the Society enters at large into the state and prospects of its Missions, in the north of India, and in the southern part of the Peninsula—the Mission at Bombay having been but recently formed. The statements of the Report are grounded on the Annual Report of the Corresponding Committee at Calcutta; and on the documents received, in the course of the year, from the Corresponding Committee at Madras—the Report of that Committee not having arrived.

We have already given the details of various matters treated of in the Report—as, the Grant of 5000*l.* to the Calcutta Mission College; the hopes to be cherished from Native Schools and Native Missionaries; the Seminary of Hindoostanee Youths under Mr. Corrie; the employment of the Press; the prospects at Burdwan, Buxar, Meerut, and Palamcotta; and the state of the Saadhs. For these and

other topics, we refer to pp. 216—218, 285—288, 291—298, and 351—355 of the present Volume; and for a general view of the Stations in India, to pp. 37 to 54.

We shall extract some additional particulars from the Twentieth Report; and shall reserve such statements as cannot now be noticed for the "Survey" which will be prefixed to the next Volume.

SUMMARY VIEW OF THE NORTH INDIA MISSION.

The Stations under the superintendance of the Calcutta Corresponding Committee are gradually increasing. They may, at present, be considered, as Twelve in number—Calcutta, Kidderpore, Burdwan, Buxar, Benares, Chunar, Lucknow, Bareilly, Meerut, Delhi, Agra, and Titalya. In these several Stations, there were, at the date of the last despatches, Twenty-nine Christian Teachers, European and Native; and there are now on their passage, for their further supply, Six others.

The Corresponding Committee remark, on the general aspect of the Mission:—

"On a review of the events of the last year, the Committee has much to record, which will gratify those who are interested in the Missionary Cause. It has pleased God, not only to smile on their undertakings, but to encourage them with opening doors of usefulness, of a nature which, they could scarcely have anticipated."

They have entered, therefore, within the Presidency, on an enlarged scale of operations; and local support to their plans is increasing with the extent of the exertions.

To Native Education particular attention is directed; and the increase of the number and the efficiency of the Schools, is a constant object of solicitude with the Corresponding Committee. The number of Scholars under their direction was, at the date of the last return, 1800; but they have been since greatly augmented.

In this department, the Society receives very efficient assistance from the Calcutta School-Book Society, which is an Institution formed for the preparation and supply of books adapted to improve and enlarge the minds of the Native Youth. That Society has, with the

utmost readiness and liberality, furnished copies of such Works as have issued from its press, and were adapted to the use of the Schools.

The Corresponding Committee remark, in conclusion—

Having thus finished the detail of their proceedings, in which they have been anxious to put their friends in possession of every important fact connected with their operations, the Committee have only to urge their need of the continued support and fervent prayers of all who are interested in the cause of Missions, as they are conducted by the Society for whom they have the honour to act. The necessity of increased contributions, for the effectual and vigorous prosecution of their work, will be manifest to the attentive reader. The sphere of Missionary Labour is gradually enlarging itself: the great requisite now is, an accession of able and faithful Labourers, to conduct the various operations which have been undertaken. Repeated representations have been sent home, of the pressing demand for Missionaries, Schoolmasters, Printers, and Printing-presses, to supply the establishments in connection with the Church Missionary Committee of Bengal. The Committee doubt not that the Parent Society will use their very best exertions to answer the call. Let us, in the mean time, pray to the Lord of the Harvest, that He would thrust forth Labourers into his Harvest; and that He would hasten the full completion of the promise, that *the glory of the Lord shall be revealed, and all flesh shall see it together.*

Prospects from the Establishment at Benares.

The liberal gift of Jay Narain was recorded in the Nineteenth Report. See pp. 415 to 418 of our last Volume.

On this subject the Corresponding Committee remark—

One very encouraging Sign of the Times is, that the Natives themselves have, in various places, manifested considerable zeal for the diffusion of knowledge among their countrymen. Within the last two years, several Institutions have been formed, which have for their express object the melioration of the native character by education; which

Institutions are materially supported, not only by the contributions, but personal exertions of respectable Natives.

It became soon apparent, that the monthly allowance granted by the Founder, was greatly exceeded by the necessary expenses of the Establishment. Jay Narain, therefore, formally applied to the Governor General in Council, for pecuniary assistance; accompanying his Letter by a statement of the monthly disbursements, from which it appeared that a surplus of 252 sicca rupees (nearly 400*l.* sterling), above the sum allowed by Jay Narain, was necessary in order to carry on the School with effect. The Committee feel the liveliest satisfaction in adding, that the application has been graciously received by the Governor General in Council; and that the proper directions have been issued to the Governor General's Agent, at Benares, for the regular monthly payment of the above-mentioned excess.

An important Establishment has thus been formed in Benares, with little additional burden on the funds of the Society. The Committee thankfully acknowledge the good hand of God upon them, in this new encouragement to their labours. By this Grant of Government, an important branch of the Missionary Undertakings has received the sanction of the highest Authorities; and the circumstances which have led the way to it will, they are persuaded, be read with great interest, as an example of the good that may result, by affording reasonable encouragement to zealous individuals amongst the Natives.

After expressing their hopes that this establishment will, at no distant period, be provided from this country with every requisite for its permanent efficiency, the Corresponding Committee add—

In the mean time, the friends of the Society are entreated to bear this Infant Establishment on their minds, and to offer up their prayers for its prosperity. In the circumstances above detailed, it will be acknowledged, that there is great encouragement to prayer. The serious observer of what is passing around him cannot but be impressed with this spectacle. When he sees an opulent Native voluntarily coming forward—forming his own plans—prosecuting them through years—offering them to the counte-

nance and support of Europeans—tendering a commodious house, in such a city as Benares, to a Christian Missionary Society—himself liberally endowing the School—applying to the Supreme Government for pecuniary aid—receiving the aid asked; and when the same observer beholds the School actually established, thronged with pupils, and complete in all its departments, so as to be ready for the reception of its Missionary Superintendent—he can scarcely fail to acknowledge, in all these circumstances, the leadings of Providence, and to conclude that every reasonable encouragement is afforded to hope, and to pray, and to rejoice.

Copies of various Documents relative to the Mission at Benares are printed in the Appendix.

Labours of Mr. Bowley at Chunar.

Of this diligent servant of Christ, the Corresponding Committee write—

Mr. Bowley continues his labours among the Natives around, and in the Missionary Schools; of which he sends his monthly reports, as before. His ministrations on Sundays to the Native Christian Congregation, and his private conferences with the people at home and abroad, are marked by the same characters of Christian sincerity and wisdom, as well as of steady zeal and patience, which have already commended him so much as a Missionary. He has now placed with him, in the character of an Assistant, Nicholas, one of the Natives educated by Mr. Corrie, who has been recently taken into the service of the Mission. The Place of Divine Worship is usually crowded on Sundays by Native Christians; and the Heathen are also occasionally drawn to hear the Words of Life; among whom some instances have occurred of saving conversion to the Christian Faith.

The Committee would not suppress what is so much to the honour of Mr. Bowley, that much of his time, during the last year, has been employed in a revision of Mr. Martyn's Hindoostanee Translation of the New Testament. Long experience having convinced him, that the Oordoo style was not intelligible to the Hindoo Natives, among whom he laboured, he had found it in-

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dispensably necessary to revise and alter it, by substituting common Hindoostanee Words for the Arabic and Persian Words, which abound in the Oordoo Dialect. Mr. Corrie carefully examined the revision, and recommended its adoption by the Calcutta Auxiliary Bible Society; at whose expense two of the Gospels have been printed, and the third is in great forwardness. The greater part of the copies have been forwarded to Mr. Bowley, and have been found an essential help to him in his labours for the good of the Natives.

Extracts of Mr. Bowley's Journal, with other Documents relative to the Mission at Chunar, are printed in the Appendix.

SUMMARY VIEW OF THE MISSION IN THE SOUTH OF INDIA.

Beside Madras and its more immediately dependent Stations, Tranquebar is the centre of various School-establishments; and at Cotym and Allepie, in Travancore, with several Stations of the Company's Chaplains in the Presidency, the labours of the Society are carried on. In these different places, Nine English or Lutheran Clergymen, eight of whom are married, are appointed to labour; about Fifty Natives are employed under their direction; upward of 2500 Children are under instruction; and, both in stated Congregations and by excursions and journeys, the truths of the Gospel are declared to numbers of Natives, and are made known by the distribution of Tracts and of the Scriptures.

Mr. Thompson writes, under date of Feb. 17, 1819—

The review of our whole progress hitherto, will, I think, be satisfactory to all our friends. We have not, it is true, any dazzling display yet to make; but let it ever be remembered, that it has been said that we were labouring against IMPOSSIBILITIES. The expression was too strong; but it was well calculated to convey a just apprehension of the very serious difficulties in our way. We knew them—we saw the mountains before us—we did not pretend to shut our eyes from contemplating them in every direction—nor have we attempted to blind yours, or to conceal any thing from you—we have told you all—and the result of the Report which we have

to send you will appear, I think, to warrant the hopes that we gave you, and the efforts which you have made to surmount the difficulties, in the strength of the Lord, in faith of His promises, and to the glory of His name. The mountains are sensibly melting before us. Caste and separating prejudices are giving way on all sides. Christians and Heathens meet as they never did before: and what shall prevent the enjoyment of the blessed hope, that if only we yet persevere in faith and patience, the day is not very distant when all these nations—these myriads of India, shall flow together to the House of our God! Speed it, O Lord! *Let Thy kingdom come!*

To this testimony, the Committee add that of another Member of the Corresponding Committee, Mr. Henry Mortlock;—

The work is going on; though, like the vegetation in the natural world, unseen and without observation: and, like the husbandman, we must wait with patience. He that sows, and he that reaps, will rejoice together; but not HERE. And yet, while I say this, I feel that there is every possible encouragement for perseverance. The most sanguine labourer could never, I am persuaded, have expected that we should see, within twenty or thirty years, what our eyes now behold.

The Committee add, however, a salutary caution:—

On this subject, the Committee would be cautious of cherishing expectations not warranted by the actual state and prospects of the Mission. A willingness on the part of the Natives to enter into discussions on the subject of religion, must not be taken as indicative of a readiness to abandon their superstitions. An European who enters a village, and avails himself of the willingness of the people to converse, may silence them perhaps on the subject of Idolatry, by displaying its absurdity; but their eagerness for discussion, or their inability or indisposition to answer him, must not be mistaken for readiness to receive the truths of the Gospel. The real character of the Natives must be steadily borne in mind; that those who are labouring for their welfare may be ever prepared for deception and disappointment, while

they may still labour in full confidence that the blessing of the Lord will ultimately bear them above all obstacles.

State of the Natives.

In reference to this subject, the Missionaries write—

In Madras, the mysterious silence of the Heathen still continues. They seem studiously to avoid any APPEARANCE of inclining toward us on account of the Gospel. Somewhat like the decree of the Pharisees seems to have gone forth—that if any confess Him to be the Christ, he shall be cast out of the Synagogue. Hence those who are well inclined toward the Gospel keep back, and still fear appearing openly. However, some change for the better is quietly and secretly going on among them.

In the country, the veil of gross prejudices against Christianity seems more and more to remove, and their ignorance to give way to wholesome knowledge. Slow, indeed, is the progress which they make; yet even that is valuable and encouraging.

Excursions among the Natives are continued, with advantage. In Mr. Rhenius's Journal, from January to September of last year, extracts of which are printed in the Appendix, the details of several of these excursions are given.

The Missionaries in Travancore write—

The moral state of the Heathen around us is awful beyond description. Adultery is no crime—it is the practice of their Gods! A Woman is kept a short time, and then her place filled by another; and other practices too offensive to mention. From these vices the Namboury Brahmins are tolerably free. But it is literally verified in all these Heathen, that *there is no truth in their inward part*. If it were decorous for persons residing with comfort in the country, we could mention instances of bribery and corruption, and a total disregard of all truth and justice, in almost every office of trust held by a Native. Nothing in our own land at all approximates to it. There is no security.

Influence of Caste.

Mr. Schnarrè writes, on this subject, from Tranquebar—

The impediments to the extension of the Gospel among this people may be manifold; but, according to what I have witnessed during my short residence among them, there is no greater hindrance to it than the difference of Castes, which the Great Enemy of the souls of men has introduced among this nation. This appears to be the strong-hold of Satan in this part of India; by which he has kept his ground to this day, notwithstanding all the efforts made by Missionaries during the last century to abolish it. If this difference were observed by the Heathen only, it would not have so great an influence on Christianity here, as it has now by its being observed by all the Christians too. In our Churches, the Soodra Men and Women have their separate places, and the Parriar Men and Women have theirs. When the Lord's Supper is distributed, the Soodra Men and Women are first administered to; and, after that, the Parriar. It is very rare that a Soodra will enter the house of a Parriar, though he will talk with him at some distance. The Soodra will never eat any thing which is prepared by a Parriar; though the Parriar will eat what is prepared by a Soodra, because he is the lowest of all, and must stand behind all others. These differences seem to be unalterable by any human efforts: but we know that He, who has all power in heaven and in earth, will, in His own time, overrule all obstacles, to the triumph of His Holy Gospel, even in this country.

On the opposite coast, the influence of Caste appears to be weakened. The Missionaries in Travancore say—

Caste does not seem to retain that strong predominance in the mind which it did in former times. Some, with whom we have conversed, affirm that it is a Political, and not Religious Institution. Many are fond of dividing the Four Classes, rather according to the qualities of mind, than by the usual accidents of birth, &c. Thus, they say, he whose governing principle is birth or justice, is a Brahmin: he, whose governing principle is honour, is a Cshatriya: and so the mark of a Vaisya is, the desire of wealth; of a Soodra, servility, or fear. We make these remarks with diffidence, from the very limited know-

ledge which we have yet acquired, and the difficulties of coming at the truth.

State of the Madras Schools.

Much attention has been paid to Schools. At the close of last year, there were Four in Madras, and Nine in the Country. The Girls' School, which had been established in Madras, was discontinued in the early part of the year; the Mistress removing to Chittoor. The average number of Children in the Schools varied from about 400 to 450; and the average daily attendance had been about 300—frequent hindrances arising from the Native Feasts and other causes. At the close of the year, the number on the books was 386; of whom, 39 were Protestant Christians, 59 Roman Christians, and the rest Heathen of various castes. The total number admitted from the beginning had been 1496.

Of the Schoolmasters, the Missionaries write—

“The general assemblies of our Schoolmasters have, this year, been more frequent than before. They give us much satisfaction; and raise in us the hope, that they will be a means, in the hand of the Lord, to enlighten the mind of the Schoolmasters, and by them to convey His light into their respective places, in the Country.”

A Return of the State of the Madras Schools, in December last, is printed in the Appendix.

Laying the Foundation-Stone of the Society's Church at Madras.

Mr. Thompson, in a Letter of July 20, 1819, thus expresses his feelings on this occasion:—

Now let me tell you of the holy triumph that we have just enjoyed. We have solemnly laid the first stone of our New Mission Church within our new premises: it took place on the 30th of June, and it was indeed a great and happy day to us. Several friends assembled with us at the Mission House, with Major D'Havilland and his family, the Superintending Engineer, who is *ex officio* the Architect. From thence we proceeded to the long-desired spot. There we found our Tamul Congregation, ranged opposite to the place where the Missionaries and myself were to stand;

with a considerable number of Natives and others all around us, and spectators on the tops of the adjoining houses. The Service began with the cxviiith Psalm, in Tamul: then followed Prayer, in English, by myself: Mr. Rhenius addressed the people, his own congregation chiefly, in Tamul, and then laid the stone. Having happily had it suggested to him, by a Gentlemen present, to explain this part of the Ceremony, to prevent any erroneous notion among the Heathen Spectators of any such thing in it as their own superstitious practices, he again addressed them. Then a Doxology was sung in Tamul, in which Hallelujah sounded out very distinctly and affectingly. Mr. Rhenius offered up a Prayer in Tamul, and we concluded with the Apostolic Benediction, in English and Tamul alternately; Mr. Rhenius following me sentence by sentence, so as to end both together; the effect of which was very solemn and impressive. The people were all very attentive; and the expressions of satisfaction, as they were dispersing, were very gratifying. It was, on the whole, I suppose, one of the most interesting ceremonies of the kind ever witnessed in Madras.

Intended Christian Institution.

A Christian Institution is in contemplation, to be formed on the Society's Premises, lately purchased in the Black Town of Madras. The Government having undertaken to build a Church for the Mission on these premises, the Corresponding Committee announced, in a Circular, to the friends who had previously subscribed for the erection of the Church, that their contributions, being no longer required for the specific purpose for which they were given, were again at their own disposal; but made, at the same time, the following appeal to them in behalf of the intended Institution:—

The Committee, however, in giving this notice, take the liberty to intreat their attention to another object intimately connected with the former, which they trust will be considered to possess powerful claims to the countenance and support of all who are interested in the true welfare, in the intellectual, moral, and religious improve-

ment, of the Native Population. The object in view is—the establishment of a Seminary, or College, for the instruction of Native Christian Youths, for various services in the Society's Missions; as Schoolmasters and Catechists, and they trust Priests also, by Episcopal Ordination, whenever their qualifications and piety may render them eligible for the higher Sacred Offices. The system of instruction will also comprehend the elements of general knowledge and the sciences; and the Institution will be open, either in these departments exclusively, or in its whole course of instruction, to Youths, destined for mere secular avocations, whether Christians, Hindoos, or Mahomedans; but there will be a permanent establishment of pupils for the primary purposes of the Institution, who will reside in the Seminary, and whose employments and government will be adapted entirely to the nature of their future destination.

The Corresponding Committee have had this Institution in contemplation, from the commencement of the Society's Missions on the coast; but they have not before possessed all the means which are requisite for its establishment. It is hoped that the means now in their power will be adequate to the purpose. The Missionaries of the Society in Madras are every way qualified, by learned and collegiate education, for the superintendence of the Seminary: the ground comprised within the Mission Premises affords ample space for the necessary buildings: the course of instruction, and elementary works necessary for its accomplishment, are preparing: and it is hoped that suitable Youths may be gradually found, to the number at present proposed to be maintained on the foundation of the Institution.

All these means have been provided by the Society itself, or have resulted from its resources; but the extraordinary expense to which it has recently been subjected in the purchase and necessary repairs of the Missionary Premises (amounting to 34,674 Rupees) induces the Corresponding Committee to wish to save it, if possible, from, at least, the cost of the buildings required for the intended Seminary: and they indulge the hope, that the liberality which was manifested by the Benefactors whom they now respectfully

address, in contributing to the erection of the intended Mission Church, will be extended to this great object, and will sanction the appropriation to that purpose of the sums originally subscribed for the Church.

This appeal was not made in vain, nearly the whole of the Subscriptions, amounting to about 700*l.* being transferred to the Institution.

State of the Tranquebar Schools.

The Committee quote Mr. Schnarrè's own account of the numerous Schools under his care. In May 1819, he writes—

Last week I had a general examination of our Schools round Tranquebar, and was much pleased with the progress which the Children had made. The prejudices of the Heathen Parents and Children against our Religion seem to vanish more and more; and I cannot but entertain great hopes, that our School Establishment will prove a blessing to the rising generation of this benighted people. May God grant us patience and perseverance under all disappointments and discouragements; and vouchsafe His blessing on all the endeavours which are made for the extension of His kingdom!

In August, he adds—

The number of Children under instruction at the end of the last year, was 1387: and from the inclosed List, you will see that it was 1623 on the 30th of June; from which it appears, that, during the first six months of this year, we have had an increase of 236 Children.

The number of our Schools is 31; and the number of our Schoolmasters, with their Assistants, is 47.

The Schools are going on to my satisfaction. Our Heathen Schools cause me often much joy; and, at my examinations, I find between them and our Christian Schools little other difference, than that the Heathen Schoolmasters and Children have daubed their foreheads with ashes. Some of our Heathen Schoolmasters have lately begun to catechize their Children from our Catechism and other Christian Instructions, which is a thing unheard of among the Heathen before this time.

The total number admitted, since the commencement of Dr. John's plan of Free Schools, has been 3846
The number who have successively quitted the School 2223

Total remaining as above . . 1623

The 3846 Children, who have been admitted from the beginning, were of the following description:—

English and Tamul Schools:

Protestant Christian . . .	265
Roman Christian	161
Brahmin Heathen	174
Soodra Heathen	2533
Mahomedan	84
	—3217

Low-Caste Schools:

Soodra	12
Protestant Boys and Girls	403
Roman Boys	70
Heathen	137
Mahomedan	7
	—629

Total . . . 3846

The Children now in the Schools are thus classed:

Protestant Christian	184
Roman Christian	119
Brahmin & Soodra Heathen	1266
Mahomedan	54
	—1623

The Half-Yearly Return of the Schools, with Mr. Schnarrè's Report of their progress, is printed in the Appendix.

Benefits conferred on Travancore by the late Resident.

The Missionaries deeply regretted the departure of Colonel Munro from the country. Mr. Fenn writes—

“Travancore mourns his departure. I never read of any country receiving, in so short a time, such radical improvement: well, therefore, may she mourn. I cannot but hope that the noblest tribute possible will be paid him; for I believe, that, though absent, his Counsels will still guide the Government of Travancore.

“I feel consoled at his departure, by the recollection of the exuberance of the Divine Mercy. A stream may be dried up; but that Mercy will make to itself a channel, and bless those who wait for it.”

During the connection of the late Resident with Travancore, he manifested the wisdom and magnanimity of a Christian Statesman. Following up the plans of his predecessor, the present Major-General Macaulay, the Rannee rejoiced to profit by his counsels: and the result of those counsels has been, that the civil and social condition of her subjects has rapidly improved; and she herself, though a Heathen Princess, has cherished, with maternal care, the Syrians and other Native Christians of her dominions.

Before Colonel Munro left India, he embodied his views respecting the Syrians, in an Address to the Madras Government. In this Address, he has surveyed, with a discerning eye, the state of Travancore; and has forcibly urged the advantages of that course of proceeding, on which he had himself so successfully entered.

The Address here referred to is printed in the Appendix.

Difficulties of the Missionaries in Travancore.

In the beginning of December, they write—

The year has been an anxious one. The departure of the late Resident depressed our spirits at its commencement; and a constant succession of events, perplexed in their connection and important in their consequences, has kept our minds on a continued stretch, and occupied much of our most valuable time; while they have been as a dead weight upon our spirits.

Mr. Bailey's ill state of health, throughout the whole of the year, has rendered it impossible for him to make full proof of the knowledge which he has acquired, and to execute the plans that he had in contemplation. Mr. Fenn's time, excepting a small part devoted to the Students and the portion of it occupied by the occurrences before mentioned, has been employed in the study of the Sanscrit and Malayalim. Mr. Baker's first arrival here was in April; since which he was necessarily absent two months, for the purpose of bringing Mrs. Baker hither. The Committee will thus see that the real efficiency of the Missionaries, in the past year, has been small.

With regard to the Roman Catholics, all possible means have been resorted to,

to irritate every member of that body against us; and, we doubt not, with considerable success. But there will, necessarily, be a re-action; and the mind called to oppose the truth, is more likely to obtain a sight of her beauty, and submit to her authority.

State of the Syrian Church.

The Missionaries write—

We think we can safely assert, that there is a gradual, though slow improvement. The mind of the Metropolitan evidently opens to a view of the real state of the Church over which he presides. Many hints of improvement are suggested by him, and he follows up warmly the plans proposed by us. We all meet twice a week, to regulate the affairs of the Church and Mission; and it is quite a pleasure to see the method and propriety with which the Metropolitan attends to business. The principal Malpan is an increasingly valuable man: his anxiety for the improvement of the Church, and the diffusion of knowledge, is great.

We will now mention two or three facts, by which we judge of the improving state of things among this people.

The first is, the marriage of the Clergy, and the few objections seriously made against it by any. The Metropolitan and the Malpan are decidedly in favour of the measure, and assert its absolute necessity under present circumstances. To prevent mistake, however, a little explanation is necessary. They attach great sanctity to a life of celibacy; and derive a confirmation to their opinion from the Epistles of Clemens Romanus, which they hold in high estimation. It is only from the present dissolute state of the morals of the Clergy, that the Metropolitan is so anxious for the measure. The number of Catanars now married is nearly thirty.

Another favourable circumstance is, the pleasure with which the Metropolitan and several of his Clergy have received Mr. Bailey's present of the English Liturgy in their native tongue. Of their own accord, some of the Catanars have read it in their Churches. There are, besides, some other marks of an improvement, as a growing decorum in the House of God, &c.

We think they will be more delighted with the Constitution of the English Church, the better they are acquainted

with it: and it appears to us to be of growing importance, that the Discipline and Services of that Church should be fully exhibited to them, so far as it may be in our power. Not that we wish to impose any of our Ceremonies on them, much less to identify them with the English Church: but a model is necessary for them in their attempts at reformation; and we know of none better than the sober, but dignified deportment of the Church to which it is our privilege to belong.

We cannot here refrain from expressing our admiration of those illustrious men who were instrumental in the Reformation of our own Church. We see here a resemblance of the state out of which they emerged; and marvel how, without falling into an opposite extreme, they cleared away so much rubbish. Independently then of the Sunday Service, we think it will be productive of advantage to observe all the Festivals and Fasts of our Church, and the Weekly and Occasional Services.

In reference to the adoption of the English Liturgy by the Syrian Church, the Report states—

The Committee have conveyed to the Missionaries their decided judgment, that the Syrians should be brought back to their own ancient and primitive Worship and Discipline, rather than be induced to adopt the Liturgy and Discipline of the English Church: and that, should any considerations induce them to wish such a measure, it would be highly expedient to dissuade them from adopting it—both for the preservation of their individuality and entireness, and greater consequent weight and usefulness, as a Church; and to prevent those jealousies and heart-burnings, which would, in all probability, hereafter arise.

The Missionaries have the same views on this subject. Colonel Munro says of them—

They are sensible of the propriety of maintaining the integrity of the Syrian Church, as a separate establishment; standing, as it has done for so many ages, a bright monument of Christian Truth, in the midst of the darkest scenes of Idolatry and wickedness.

It is added, in the Report—

Their attachment to Englishmen and

their language is, indeed, most promising; and should be cherished, in every practicable way, for their own ultimate good. They are anxious for the acquisition of English; and so likely to succeed, that Mr. Fenn writes—“ I will undertake to say, that, in three years, a large proportion will read and write English with propriety.”

The following reference is made to some difficulties which have lately taken place:—

The Committee regret to state that some painful circumstances have occurred, in consequence of the attempted restoration to the Syrians of Four Churches, which originally belonged to them, but had been in possession of the Roman Catholics. The resumption of these Churches was resisted by the possessors: and it has been ultimately arranged, that two shall be retained by them, and the other two be restored to the Syrians, under stipulations which apply equally to both communions.

Mr. Fenn says of the Syrians, in allusion to their temper and conduct under these circumstances—

“ They possess what seems to me to be the glory of the Church Militant—fortitude, and patience for suffering. They gave way to no reviling; but seem to *commit themselves to Him who judgeth righteousnessly*. One dear lad of sixteen, who accompanied me to one of the Churches, would have delighted you by the fine use which he made of his Syriac Testament, and of that consolatory verse, John xiv. 1. As we returned, his mind stayed itself calmly on God. Indeed, my Dear Sir, I am a learner in the midst of them.”

State of the Syrian College.

The Missionaries make the following report on this subject, at the end of last year.—

The number of Students receiving instruction is twenty-five: their studies are the Syriac and the English. Three of the Students are surpassed by very few of the Catanars in their knowledge of the Syriac. Their progress in the English is small: the pronunciation they are gradually acquiring; and six or seven of them can read any book with tolerable ease: beyond this their knowledge of the language can be scarcely said to extend. Beside the Students, there are eighteen

Children receiving instruction in English. The difference of these from the Students consists in their having received no Ordination, by which the Students are irrevocably set apart to the Clerical Office.

From this account the Committee will perceive, that but little has yet been effected in the way of instruction; and until the Missionaries, who more immediately attend to the education of the Youth, are thoroughly acquainted with the language of the country, the progress must be slow.

The annual expenditure of the College is about 3000 Rupees. This includes a monthly sum of about seventy Rupees, received by the Metropolitan in lieu of Fees on Ordination, &c. as heretofore practised. The income is about 2500; leaving a surplus expenditure of 500 Rupees. This statement is made without reference to the land lately granted to the College, from which no benefit can be expected for two or three years to come, and which has hitherto been a great source of expenditure.

Aid rendered to the Syrians.

The circumstances in which the Missionaries are placed require much of their attention to be directed, for the present, to matters of a secular nature. The means of supporting 150 Catanars, the repairs of fifty-five Churches, the rebuilding of some old Churches, and the erection of new, with the maintenance of Schools in every Parish and of the sick and infirm, and the welfare of the Christians as a body living under a Heathen Government—these are matters of great importance, to which the Missionaries are called to lend whatever assistance may be in their power.

In reference to this point, Mr. Fenn writes, in the early part of last year—

The Syrian Church is now exciting, in a very high degree, the attention of the Natives of Travancore. The Rannee considers them as a very important body of subjects, and finds more integrity among them than among the other classes of her people.

You will probably apprehend, that we have directed too much of our attention to raise the Christians as a people: but a little reflection on their situation, their numbers, their long establishment in

Travancore, and the high ground which they formerly occupied, will shew, I trust, the importance of the object at which we aim.

I do not like to anticipate the future; but I am sanguine, I confess, in my expectations: and I hope that every quarter will inform you of some progress in the great work of evangelizing this part of India.

In a few years, I think, the Syrians will need no assistance. They possess great capabilities; and prudence, courtesy, and activity are all that are wanting to render these capabilities, in due time, available.

Of the Address delivered by Mr. Fenn to the Assembly of the Catanars and Elders, mentioned in the Nineteenth Report (see p. 428 of our last Volume), Mr. Thompson says—

It is calculated to do much good among the Syrians; and is particularly adapted to two beneficial purposes—first, to shew them to themselves; to lead them to feel their fallen state, in such a manner, however, as not to wound them unnecessarily; but to inform, to rouse, and to persuade them—and, secondly, to manifest, at the same time, most distinctly, and, we would hope, satisfactorily, the affectionate mind with which we come among them; with a good knowledge of them, cordial love, and a zeal to do them good, for their ancient Faith's sake, and from reverence to the memory of their forefathers; not as lords over them, but as devoted friends of a little remnant of faithful people, surviving cruel oppressions and long neglect; to cause them to flourish again, if it may be, in somewhat of their primitive purity and respect. The details into which it goes, seem to be calculated for abundant usefulness; pointing them directly to a variety of things requiring instant attention, in order to the accomplishment of our great purpose; and thus anticipating the question, "What would you have us to do?"

An Abstract of this Address will be found in the Appendix.

Proceedings of Mr. Norton at Allepie.

Many discouraging circumstances, and especially the prospect of but slow success, have sometimes dejected Mr.

Norton; but he has been enabled to strengthen himself in the promises of the Divine Word: nor is he without much joy in his labour.

“My Missionary Work,” he writes, “is highly grateful to me: and I hope to find it increasingly so, especially when it shall please God to work in the hearts of a few by his saving grace, and they shall say, *Come let us join ourselves to the Lord in a perpetual covenant, and shall ask the way to Zion with their faces thitherward.*”

The Committee observe, with pleasure, from a Letter of June 15, 1819, that Mr. Norton's labours are conducted with that caution which the character and state of the Natives require:—

“I earnestly pray, and cannot but hope, that the Lord will render every means used for His glory effectual to the salvation of numbers. I say, to the SALVATION of numbers; because we cannot be satisfied with mere PROSELYTES, destitute of the principle of Divine Grace in the heart: these, sooner or later, instead of proving a credit to the holy Religion of Jesus, by being his living ‘*Epistles*’ among their Heathen Neighbours, will bring, we may fear, disgrace and reproach on that worthy Name by which they would be called. I long, therefore, for real, sincere, scriptural, holy converts; *turning*, by the influence of the Holy Spirit, *from dumb idols to serve the living and true God.* These would be the joy of our hearts: in them should we exult; and over them exclaim with the Apostle, *God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine into which ye were delivered!* I might have baptized many; but, for the above reasons, I could not in conscience do it. One wanted a good place; another, support; and none (except those I formerly stated to you) desiring the one thing needful. I hope that it will please God, after exercising our faith and patience, to bless our endeavours, and give us an abundant harvest. Why not? Is He not the same God that He ever was? Are not His Word and Spirit the same? Is not his Holy Book full of Prophecies and Promises to this effect? Will not his truth and faithfulness abide sure in fulfilling them? Can we imagine that these poor Heathen around us are alone excluded from the unsearchable riches of redeeming grace and matchless love? Nay—what He has already done,

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is a sufficient indication of what He intends still to do, in this miserable part of the world.”

Some Extracts of Mr. Norton's Journal are given in the Appendix.

West Indies.

Prevalence of the French and Dutch Slave Trade.

THE Fourteenth Report of the African Institution contains the following statements:—

The accounts which have been received from the French West-India Islands, during the past year, fully confirm those which have reached the Directors from the Coast of Africa; and serve to shew how impossible it must prove, without an effectual System of Registration, to prevent importations of Slaves into our Colonies, while they continue to be introduced into the adjacent Colonies of other States.

The Directors have recently been informed, that the Governor of Surinam, a Colony belonging to the King of the Netherlands, issued last year a Proclamation, permitting the importation of Slaves from the Colonies belonging to other nations into Surinam. This permission appearing to the Board to afford great facilities to the contravention of the engagements entered into by the Dutch Government relative to the prohibition of the Slave Trade, they have requested one of their body to represent the matter to His Majesty's Ministers, in the hope that their interference may procure the recal of the Proclamation. The view which the Directors were disposed to take of this subject has since been confirmed, by intelligence received from Guadaloupe.

This intelligence is given in the Appendix. The writer states—

There were five voyages made in small vessels from this to Surinam; and, it is said, the Negroes were principally sold at Demarara. The price obtained there for each Slave is 4000 livres, or 2000 currency. I have also accounts from Martinique, which state that a small vessel has made several voyages from thence to Demarara with Slaves. The vessel and Slaves are cleared out for Surinam; but are landed on some unfrequented part of the coast of Demarara.

rara, and sold on the plantations. I cannot be much astonished at the success of this criminal traffic in this island, when it is so openly encouraged by the authorities which ought to suppress it.

I have been endeavouring to get at the supposed number of Africans imported into the island since it was given up to the French the last time. Some accounts state 20,000, and others 15,000.

The Abolition of the Slave Trade by France is a mere farce. It will always remain so, until some internal regulation is made in this island, to be placed in opposition to the too facile means now used, by those who introduce the poor Africans into Guadaloupe to undergo Colonial Slavery. A regulation that would effectually prevent persons from purchasing would be very desirable: until that is done, and also until the Public Offices are purged of men with bad consciences, I shall have yet to witness thousands of these poor creatures dragged hither from their homes, to experience hopeless bondage.

North American States.

Measures with reference to the Slave Trade and Slavery.

FROM the Report just quoted we extract some account of these measures:—

The Directors observe, with pleasure, that the American Government appears to evince an earnest desire for the more effectual suppression of the Slave Trade carried on by its subjects. With this view, early in the year 1819, the Congress passed a fresh Act, authorizing the President to cause any of the armed vessels of the United States to cruise wherever he may deem it likely that attempts should be made by American Subjects to carry on the Slave Trade; and to direct the commanders of all such armed vessels to seize and carry into any of the American ports every ship belonging to the United States, wheresoever found, which may have Slaves on board, or which may be intended for the purpose of carrying on the Slave Trade.

After stating the chief provisions of this Act, the Directors give the following detail:—

The strong interest which the question of Slavery and the Slave Trade excites in America, has been recently

manifested in a striking manner, on the occasion of an application to Congress from the district of Missouri, to be admitted into the Union.

The Legislatures of all the Northern and Eastern, and two or three of the Middle States, instructed their Representatives to refuse the application, except on the condition that Slavery should be strictly prohibited within the limits of the new State; and numerous Public Meetings were held, which addressed Petitions to Congress to the same effect. In the month of February last, the matter was brought under the consideration of Congress; and was most strongly contested in both Houses, during numerous debates, protracted to an unusual length.

In the House of Representatives, to the Bill for admitting the State of Missouri into the Union, was added a Clause, ordaining, "That there shall be neither Slavery nor Involuntary Servitude in the said State, otherwise than in the punishment of crimes"—a proviso being added, that Slaves escaping from any other State should be delivered up; and that the civil rights of persons now held to service or labour, within the Missouri Territory, should not be altered.

In the Senate this Clause was rejected; and another substituted, which placed no restriction on the State of Missouri; but ordained, that throughout the whole of Louisiana, north of 36° 30', except only within the limits of that State, there shall be neither Slavery nor Involuntary Servitude, but as the punishment of crimes.

To this Clause the House of Representatives was, at length, though with great reluctance, induced to accede. It was carried, after many struggles, by a majority of no more than four.

Even those, however, who supported this Clause in preference to the proposed prohibition of Slavery within the limits of Missouri, were exceedingly anxious to have it understood, that their object was not the increase of the Servile Population in the United States, but its wider diffusion. They were all, they said, united as one man against the further introduction of Slaves into the United States from without: but they conceived it to be for the safety of the State, and for the happiness of the Slaves themselves, that they should be spread over a larger extent of country than at present.

The fallacy, however, of this view of the subject was very ably exposed. If a new and extensive Slave-Market were opened, neither the zeal of the Legislature nor the activity of the cruisers of the United States could prevent the importation of multitudes of Slaves from Africa. And even if it could be supposed for a moment, that the Abolition Laws could in such a case be rendered effectual, and that the only supply of Slaves which the Missouri should receive would be from the Old States, yet with what unspeakable misery are such removals, in fact, attended! All the relations of life are disregarded. Husbands and wives, parents and children, must part to meet no more; or if they should escape, with the hope of rejoining their friends, they are pursued, brought back, and punished.

Notwithstanding these and many other cogent arguments urged by the friends of the African Race, the American Congress, the Directors are deeply concerned to remark, have pursued, in this instance, a course which cannot fail to aggravate the evils of Slavery in the United States; and to give so many fresh incentives to the cupidity of those swarms of American Slave-Traders, who have hitherto infested the African Coast, as will, it is to be feared, render unavailing all that has been recently done to restrain their depredations.

One of the measures which has been adopted by the Americans, with this view, has been to send two ships of war to Africa, to seize all American Ships engaged in the Slave Trade; and it is intended, in conjunction with the Colonization Society lately formed in America, to form a Settlement on the coast of Africa, after the model of Sierra Leone, where such seizures may be adjudicated, and the Slaves thus liberated may be colonized.

With the distressing circumstances attending this first effort of the Colonization Society, our Readers are already acquainted.

BIBLE SOCIETY.

FOURTH REPORT.

WE extract some particulars from this Report, which was delivered at the Anniversary held on the 11th of May, at the City Hotel, New York;

the President, the Hon. Elias Boudinot, LL.D. in the Chair.

General State of the Society.

It affords the Managers unspeakable gratification, and will unite the hearts of their fellow-members of the Society in fervent thanksgiving to God, that, at the termination of their Fourth Year's Labours, they have occasion for no unpleasant retrospect—that Christian love and fellowship have grown with mutual intercourse—and that conciliation and harmony have uniformly governed their measures. They have found an ample requital of all their exertions in those feelings of affection and attachment, which the principle of our Association, and its simple but magnificent design, are so well calculated to foster and increase.

The whole number of Auxiliaries now officially known and recognized, is two hundred and seven.

In addition to these Societies, several others have communicated information of their having become Auxiliary; but not with such a conformity to the prescribed terms of official notification, as to admit of their present recognition.

Importance of Marine Bible Societies.

Marine Bible Societies have been found so remarkably adapted to the improvement of the religious and moral character of Seamen, that the Managers feel it their duty to invite their present Auxiliaries of this description, to give still further enlargement, system, and energy to this interesting service; and to urge our Naval and Commercial Brethren, in every port in the Union, where it has not been already done, to form without delay similar Associations.

It would swell this Report beyond its reasonable limits, were they to record the many evidences of the salutary effects of the labours of Marine Bible Societies, of which they are possessed. Some will be inserted in the Appendix; and it is hoped will stimulate to the liberal patronage of these Institutions, those who enjoy the benefits of the Seamen's toils and perils—those, who, from their immediate connexion with them, have an interest in their correct and orderly deportment—and more especially those, who desire the eternal happiness of a portion of their fellow-creatures, so useful, yet, from their occupations, so ex-

posed to temptation, and so deprived of the counteracting influence of the ordinary Means of Grace.

Issues of the Scriptures.

There have been printed, at the Depository of the American Bible Society, during the past year,

Bibles 47,000
Testaments 16,250—

making a total of ONE HUNDRED AND SEVENTY-ONE THOUSAND SEVEN HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the American Bible Society, or on common type, or obtained for circulation since the commencement of its operations.

Several other editions of Bibles and Testaments have been put to press; among which is an edition of two thousand French Bibles, from the stereotype plates belonging to the Society.

There have been issued from the Depository, from the 30th April, 1819, to the same period in the present year

Bibles 26,800
Testaments 14,392
Epistles of St. John, in Delaware 259
Gospel of St. John, in Mohawk, 62

41,513—

making a total of NINETY-SEVEN THOUSAND ONE HUNDRED AND TWO Bibles and Testaments, and parts of the latter, issued from the Depository of the National Bible Society from its establishment.

Two hundred and fifty of the Epistles of St. John, in Delaware, and thirty of the Gospel of St. John, in Mohawk, have been delivered to the Rev. Mr. Mortimer, for distribution among Indians of those nations, by the Missionaries of the United Brethren; and twenty-four copies of the latter to the Rev. Mr. Crane, a Missionary among the Tuscarora Indians, in the State of New York, for distribution among the members of his congregation, and other Indians understanding that language. At present, it is to be lamented that but few of the Indians can read: it is hoped, however, that the measures now in prosecution by different Societies, under the patronage of the American Government, for civilizing and evangelizing the Indian Tribes, will open opportunities to make a useful disposition of these, and other Scriptures, in the aboriginal languages of our country.

The Managers having been informed that a Mission was about to proceed from Boston to the Sandwich Islands, under the direction of the American Board of Commissioners for Foreign Missions, accompanied by several Natives of Owyhee who had been instructed in the Foreign Mission School at Cornwall, supplied that Society with splendid Bibles, to be presented to Tamahamahab, the late king of Owyhee, and Tamoree, king of Atooi. They also furnished each of the Natives of Owyhee who accompanied the Mission, with a handsome copy of that Blessed Book, with whose value, there is reason to believe, they have become experimentally acquainted. The Managers, at the same time, presented the respectable body above-mentioned with 200 Bibles and 100 Testaments, to be distributed by their Missionaries among the Americans and Europeans resident at and frequenting those Islands for purposes of trade, and among whom there is a scarcity of the Holy Scriptures. They have also, on the application of the Committee of that Board, made them a further grant of 200 Bibles and 200 Testaments, for distribution by their Missionaries in the Island of Ceylon.

On an application made in behalf of the American Society for Colonizing the Free People of Colour of the United States, the Managers were happy to aid the laudable designs of that benevolent Institution, by a donation of eleven octavo Bibles, of a suitable description for presentation to his Excellency the Governor of Sierra Leone, and to the African Kings and Chief Men in the western part of Africa; and also 100 common Bibles, 150 Testaments, and several copies of the Spanish Testament and French Bible, for the use of the first body of American Colonists who sailed from the port of New York in the month of February last.

BOARD OF FOREIGN MISSIONS.

Qualifications of an Assistant Missionary.

THE Board have drawn an excellent character of the man who is duly qualified to render assistance to Missionaries among the uncivilized Heathen.

A man may be a useful and respectable mechanic in an old country, without the qualifications requisite to the suc-

cessful prosecution of his business among a Heathen People. Much more than ordinary attainments are necessary, to enable a person to discharge the duties of an Assistant Missionary.

A mechanic, who shall aid in the civilization of our Indian Brethren, ought to possess unquestioned piety—active benevolence—a sound mind—a sober judgment—unconquerable love of labour—a habit of economy—contentment with plain food, plain clothes, and an humble mode of life—a total renunciation of separate property, and of all hope of property or cessation from labour in this world—a disposition to bear with the infirmities of others, to yield kindly in points not essential, and to pursue firmly, though coolly, the great interests of the establishment—unceasing watchfulness and activity—and unshaken resolution and perseverance.

As the man, who possesses these high qualifications, will not be the most forward to suppose that he possesses them, other friends of the Good Cause, who are competent judges in such a case, should fix their eyes and hearts on the proper persons to be selected for such an enterprise.

The Farmers and Mechanics who are sent among the Indians, should be among the first which our country produces, in point of health, zeal, energy, skill, diligence, economy, and courage; and of moral and religious excellence.

This sketch of an Assistant Missionary, may serve to rectify the mistake of those who suppose that very common qualifications will suffice for employment among the Uncivilized Heathen; and may also enable the intelligent friends of Missions to bring forward retired, but well-qualified Labourers.

Important Hints to Christian Congregations.

A proposal has appeared, under the sanction of the Society, in reference to the appeal of Messrs. Hall and Newell, in their Tract on the "Conversion of the World," to all Churches and Congregations of Christians to take up the work of making provision for the spiritual wants of mankind. See pp. 4—8 of our last Survey. Of this proposal we shall here give an abstract. It

furnishes important hints to every Christian Congregation which has not as yet entered fully into the support of Missions.

In consequence of these suggestions, a considerable number of Churches have made advances in the good work. One Church, for example, has resolved to meet once a year, in order to consult how best to advance the glory of Christ, in the enlargement of His empire. At each Meeting, a sum will be fixed on, which shall, in the ensuing year, be poured into the Treasury of the Lord, each member to contribute according to his or her ability, and this to be without any diminution of other charities.

Is it not time, that all our Churches should think seriously on the subject?—that, after reflection, they should act harmoniously?—and that their exemplary liberality, while it adorns their profession, should furnish the means of communicating the knowledge of Salvation to perishing multitudes? Let the Christian retire to his closet; and, after prayer that he may form some just views of the value of the Gospel, let him look abroad on the Heathen World—let him recount his own privileges—and then let him ask himself what his Saviour requires at his hands.

In the commencement of every combined plan of this nature, pains should be taken to impress on all—THE NECESSITY OF CONTINUED EXERTIONS. It will be in vain to make a sudden effort, and then let the matter stop. There will be need of Missionaries and of Bibles, till the World shall be evangelized. It is probable that the call for these exertions will be greatly increased. All Christians should, therefore, determine, not to give up the labour while they live, and with their dying breath to press it on others.

The whole course of proceedings on the subject should be perfectly voluntary. If some Brethren and Sisters have not, at first, their eyes opened and their hearts enlarged, patience must be exercised toward them. We may reasonably hope, that, as their knowledge increases, they will judge and act more wisely. From motives of Christian gentleness and forbearance, as well as from a desire to obtain the co-operation of all, no unkind remarks should be made with respect to those who may not yet be prepared to come forward.

This scheme should not be considered as supplanting or in any way affecting, any other work of Charity. We are not bound to give up one good thing, merely for the sake of patronizing another. Not one Christian in a hundred is reduced to that necessity, in this early stage of enlarged and public beneficence.

Each person, in fixing the amount of his contribution, should be guided—not by what others have done or are doing, nor by what he has himself done hitherto—but by a solemn consideration of the value of the soul, and of what he is able to do in the work of furnishing the means of Salvation. He ought not to ask himself what he is able to do for a Cause which he values at a low rate; but what his own conscience, common sense, and the Word of God require him to do for his Saviour—for a Cause which every Christian ought to value as infinitely superior in its claims to all temporal claims united. He ought to remember, however, that this is not the only form in which he can promote the same Cause; and ought, therefore, to reserve something for the other religious Charities of his day.

The duty of Punctuality, in discharging these charitable obligations, should be strongly fixed in the mind. Many persons are, in this respect, culpably deficient. They engage to pay a certain sum annually: but they forget these obligations; and, unless extraordinary diligence is used to remind them of their engagements, they fall into arrears. The mere fact of falling into arrears, is sufficient to make their engagements appear a burden, both to themselves and others. Strange, that, while the seasons return for their benefit—while God sends them the early and the latter rain—while their fields produce abundantly, their flocks increase, and their orchards are loaded with fruit—while their lives are continued, and their active labours are prolonged—they should so easily forget the claims of the poor and perishing, and the commands of their Saviour and their God!

British America.

KING'S COLLEGE, AT WINDSOR.

As the efforts to communicate Christianity to the World extend, the want begins to be felt of Establishments which may afford, on the

spot, every practicable advantage to Native Youth of obtaining a learned education. We see, with pleasure, in various parts of the Heathen World, the foundation of such Institutions already laid, and materials collecting for the superstructure.

Some account of Windsor College, in Nova Scotia, may be acceptable, as suggesting ideas for similar Institutions. We shall, therefore, give an abstract of a statement respecting it which has lately appeared.

Objects and State of the College.

The British Provinces of North America being left, on the separation from them of the United States, without any establishment for the higher branches of education, the Legislature of Nova Scotia passed an Act, in 1789, for the formation of a College, with a Grant of 400*l.* per annum; and appointing the Lieutenant-Governor and other Chief Officers of the Province, to be Governors of the College. A suitable piece of ground was purchased for the purpose at Windsor, 45 miles from Halifax. By the aid of several Parliamentary Grants, the proper buildings were erected.

On the 12th of May, 1802, a Royal Charter passed the Great Seal, of which the following is an Abstract:—

It was ordained and granted that, at Windsor, in Nova Scotia, there should be established one College, the mother of an University, for the education of Students in arts and faculties, to continue for ever, and to be called King's College—to be an University, and to enjoy all such privileges as are enjoyed by the Universities in the United Kingdom—the Students to have liberty and faculty of taking the degrees of Bachelor, Master, and Doctor, in the several Arts and Faculties at the appointed times; and to have liberty of performing within themselves all scholastic exercises for the conferring of such Degrees, in such manner as should be directed by the Statutes of the College—the Archbishop of Canterbury,

for the time being, to be Patron of the College; the Bishop of Nova Scotia, for the time being, Visitor; and the Governor or Lieutenant-Governor of Nova Scotia, the Bishop of Nova Scotia, the Chief Justice of the Supreme Court, the Judge of the Court of Vice-Admiralty, the Speaker of the House of Assembly, the Attorney and Solicitor General, and the Secretary of the Province, severally for the time being, together with any three other persons who might from time to time be chosen by those above named, to be Governors of the College, with authority to frame Statutes and Rules for its Government, and for the management and regulation of all matters connected with its interest, such Statutes, or any alteration of them being subject to the approbation of the Patron—the College itself to consist of one President, three or more Fellows and Professors, and twelve or more Scholars—and the Governor, President, and Fellows to be a Body Corporate, by the name and style of the Governors, President, and Fellows of King's College, at Windsor, in the Province of Nova Scotia.

The Statutes of the University of Oxford have been the model in forming a Code applicable to Nova Scotia; and its whole system has been followed as closely as was practicable.

Government allow 1000*l.* per annum toward the support of the College. This sum, with that of 400*l.* before mentioned, has not been sufficient to enable the Governors to make all the arrangements authorised by the Charter. They have, as yet, established only a President and a Vice-President, who combine with these offices the duties also of the different Professors.

The Rev. Dr. Thomas Cox, of Oxford, was the first President. On his death, in 1805, he was succeeded by the present President, the Rev. Dr. Charles Porter, of Oxford. The President is, by the Statutes, Professor of Divinity; and, in the want of a regular Professor of Mathematics, Dr. Porter acts in that character. The Rev. Dr. William

Cochran, of Trinity College, Dublin, was appointed first Vice-President, and still holds that office: he is, moreover, Professor of Grammar, Rhetoric, and Logic; and, in the absence of a regular Professor, acts as Professor of the Moral Sciences and Metaphysics.

Four Scholarships or Exhibitions, of 20*l.* each, are founded by the Statutes, to be held for four years, which are paid out of the above funds, as well as the salary of the Steward and incidental expenses.

A useful Library has been attached to the College, by public subscription.

The Grammar School, or Collegiate Academy.

The Governors deeming it essential to the prosperity of the College, that a Preparatory Institution should be established, under their own immediate superintendence, a Grammar School for Forty Boys forms a part of the College. A handsome building of stone, affording accommodation for the Masters and Boys, has been lately erected on the grounds belonging to the College, and immediately contiguous to it. The salaries of the Head and Assistant Masters, with incidental expenses, consume nearly the whole of the 400*l.* derived from the Provincial Legislature.

Assistance rendered by the Society for the Propagation of the Gospel.

The following extract of the last Report of the Society states its view respecting the College, and the nature and extent of the aid afforded to it:—

The College at Windsor has ever been considered as the best and most legitimate source, from which the provinces of Nova Scotia and New Brunswick might be furnished with Missionaries, who would unite to the other essential qualifications a more intimate knowledge of the disposition and manners of the people, and a greater familiarity with the climate, the severity of which has frequently been found injurious to the constitution of Europeans.

Influenced by these considerations, the Society have, from time to time, extended their liberality, not only to the University, but to the Grammar School at Windsor, by the institution of Scholarships at either Establishment. As the Provinces have increased in wealth and population, the demand for resident Clergymen has become greater; and the encouragement offered for the education of Young Men for Ordination, has induced several Candidates to seek for the Exhibitions. To meet these growing demands, the Society have agreed to enlarge the number at either Establishment to twelve, with a stipend of 30*l.* per annum for seven years each.

It had been stated that several of the Society's Scholars from the Academy are now ready for the College, but it is feared they cannot enter, as no Society's Scholarship at the College would be vacant for some time.

Importance and Wants of the College.

Many Young Men have already been sent forth from this Institution, who are now affording, in the exercise of their different professions in various parts of the British Provinces, substantial evidence of the importance of sound education. The number of such Young Men

would have been much greater, if the funds would have allowed of an extension of the scale on which the College is conducted.

In addition to the inadequate endowment of the College, it is matter of regret that the present building, which is of wood, is become almost uninhabitable; and the Governors have no funds at their disposal for the erection of another, which is become the more necessary, as other Seminaries are rising in different parts of the Province. In the Eastern District, a Presbyterian College has been established under Royal Charter; and, at Halifax, another College, on the system of the Scottish Universities, is in forwardness.

Were a new and commodious building erected, and additional Professorships and Scholarships established, the College would probably become in truth, as the Charter expresses it, the Mother of an University, not for Nova Scotia alone, but for the whole of British America and our West India Islands.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,
From October 21, to November 20, 1820.

ASSOCIATIONS.	Present.		Total.		Present.	Total.
	<i>L. s. d.</i>	<i>L. s. d.</i>	<i>L. s. d.</i>	<i>L. s. d.</i>		
Barby (Northamptonshire)	21	1 10	44	1 10	75	0 0
Bedford	15	0 0	689	0 8	1704	2 7
Bewdley	61	3 6	500	5 8	153	11 8
Birmingham (incl. 52 <i>l.</i> 4 <i>s.</i> 3 <i>d.</i> from Ladies' Association)	85	0 0	3722	3 0	3975	10 5
Bradford (Yorkshire)	51	14 0	961	9 2	27	3 0
Cambridge—Town, County, and University	125	0 0	3012	5 5	147	7 0
Clapham (Benefaction from Lady Inglis)	10	0 0	1720	11 3		
Donnington (Yorkshire)	8	12 6	44	18 6		
Dorchester	35	12 11	348	10 6		
Godstone (Surrey)	9	17 6	23	13 1		
Halifax	30	0 0	488	18 6		
Hornby (Yorkshire)	5	0 0	5	0 0		
Huddersfield	115	0 0	1537	13 0		
Hull & East Riding (Sch. Fund)	5	0 0	4389	14 9		
Kennington	9	3 0	460	2 9		
Knaresbro' (incl. Sch. F. 10 <i>l.</i>)	65	0 0	901	14 10		
Liddington cum Caldecott (Rutlandshire)	13	0 0	225	17 11		
Newcastle-upon-Tyne (incl. 2 <i>l.</i> from N. Shields Branch)	60	0 0	967	14 0		
North-East-London	150	0 0	248	1 3		
North-Wales Auxiliary	17	14 4	291	12 11		
Penzance	24	8 0	130	19 7		
Preston	70	0 0	462	7 10		
St. Antholin's, Watling Street	6	5 0	250	6 10		
Seaton (Rutlandshire)	9	14 1	44	1 2		
Serby (Nottinghamshire)	23	3 0	363	16 3		
Sheffield	18	0 0	1114	19 2		
Southwark						
York (including 17 <i>l.</i> 4 <i>s.</i> 9 <i>d.</i> from Selby Br.—7 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> from Cawood—and Benefaction, Mrs. Scott, 30 <i>l.</i>)						
Yoxall & Hamstall (Staffordshire)						

COLLECTIONS.

Dancer, Mrs. Burton-on-Trent,	5	0 0	87	4 0
Elston, Mrs. Giltspur Street	4	9 0	28	9 0
Graham, Mrs. Newbury	4	0 0	5	9 3
Prichard, Mrs. Kidderminster,	14	0 0	105	2 0
Trush, Mrs. Welwyn	6	0 0	18	0 0
Williamson, Mr. T.H. Welling-borough	2	5 0	2	5 0
Worthington, Miss Sarah, Bur-ton-on-Trent	1	0 0	2	0 0

BENEFICATION.

By a Member of the Society, as a small mark of gratitude to Almighty God for preserving him unhurt when in great danger } 10 0 0

CONGREGATIONAL COLLECTION.

At Harringworth: by Rev. Charles Chew (Rev. H. Monokton, M.A. Vicar) } 10 1 6

SCHOOL FUND.

By Knaresbro' Association,				
For Andrew Chesap	-	-	Sixth Year	} 10 0 0
For Peter Row	-	-	Sixth Year.	
By Hull Association,				
For Joseph Milner	-	-	Sixth Year,	5 0 0

ERRATA.

Page 51, at "Chittoor," for east of Madras, read west.
— 426, col. 2, line 2 from the bottom, for 1820, read 1821.
— 442, col. 2, line 27, for Habache (Interpreter) in some copies, and for Abyssinian (Interpreter) in others—read, in all, Habache (Abyssinian.)

Missionary Register.

DECEMBER, 1820.

Proceedings and Intelligence.

UNITED KINGDOM.

CHRISTIAN KNOWLEDGE SOCIETY.

ANNUAL REPORT.

THE Members of the Society are now increased to upwards of 14,000.

Diocesan and District Committees.

These Committees, established both at home and abroad, now amount to 216. Of the exertions of these Auxiliaries the Board state—

Every separate object of the Society has been attentively kept in view; and its designs have been promoted, in many instances, with indefatigable exertion and the most cordial co-operation. The Board look forward, on this account, with sanguine hope, to the continued progress of Christian Knowledge by these means, and anticipate the good effects which, in every Diocese of the Empire, will attend the endeavours, thus zealously pursued, to enlighten the understanding and to exercise a salutary influence over the religious conduct of the ignorant and uninstructed.

An abstract of the Reports of these Committees is given, as usual, in the order of the Dioceses.

Counteraction of Infidel Publications.

Frequent reference is made, in the Diocesan and District Reports, to the seasonable exertions of the Society in opposition to the Blasphemy and Sedition of these portentous days.

We have already stated the measures adopted by the Board in counteraction of this evil (see pp. 583 and 584 of the last Volume, and

Dec. 1820.

pp. 144 and 227 of the present); and we are happy to see that the Diocesan and District Committees have been alive to this subject.

We quote, as an evidence of the intelligence and activity of these Auxiliaries, the sentiments of a Committee in the Diocese of York:—

The Enemy of Mankind is not idle; but employs his wicked instruments in disseminating and reducing to a low price, small publications, containing instances and lessons of profligacy, obscenity, blasphemy, and atheism. Loads of such productions are incessantly hawked about, through every part of the country, by cunning and active emissaries. And let us not be told that the pains, now so happily and so generally taken, to teach the lower classes reading and writing, are likely to spread the contagion: it is our own fault, if we do not seize the opportunity of pre-occupying infant minds, with such an early guard of good principles as shall produce an abhorrence of such seduction.

In the same spirit, a Committee in the Diocese of Exeter observe—

It is no longer a question, whether it is or it is not expedient to educate the Lower Orders: that question has already been almost unanimously decided in the affirmative: and it is now the duty of every friend to religion and social order, to lend his assistance in furnishing the rising generation with such books, as will guard them against the machinations of the disaffected and the more daring assaults of infidelity; and may guide them, in honest and peaceable conduct, in submission to the laws of the realm, and in attachment to the scriptural doctrines and the pure and devout worship of the Church.

§ 8

Parochial Lending Libraries.

The object of these Libraries, and the principles on which they are to be formed and conducted, were stated at p. 227 of the present Volume.

The Lewes and Bath Committees have taken up this subject with intelligence and zeal.

From the Books and Tracts on the Lists of the Society, the Lewes Committee have made a Selection, which they propose to sell for the use of any Parish within the District, neatly bound in Thirty Volumes, lettered and numbered, for two guineas; and for the use of any Subscriber, for three guineas.

The Bath Committee have bound up the Books and Tracts of the Society in volumes, and have thus formed three Lists for Libraries of three different sizes, which they offer to their Members at reduced prices: the largest contains 100 volumes, the second fifty-two, and the smallest twenty-seven. They observe, on this point—

Sanguine as the Committee have ever been in their anticipations of the beneficial results of these establishments, they are now happy to have it in their power to state with confidence, that those anticipations were not visionary. The Reports on the subject which they have received from every Parish to which Libraries have been sent, are satisfactory in the extreme; and prove, that, if the minds of the Lower Orders of people are unfortunately in any Parishes contaminated by vicious reading, the evil must arise, in a great measure, from the want of easy access to that which is salutary.

Education and Schools.

The importance of this branch of the Society's objects still continues to increase; and it is with much satisfaction that the Board observe, that the returns from Diocesan and District Committees of the number of Children educated in Schools supplied, wholly or in part, with Books from the Society, have, as appears from the present Report, continued to increase. Fifty-nine Diocesan and District Committees have this year stated

the number of Children educated in the Schools which they supply, and these numbers amount to 135,803. It is ascertained that the number of Children instructed in Schools in and near the Metropolis, supplied immediately by the Board itself, amounts to 16,320; so that even from the imperfect returns already received, the General Board have the satisfaction of communicating, that to the education of 152,123 Children its assistance is extended.

Distribution of Books, Tracts and Papers.

From April 22, 1819, to April 20, 1820, the sale of Publications to Members and the gratuitous issue were as follows:—

	Mem- bers.	Gratu- itous.	Total.
Bibles	31,750	842	32,592
New Testaments & Psalters	53,653	1,714	135,367
Common Prayers	87,384	1,259	89,143
Other Bound Books	76,203	2,019	78,222
Small Tracts and Papers	940,014	210,038	1,150,107
Total			1,405,437

Funds.

The Receipts of the Year have been as follows:—

	L.	s.	d.
Benefactions and Legacies	6,361	3	11
Annual Subscriptions	11,156	14	9
Dividends on Stock	7,031	18	6
War Office, for Troops in India	45	0	0
	24,594	17	2
On Account of Books	24,298	2	0
Discount from Booksellers	1,961	15	7
	50,874	14	9

In the Expenditure of the Year, the sum of 16711. 17s. 2d. appears, from the statement respecting the East India Mission, to have been paid on account of that Mission. The amount of Books sent to Members, on the terms of the Society, was 38,698l. 15s. 9d.; of which 24,522l. 6s. 4d. was the Members' part, and 14,176l. 9s. 5d. that of the Society. Besides these issues of Books, the sum of 1222l. 8s. 5d. was expended in gratuitous issues, and 1000l. granted to the Special Fund for counteracting Infidel Publications. The remainder of the Payments was in purchase of Exchange Bills and for miscellaneous objects.

The Rev. Edward Parkinson, late Rector of Great Leigh, Essex, and formerly Fellow of Lincoln College, Oxford, has left to the

Society 20,000*l.* 3 per cent. consols. Other considerable Legacies or Benefactions have been announced.

Foreign Proceedings.

We refer, on this subject, to the head of *India within the Ganges*, in a subsequent part of the present Number; and shall here only quote a passage which relates to the Correspondence of the Board with the Episcopal Church of the United States:—

A communication was received, in March, from the Right Reverend Bishop White, of Pennsylvania, in which he states, that the Pennsylvanian Society for the advancement of Christianity, of which he is officially President, had directed him to transmit Reports of its proceedings to the Society for promoting Christian Knowledge. These documents were accompanied with the Reports of three other religious Societies, which are under the Bishop's superintendence; and he trusts that they may claim the merit of an humble imitation of the Church from which their own claims its descent. Bishop White also presented the Society with a copy of the whole series of the Journals of the American Church.

The cordial thanks of the Society were returned to the Bishop for this mark of Christian friendship and affection; and he was requested to accept for himself, and to distribute to each of the other Bishops of the Protestant Episcopal Church in the United States, a set of the Tracts upon the Society's Catalogue, and a copy of the last Annual Report.

CHURCH MISSIONARY SOCIETY.

Departure of Missionaries.

A SPECIAL Meeting of the Committee was held on the 17th of November, John Herbert Harington, Esq. in the Chair, on occasion of the departure of several persons to Sierra Leone and the return of the Rev. Thomas Kendall and the New Zealand Chiefs,

Mr. Kendall has been admitted to Holy Orders, during his stay in this country; and will take charge of the Spiritual Concerns of the

Settlement at Ranghee-hoo, while the Rev. John Butler will have that at Kiddee-kiddee under his care.

Mr. James Norman and Mr. Thomas Davey, with Mrs. Norman and Mrs. Davey, are proceeding to Sierra Leone, as Schoolmasters and Schoolmistresses; having diligently availed themselves of the advantages afforded by the Central School of the National Society to acquire a knowledge of the System.

In the absence of the Secretary, at Cambridge, the Instructions of the Committee were delivered by the Assistant Secretary. The Rev. Basil Woodd addressed the Missionaries, on the great Importance of the Missionary Work, on the Means requisite to Success, and on the Encouragements to exertion: Mr. Woodd felt more peculiar interest on this occasion, as both Mr. Butler and Mr. Kendall had been members of his own congregation. The Rev. W. Marsh, of Colchester, afterward addressed to them a few words of exhortation; and commended them, in earnest prayer, to the care and blessing of their Divine Master.

Mr. and Mrs. Norman and Mr. and Mrs. Davey embarked, on the 4th of December, at Gravesend, on board the Findlay, Captain Harris, for Sierra Leone. Government have granted a passage to Port Jackson to Mr. Kendall and the Chiefs, on board the Speke Convict Ship, Captain Macpherson.

New Zealand Chiefs.

In our Number for August, pp. 326—328, we gave some account of the two Chiefs, Shunghee and Whykato, and of their object in visiting this country. After residing some time at Cambridge, with Mr. Kendall, they returned to London; and soon began to betray symptoms, as their countrymen have done before, of the danger which Natives of those seas have to encounter from our climate. Whykato is recovered; but for the

life of Shunghet there were serious apprehensions. His lungs were greatly affected; but by the blessing of God on the particular care taken of him, it is hoped that he will survive till a warmer climate shall restore him.

These Chiefs have excited much public attention. It has, however, been the object of the Committee, to withhold them from being made a mere spectacle, while every measure was taken to gratify their own reasonable curiosity. They have not yet, indeed, made sufficient advances in civilization, to enable them to appreciate our institutions and manners; and it will probably be found that frequent intercourse between New Zealand and New South Wales, is, for the present, much better adapted to advance the New Zealanders in knowledge and civilization, than visits to this country.

His Majesty was pleased to admit the two Chiefs to an interview; when he received them with the utmost courtesy and benignity, shewed them the Armoury of the Royal Palace, and made them some valuable presents.

These Chiefs are returning to their own land, but they do not carry with them the knowledge of our God. Many prayers have been offered for them; and let them, and all their countrymen, be remembered, in earnest petitions to the Throne of Grace, that upon them *the Sun of Righteousness may arise with healing in his wings.*

New Zealand Grammar and Vocabulary.

The object for which Mr. Kendall and his New Zealand Friends went to Cambridge has been fully accomplished. Mr. Professor Lee has availed himself of their assistance, to mould into form the materials which Mr. Kendall had collected; and has prepared a Grammar and Vocabulary of the New Zealand Language, now first fixed on scientific principles.

This Work is printed, and occupies 230 pages; of which 130 contain the Grammar with Exercises, and the remaining 100 the Vocabulary. Part of the impression has been taken off on very strong paper, for the use of the New Zealand Children; and part on a better paper, for presents and for sale. The more elementary portions have been printed off on separate Cards, for the use of the younger Scholars.

Fourth Anniversary of the Saffron Walden and North-West Essex Association.

This Annual Meeting was held in the Town Hall, at Saffron Walden, on Thursday the 28th of September; the Rev. Nicholas Bull, Vicar, in the Chair.

The Meeting was so numerously attended that many persons could not gain admittance into the room; which was partly to be attributed to the presence of the two New Zealand Chiefs, who came over from Cambridge, where they were then residing. Resolutions were proposed and seconded, by the Rev. R. W. Walker, of Purleigh; the Rev. Henry Bull, Vicar of Littlebury; the Rev. James Scholefield, Fellow of Trinity College, Cambridge; the Rev. W. Biggs, Curate of Thaxted; the Rev. W. Burgess, of Colchester; J. Eskreet, Esq. of Trinity College, Cambridge; the Rev. F. H. Maberly, of Chesterton; Mr. G. S. Bull, lately a Schoolmaster at Sierra Leone; the Rev. John Garwood Bull, Curate of Stebbing; and T. Martyn, Esq.

Formation of the Cawood and Wistow Branch of the York Association.

The Rev. Thomas Dikes, of Hull, preached for the Society, at Cawood, on Sunday the 29th of October; and the Rev. John Graham of York, at Wistow, on Sunday the 19th of November. An Association has been formed for both Parishes, in connection with that at York. The Rev. Samuel

Payne, Curate of Cawood and Wis-
tow, and Mr. Hewley Graham,
assisted also on this occasion.

Mr. Dikes had preached for the
Society at Selby; where, it is
hoped, another Branch of the York
Association may be formed, in the
course of the ensuing year.

The Collections were 30*l.* 5*s.* 5*d.*

Proceedings in Ireland.

On Friday, Nov. 24th, the Anni-
versary of the Ross Association
was held; Henry Loftus Tottenham,
Esq. in the Chair. The Rev. J. H.
Singer attended from the Hibernian
Auxiliary. The Meeting was ad-
dressed by him, and by Mr. Sand-
ham Ely, the Rev. J. Lloyd, the
Rev. W. Stuart, Mr. Knudson, and
the Rev. W. Scott. The interests
of the Society have rapidly ad-
vanced in that neighbourhood.

The Hibernian Auxiliary has re-
cently added to its list of Vice-
Patrons, the name of Lord Viscount
Powerscourt; and to that of Vice-
Presidents, Admiral Sir Josias Row-
ley. The Admiral has assisted in
forming an Association at Cove,
where he commands.

*Seventh Anniversary of the Leicestershire
Association.*

The Rev. Edward Burn, of Bir-
mingham, and the Rev. Joseph
Jowett, of Silk Willoughby, with
the Assistant Secretary, attended
this Anniversary.

Sermons were preached, on Sun-
day, the 3d of December, at
Swithland, Rathy, and St. Mary's
Leicester, by the Assistant Secre-
tary; at St. Martin's Leicester,
and Syston, by the Rev. J. Jowett;
at Foston, by the Rev. E. T.
Vaughan; and, at Cossington, by
the Rev. John Babington—on Tues-
day Evening, at St. Martin's, by
the Assistant Secretary; and, at
Thirleston, by Mr. Jowett: who
also preached for the Society, on
Wednesday Evening, at Peatling,
and on Thursday Evening at Frisby.

The Seventh Annual Meeting
was held in the Town Hall, on
Tuesday the 5th; Thomas Babing-
ton, Esq. Vice-President of the So-
ciety, in the Chair. The motions
were made and seconded, res-
pectively, by the Rev. Messrs.
Mitchell and Bickersteth, Erskine
and Jowett, Johnson and Fry, Mor-
gan and Paget, Rose and Martin,
Evans and Doyle, John Babington
and Hoare, and Vaughan and Burn.

Meetings of the St. Mary's and
the St. Martin's Ladies' Associa-
tions were held, on the Monday
and Tuesday Evenings, in the spa-
cious Chancels of the respective
Churches, which were completely
filled.

The Collections amounted to
about 170*l.*

*Formation of the Loughborough Branch
of the Leicestershire Association.*

On Sunday the 3d of December,
the Rev. Edward Burn preached
for the Society, at Lockington,
Kegworth, and Long Wharton;
and the Hon. and Rev. Henry Da-
vid Erskine, at Dishley. A Meeting
for forming an Association in con-
nection with that of the County,
was held at Loughborough, on
Monday; Thomas Babington, Esq.
in the Chair. After the Assistant
Secretary and Mr. Burn had ex-
plained the nature and proceedings
of the Society, the Resolutions were
moved and seconded by the Rev.
Messrs. Erskine and John Babing-
ton, Vaughan and Buckley, Mad-
dock and Chew, Rose and Marshall,
and Jowett and Phillippis.

President,

The Venerable the Archd. of Leicester.

Treasurers,

Dr. Peachey and the Rev. Edw. Covey.

Secretaries:

Hon. and Rev. Henry D. Erskine,

Rev. Joseph Rose,

Rev. Thomas Buckley.

About 80*l.* has already been col-
lected.

SCOTTISH MISSIONARY SOCIETY.

ANNUAL REPORT.

State of the Funds.

For the year ending March 31, 1820, the Receipts were 3314*l.* 7*s.* 5*d.* and the Payments 4599*l.* 11*s.* 11*d.*; leaving an excess of Expenditure, amounting to 1285*l.* 4*s.* 6*d.*—which has not only exhausted the balance of 847*l.* 1*s.* 2*d.* with which the year began, but has rendered it necessary to have recourse to a loan.

Of the Expenditure of the year, the sum of 3493*l.* 13*s.* 3*d.* has been remitted to Russia, in support of the Missions of the Society; Outfit and Voyage of Missionaries have cost 312*l.* 16*s.* 4*d.*; the Board and Education of Students have amounted to 605*l.* 19*s.* 6*d.*; and Incidentals to 187*l.* 2*s.* 10*d.*

The state of the Funds has drawn forth from the Committee an earnest appeal for enlarged contributions, by the increase of Auxiliary Societies, and the establishment of Congregational Associations.

Missionary Students.

One of the Society's Students, Mr. Thomas Forrest, a very promising Young Man, has closed his career by a peaceful and happy death. Another has withdrawn from his preparation. Seven remain, who give satisfactory evidence of piety and suitable talents.

Foreign Proceedings.

The Committee give the following general view of the State of the Society's Missions:—

Before entering on the detailed Report of their transactions since the last Annual Meeting, your Committee are anxious to prevent, so far as they can, the Society and the friends of Missions in general, from being greatly disappointed, though they may not find in it any glowing recital of splendid or extensive conquests being as yet gained over the ignorance and delusion which have, for so many ages, held such a deep and fearful entrenchment in the wilds of Russian Tartary. Of no such pros-

tration of the Crescent to the Cross, in that sphere of your peculiar solicitude and exertion, is it given the Committee to speak. For wise and righteous purposes, this result of your labours is still withheld by the Captain of Salvation Himself; whose prerogative alone it is, to lead His armies to victory and triumph: but, when the time that He has set is come, no obstacle will be able to resist the forces which He will bring into this and every other field of spiritual conflict, between truth and error, holiness and sin. Meanwhile, it is equally the duty and the privilege of all the good soldiers of His Cross, to be at their post in His service; and there to be employing all the means in their power, for invading the territories and assaulting the very camps of His enemies, if peradventure He speedily may, as in due season He certainly will, give them the promised as well as wished-for success.

At the same time, it is most gratifying for your Committee to have it in their power to lay before you no inconsiderable number of facts, which seem to intimate, that the way is gradually preparing for the entrance into these long desolated regions, of that Influence from above, which, descending on the seed of the Divine Word that is now sowing in them with the zeal and patience and prayer of faith, is destined to convert them, at no distant period, into scenes of moral beauty, fair as Eden, and glorious as the special residence of the Prince of Life and Salvation. You cannot, it is true, even yet fix your eye on a single spot in those vast domains of spiritual barrenness, where any cluster of trees can be seen waving their loaded branches with the fruits of Christian Faith and Godliness: yet here and there a plant, once sterile and dead, may now be seen, having its roots dug round, and laid open to the genial showers and dew of heaven; not only with sap rising in its stem, but putting forth its buds, and promising at length a verdant foliage and an abundant crop. The full splendour of the Sun has not yet poured on the darkened nations its "living stream of day;" nevertheless the dimness is not such as it but lately was; for many people that walked in darkness have seen a great light, and on them that dwell in the shadow of death has the light shined.

And if this be a state of things,

equally interesting in itself and pre-lusive of what may be expected hereafter—if for what has already been attempted or done, we are indebted to the same grace, which, when imparted in all its fulness of strength, will work wonders in the earth—and if there is honour the most distinguished, in being permitted even to lay the foundations of the Temple of the Lord, in any place where the strong-hold of Satan was once established, though the same builders should not be allowed to see the capstone raised upon it—to this extent your Committee are persuaded, that all who are like-minded with them in Christ Jesus, will, on this occasion, be deeply interested, find cause for lively gratitude, and receive a new incitement to continue and redouble their exertions in the cause of the Society and of Missions.

The chief particulars of the Foreign Intelligence will be given under the heads of *Crimea*, *Karass*, *Astrachan*, and *Orenburg*, in the annual "Survey" preparing for the next Number.

Deputation to London.

The Rev. Mr. Murray, of Dysart, and the Rev. Mr. Hugh, of Stirling, visited London as a Deputation from the Society; and made Collections, in its behalf, in various Places of Worship, in the first half of December.

WESLEYAN MISSIONARY SOCIETY.

New Auxiliaries

WERE formed—on Christmas Day, 1819, at Matilda, in Canada, for the *Fort Wellington Circuit*: Collection, 25*l.*—April 4, at Kidderminster, for the *Stourport Circuit*: Collection, 42*l.*; and an excellent Drill Plough, presented by Mr. Michael Chambers, of Stourport, for the South-African Mission—May 23, at Bow, for *Bow and Stratford*—Sept. 15, at Margate, for the *Margate Circuit*: Collection, 46*l.*—Oct. 12, at Alford, for the *Alford Circuit*: Collection, 33*l.*—Oct. 26, at Bolton: Collection, 72*l.*

LONDON MISSIONARY SOCIETY.

Anniversaries of Auxiliary Societies.

APRIL 5, the *Dorsetshire*; at Dorchester—July 5, 8, & 9, the revival of the *Hibernian Auxiliary*, first formed in 1813; at Dublin: Collections, 300*l.*; and a Donation by Ladies, of Irish Linen, worth about Twenty Guineas, for the use of Missionaries and their Wives—July 12, the *Essex*; at Dunmow—July 25 & 26, the Seventh of the *West Riding*; at Bradford—Aug. 14, the Second of the *North Riding*; at Whitby—Aug. 16, the Eighth of the *Somersetshire*; at Chard—Aug. 20 to 23, the *Lancashire*; at Manchester: Collections, 600*l.*—Aug. 29 to 31, the Sixth of the *South Wales*; at Aberystwith: Fifty-one Congregations were visited by the Deputation from the Parent Society—Sept. 11 to 13, the *Plymouth*, *Stonehouse*, and *Dock*—Sept. 12 to 14, the Sixth of the *Warwickshire*, *Staffordshire*, and *Worcestershire*; at Birmingham: Collections, 300*l.*—Sept. 21, the First of the *Hertfordshire*; at Hitchin—Sept. 26 to 28, the Eighth of the *Bristol*: Collections, 600*l.*—Oct. 4 & 5, the Fifth of the *Gloucestershire*; at Wotton and Kingswood: Collections, including others at various places, 200*l.*—Oct. 5, the Eighth of the *Cornwall*; at Penzance—Oct. 12, the Third of the *York Branch* of the North Riding Auxiliary.

Very effective assistance was rendered at some of these Anniversaries, by the Rev. Richard Knill, whose return to England from India, on account of health, was stated at p. 49 of the "Survey." After attending the Meeting at Dublin, in July, he visited other parts of Ireland; and, in August, September, and October, was present at the Anniversaries in the West of England—every where awakening a lively concern for the salvation of our fellow-subjects in India, by the affecting details which his own experience enabled him to supply.

Missionaries.

A tropical climate not suiting the health of the Rev. Richard Knill, he has been appointed to the northern part of Asia, and sailed for St. Petersburg on the 18th of October. He will there have an opportunity of preaching to an English Congregation, of attending to the concerns of the several Missions of the Society in that extensive Empire, and of studying the languages in which he may hereafter preach to the Heathen in Siberia, that being the ultimate object of his appointment.

In August, the Rev. David Griffiths sailed in the Albion, Capt. West, for the Isle of France, in his way to join the Rev. D. Jones in the Mission of Madagascar; and the Rev. Hiram Chambers, with Mrs. Chambers, sailed on board the Forbes, Capt. Brown, for Madras, to succeed Mr. Taylor, at Bellary, he having removed to Complee.

The Rev. Edward Pritchett, late of Vizagapatam, was called away from his useful labours on the morning of June the 13th. His Teologoo New Testament will be a durable monument of his ability and zeal.

*BAPTIST MISSIONARY SOCIETY.**State of the Funds.*

ON this subject the Committee have circulated the following information:—

In the month of October, the Treasurer laid a statement before the Committee, by which it appeared that he was then in advance . . . 475*l.* 9*s.* 8*d.*
Had to pay for goods ship- } 288 1 0
ped for Serampore . . . }
and was under acceptance for 1912 12 0

A small sum in bills was then in hand, but upward of 2000*l.* remained to be provided for. A bill, to the large amount of nearly 3000*l.*, is also daily expected, drawn by the Society's agents in Calcutta. In this exhausted state of the funds, unusual expenses have been incurred. The Committee have not, indeed, to present the afflicting details of a fire so extensive and calamitous as

that which formerly interrupted for a time the labours of their Brethren at Serampore: that devouring element has, however, been permitted again to destroy, and by the hand of an incendiary: the Chapel and Residence of one of the Missionaries at Spanish Town in Jamaica, and nearly all the small property belonging to him, have been consumed. And, although not so immediately pressing on the funds of the Society, a similar calamity has happened at Calcutta, where the first Place of Worship built by the Brethren stationed there, and also a house erected by them for the accommodation of inquirers, have been lately destroyed by fire. The unexpected measure of Mrs. Chater's leaving Ceylon with her large family, her subsequent decease at St. Helena, and the arrival of the children in England, have occasioned very considerable expense to the Society, notwithstanding the generous and truly Christian conduct of the Rev. J. Vernon, Junior Chaplain at St. Helena, and the liberality of his friends at that place.

Under these circumstances the Committee have made an earnest appeal to the Members of their own Communion, that, by a seasonable effort on their part, the Society may be relieved from a pressure which so materially cramps its exertions. The Committee add—

But these efforts will, undoubtedly, prove very inadequate, without more general aid. They cherish a lively and grateful recollection of that expression of truly Christian Sympathy, throughout the country and among all Religious Denominations, which so greatly alleviated the sorrow occasioned by the disastrous conflagration at Serampore, and led them humbly to adore Him who brings good out of evil; and the experience of past, extraordinary, and unwearied generosity, encourages the hope that this representation will not prove ineffectual.

New Auxiliaries.

Feb. 20, at Saffron Walden, an Auxiliary Society was formed for the *County of Essex*; when the sum of 34*l.* 10*s.* was collected.

Aug. 15, at Falmouth, an Auxiliary was formed for the *County of Cornwall*, and a Branch for Fal-

mouth; and on Aug. 19, 21, and 22, Branches were formed, respectively, at *Helstone, Redruth, and Truro*. A Society had previously existed at *Penzance*, which is now a Branch of the County Auxiliary.

Anniversaries.

July 11 to 16, the *Yorkshire and Lancashire*; at Liverpool: Collections, 240*l.*: the Receipts of the year had been 630*l.*, including 100*l.* from friends of the Independent Denomination—Sept. 20, the Second of the *Kent*; at Ashford—on the same day, the Fifth of the *Oxfordshire*; at Alcester—Sept. 21, the First of the *Essex*; at Braintree.

Proceedings of the Rev. W. Ward.

Having assisted at the Anniversary of the Society, held in London in June, and at the Yorkshire and Lancashire Anniversary in July, Mr. Ward, toward the close of August, embarked for Holland, with the design of introducing the Baptist Mission and the Serampore College in particular, to the notice of the Mennonites, or Dutch Baptists, who form a numerous and respectable class of Christians in that country. Owing to detention by contrary winds, and some other hindrances, he could not spend so much time as was necessary fully to accomplish his design; and the very general want of information which prevails throughout Holland on Missionary subjects, especially as connected with the Baptist Denomination, precluded any expectations of IMMEDIATE success: but the affectionate cordiality with which Mr. Ward was received by the few individuals to whom he could be introduced, and the steps which have been taken, since his visit, by Mr. W. H. Angus, to diffuse information on the subject among the Mennonite Churches, encourage the Committee to hope, that, at no distant period, the Society will be favoured with the co-operation of

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its Christian Friends in those provinces.

Mr. Ward returned to London on the 13th of September; and, after visiting friends at Brighton and Cambridge, proceeded to Liverpool, where he embarked, as we stated at p. 465 of our last Number, for America. Mr. Divie Bethune, the Treasurer of the American United Foreign Missionary Society, who has spent some time in this country, and other Christian Friends, accompany Mr. Ward. They went on board the *Nestor*, for New York, on the 1st of October. Mr. Ward proposes to spend a few months in the United States, chiefly for the purpose of collecting for the Serampore College; and to come back to this country early in the Spring; from which he designs, if God will, to re-embark, soon after, on his return to India.

Completion of Mr. Ward's "View of the History, Literature, and Manners of the Hindoos."

Since Mr. Ward's return from India, he has published, in 8vo. the Third and Fourth Volumes of this Work. Of the two former Volumes, the Third Edition was published in 1817. Those two Volumes, after general Introductory Remarks on the Hindoo Religion, describe the Objects of Worship, with its Circumstances and Ceremonies, and the Doctrines and Sects of the Hindoos. The Third Volume contains the History and Manners of the Hindoos; and the Fourth, a View of their Literature.

The Work having been published at several times, some derangement has been occasioned in the plan. The Third Volume is properly the first of the series, and the Fourth is the last; the two before printed coming between them. This arrangement will probably be followed in a future edition.

This Work contains the most

full and accurate account of the Hindoos which has yet appeared; and is written by one, who feels deeply for the degradation and ruin of the myriads, whose Institutions, Opinions, and Manners he describes.

In a future edition the work may receive some advantages. It would add greatly to its interest, and make it more extensively useful, if it were accompanied by delineations of all the principal objects capable of being exhibited to the eye. This might be accomplished by means of Wood Engravings, at an expense which would be abundantly remunerated by the increased circulation and utility of the work.

JEW'S SOCIETY.

Anniversary Sermons.

JULY the 25th, the Annual Meeting of the *Colchester* Auxiliary took place—Sermons by the Rev. Charles Simeon, the Rev. W. Marsh, and the Rev. Daniel Wilson—Collections, 116*l.*

The Annual Meeting of the *Ipswich and Suffolk* Auxiliary was held on the 26th of July: Sermons were preached at this Anniversary, by the Rev. W. Marsh, the Rev. C. S. Hawtreay, and the Rev. Daniel Wilson.

In August and September, the Rev. Charles Simeon and the Rev. C. S. Hawtreay preached in various places, in the Counties of Bedford, Northampton, Leicester, Stafford, York, and Lancaster. Mr. Simeon preached also at Birmingham, Hereford, Cheltenham, Painswick, and Henley; and Mr. Hawtreay at Painswick. Meetings were held at *Leicester, Sheffield, Leeds, Manchester, Bolton, and Liverpool*. The Collections and Benefactions amounted to 752*l.* 8*s.* 7*d.*

The Rev. David Ruell also preached at several places in Leicestershire, Derbyshire, and Northamptonshire, and collected 67*l.* 3*d.*

At the Anniversary of the *Bristol* Auxiliary, nine Sermons were preached, by the Rev. Lewis Way, the Rev. John Sergeant, and the Rev. C. S. Hawtreay. The Annual Meeting was held on the 26th of October. The Collections and Benefactions amounted to 285*l.*

The Rev. B. N. Solomon, who attended the Bristol Anniversary, accompanied Messrs. Way and Hawtreay into Devonshire and Dorsetshire. The First Annual Meeting of the *Devon and Exeter* Auxiliary was held on the 1st of November; and the First of the *Plymouth, Plymouth Dock, and Stonehouse*, on the 9d. They returned by *Dorchester*, where a Ladies' Association was formed on the 12th of November. Sermons were preached, at Plymouth, Dorchester, and Blandford. The Collections amounted to 95*l.* 12*s.* 3*d.*

BRITISH & FOREIGN SCHOOL SOCIETY. FIFTEENTH REPORT.

Supply and good Character of Teachers.

The constantly increasing demand for Teachers forms a very satisfactory criterion of the extension of the British System.

The pleasure which your Committee have derived from this circumstance, has only been surpassed by that arising from the frequent renewal of the most gratifying intelligence, respecting the good conduct and great usefulness of the individuals whom they had recommended. Their care in the selection and examination of those who are received into the Society's Establishment, has been amply rewarded by the frequent expressions of approbation received from Local Committees.

Not fewer than thirty-five persons have, during the last year, studied the British System in the Central School; several of whom were foreigners, who have carried their knowledge of it to their native countries, there to put it into practice and diffuse it more widely. One of these is already at the head of a numerous School at Brussels, and another is gone to organize a large School at Frankfort.

Many Country Schools have been

assisted with temporary Masters, while their own attended the Central School for the purpose of their improvement.

State of the Society's Schools in London.

The Central School is not only in a flourishing condition, but incapable of receiving all who apply; nearly a hundred children being at all times waiting for admission. The increasing number of large and well attended Schools in its vicinity, seems to produce no other influence than to excite an additional desire for instruction.

A similar effect may be observed in every part of the metropolis.

The Auxiliary Society, lately formed in the City of London, have completed the building of two School Rooms for 300 Children of each sex. The District in which these Schools are situated abounds with Children who stand in need of instruction; and the opportunity has been eagerly embraced by many families. The Boys' School was opened in March last, and 260 Children were admitted: the Girls' School in April, and contains 246.

In Southwark the zeal of the friends of the poor has not abated: the Auxiliary Society of that District has had the pleasure to report the establishment of a New School for 200 Girls on Walworth Green. To a very active Committee of Ladies, warm thanks are due on this occasion.

The Committee of the North East District are making great efforts to obtain the means of relieving the extensive wants of its very numerous but also very poor population. Not less than 10,000 children are supposed to be still unprovided with opportunities for instruction; but the same cause that increases the necessity of assistance, magnifies the difficulty to obtain it. The last Report of the School in Spicer Street; the first erected in the District, supplies much encouragement, inasmuch as it notices many instances of grateful acknowledgment of the benefits of the Institution, and of a permanent attachment to it, in those who had been its pupils. The School Library, to which also these have access who have left the School, contributes much to cherish this desirable attachment.

In the District of Bloomsbury and Pancras, the Committee of the Auxiliary Society have, after meeting with great difficulty, obtained a highly desirable

spot for the erection of a large School, in a neighbourhood where it appears that about 1500 children are still unprovided for.

The Jews' School proceeds with its former success. Its Report bears honourable testimony to the zeal and diligence of the Children, and to their rapid advancement, though their attention is divided between the Hebrew and English languages.

Two New Schools for 500 Boys and 300 Girls are projected, and preparations for their establishment are in progress.

In the Fitzroy Schools, where Sunday instruction is combined with that during the week, much benefit has been derived from the most careful system of religious education, and the practice of presenting every child who leaves the Schools, after having passed with credit through the various classes, with a pocket-bible.

The Committee of the North Street Schools report the establishment of a New School for 500 Girls, under the patronage of Her Royal Highness the Duchess of Kent; which is prospering under the superintendence of a Committee of Ladies.

Want of Schools in London.

The pleasure naturally excited by such gratifying intelligence obtained from various quarters of the metropolis, is much diminished by the additional information of the very great deficiency still existing in the means of educating the children of the poor. New inquiries bring greater wants to light; and if a former Report stated the number of children destitute of instruction in or near the metropolis to amount to 40,000, more recent inquiries give reason to suppose, that, notwithstanding the additional schools that have since that time been formed, the same number are still unprovided for.

It is, therefore, not yet time to rest, or relax in zeal; but to proceed, with increased vigour, in checking the progress of Vice and Misery, by the only effectual means—a Religious Education.

State of the Country Schools.

The accounts of the Schools in the different parts of the country satisfactorily prove an undiminished zeal in the Committees, and an increasing sense of the value of instruction among the people.

The details of these Schools are given in the Appendix.

State of the Girls' Schools.

The Ladies' Committee regret that the number of Schools for Girls bears, as yet, but a very small proportion to that for Boys. The demand, however, for Female Teachers continues to increase.

Anxious to promote the formation of Girls' Schools, the Committee recommend the receiving, of small weekly payments with the Scholars; which will so far assist the funds, as to render practicable the support of a Girls' School in most places. At Leeds, a large School has been thus supported, at an expense not exceeding 5s. per head.

The Committee, from an experience of seven years, likewise confidently recommend the encouraging of weekly penny-subscriptions for the Purchase of Clothing for the Children.

This small subscription, which is perfectly voluntary, and is only a saving of what would probably be spent in trifles, will produce articles of clothing which will render the whole School decent and creditable in appearance, as the fruits of their own economy. It tends to shew them the value of small savings—disposes them to care and industry—leads them to depend on their own exertions—and contributes to their comfort and respectability. So sensible are many Parents of these advantages, that some have desired permission to send 2d. or 3d. per week when they can spare it, as a fund to provide clothing on better terms than they themselves can do.

At Christmas last your Committee had the satisfaction of distributing comfortable articles of wearing-apparel to 290 Girls, many of whom were entitled to three or four garments.

It must be very encouraging to the Parents, when they see their Children clothed with the fruits of their own care and industry; which, in the opinion of your Committee, is much more beneficial than the mode of clothing them indiscriminately.

Instances of Proficiency in Scholars.

Of the progress of the Boys in the Jews' Free School, it is said—

From the experience of the course followed in this School, it is ascertained, that a Boy, of moderate capacity, may be taught to read both Hebrew and English, to write tolerably well, and to know the first four rules of Arithmetic, in about eighteen or twenty months; and that the attendance of another year will enable him to translate, and fully to comprehend, the Prayers and the Bible.

Of the School at Edmonton, the Vicar reports—

Four Public Examinations took place during the past year, and gave great satisfaction to the company which attended them. The last of these was held on the 20th of December, and was particularly devoted to Arithmetic and Geometry. The improvement of the Boys in these two branches of learning was highly gratifying: indeed the rapidity with which some of them performed arithmetical operations may be called wonderful, as the following specimens will shew:—

785469 × 7854	was performed in 34 seconds.
87653214 ÷ 438	in half a minute.
154678	} ÷ 438, in 20 seconds.
842373	
234567	
898532	
187685	

In 180 guineas, how many farthings?

Done in 30 seconds.

128lb. Tea, at 7s. Done by Rule of

Three in 40 seconds.

12478 at 13s. 4d. Done by Practice in 20 seconds.

Instances of Beneficial Influence on Scholars.

The Committee feel the highest gratification, in adverting to the case of a Girl, about eleven years of age, who, on her admission into the Hackney-Road School, was one of the most troublesome children there: she was extremely slovenly in her person, remarkable for idleness and inattention, and her manners scarcely resembled those of a civilized country. For some time, she seemed incorrigible; and hers appeared almost a hopeless case. Perseverance,

however, in good instruction seldom fails to accomplish the end proposed: this Girl is now become a pattern of obedience and assiduity to the other children; and is neat in her person, so far as her poverty will admit. But the most interesting feature in her character, is her exemplary duty and affection to her Father: being recently confined by sickness, he was visited by one of the Committee, who had the satisfaction to hear him say, with tears of parental affection in his eyes, that this daughter was now become his chief comfort; and, while he was treated with disobedience and unkindness by others of his children, this Girl, the Scholar in the British School, had been his greatest consolation during a tedious and painful illness. It was her practice, after her return from School, to read to her Father, who was unable to read himself; but as her library at that time consisted merely of the fragments of an old Spelling-Book, it could not be attended with much profit. On being presented with a Testament, she appeared very grateful; and since employs all her leisure, in solacing her afflicted Father by the perusal of that blessed book.

Two Boys, in the Camberwell School, were much addicted, about ten months since, to falsehood and truant-playing. After having tried every mode of correction in vain, their Parents were requested to give them every encouragement to induce them to read the Scriptures every evening; and, in addition to this, the Boys were told, that if they would come to the Master every morning on entering the School, and rehearse the subjects which they had read to his satisfaction, he would reward them. They did this: but this plan had not been pursued long, before there was a visible improvement both in their conduct at home and at School; and they are now become two as regular attendants at School, and as trust-worthy Boys as any in the School.

One of the children belonging to the Islington School, only six years of age, was burnt to death. The Parents were exceedingly poor; so that the most economical funeral was a distressing expense to them. Six of the school-fellows became the bearers, and most of the children were weeping round the grave. The Governess, with that sense of propriety which has uniformly marked her conduct, on the Friday Afternoon,

before School was dismissed, conversed with them about the awful providence, and mentioned the distress of the Parents; advising them, that, if they had a small matter given them to spend, to deny childish appetite, and to contribute on Monday Morning to their relief. Monday Morning came, and the poor children were ready with their pence: some offered two, some three, and some even six pence to this work of benevolence. The Governess very prudently refused these larger offerings. The relief so greatly needed, and so kindly supplied, was received by the Parents with unfeigned gratitude.

The following fact tends to prove, that the natural impediments, which we sometimes meet with in children, are not so insurmountable as we imagine.—Robert Finch, aged ten years, was admitted into the Camberwell School, about twelve months since, and to all appearance was a hopeless Boy; not as it respected his moral character, but his want of ability to learn. He remained in the Alphabet Class for some time; when, one day as the Monitors were reading, he burst into tears. On inquiry into the cause, after some hesitation he replied, "Because I cannot read like these boys." He was told not to be discouraged, but to try; and perhaps his perseverance might be of more advantage to him than the other Boys' abilities. He took the hint; and in a few days got advanced from the first class into the second, and from the second into the third, &c., and is now in the seventh class, and can read in the Testament. It always appeared that the EXERCISE of the School had a great tendency to rouse him.

To these particular instances we shall add one or two of a more general kind.

The Rev. Mr. Warren testifies of the Edmonton School—

The highest gratification to the Christian Mind, is the improvement of these children in their moral and religious character. The vice of swearing is almost discontinued; and that coarse, vulgar, and profane language, which was so prevalent in our highways, is now but rarely heard.

Of the School at Lancaster it is said—

Abundant evidence is not wanting to

the benefit which this School has been to the town of Lancaster: and indeed the Master can now see many, who, after having attended it, are become useful young men in society, creditable to themselves and to their families; and some there are, who, having known the Scriptures from their youth up, promise by their conduct to adorn the doctrine of God their Saviour in all things.

Advantage of School Libraries.

The annexing of proper Libraries to all Schools, is a measure of prime importance in these Evil Days, wherein the Art of Reading is found to be a pernicious attainment, if it be not rightly directed and employed.

In reference to this subject it is stated—

Your Committee cannot omit noticing the additional evidence which the Reports of the Schools furnish, of the beneficial effects produced by the establishment and judicious management of a well-selected School Library, both on those who still attend the Schools, and those who have already left them, but still enjoy the privilege of obtaining books from the Library.

We quote a proof of this from the Report of the Spicer-Street School, in Spitalfields:—

With a view of contributing to the mental improvement and recreation of the lads, a small Library has been formed for their use; consisting of moral and entertaining works, adapted to their capacities, and calculated to afford them useful information. The good effects of this arrangement have not been confined to the Scholars: instances have come to the knowledge of the Committee, in which the Parents of the boys have received benefit from the perusal of these books. One little fellow, not nine years of age, was observed to be particularly anxious to take home two volumes in the same week; and assigned as a reason, that he was desirous to read them in the evenings to his Parents, neither of whom had enjoyed the advantages of education. Boys who have been instructed in the School are also permitted, on leaving it, to have volumes from this Library; and thus an intercourse is maintained with

them as they advance in life, which is on many accounts obviously desirable.

The Ladies' Committee add, on this subject:—

The Library has been the means of inducing among the children a disposition to improve their leisure hours at home; and it is truly pleasing to observe with what earnest desire they improve this advantage. There is good reason to believe, that, while they are thus preserved from habits of idleness, they are also kept from the baneful tendency of improper publications. The interest which the children feel, in this respect, has been evinced in several instances of children desiring to deposit with the Mistress, halfpence and pence to purchase a Scripture History such as they have borrowed from the Library; and many have expressed their wish to receive their rewards in books.

State of Education in Ireland and Scotland.

In Ireland, the benefits of education are diffused with a zeal and success which must delight every friend of that interesting country. The "Society for promoting the Education of the Poor in Ireland" has, within the year commencing the 5th of June 1819 and ending the 4th of June 1820, assisted not less than 161 Schools; and reports, that, within the year, progress has been made in the establishment of Schools throughout the country, far greater in proportion than had taken place in three times the same period of time since the commencement of the Institution. The Training School had admitted 52 Masters: 43 had been appointed to Schools; and a New Model School for Girls had been opened. The number of children educated under the patronage of that Society, amounted, at the period above mentioned, to 15,754; and the number of cheap moral and instructive books sold at its Depository, to 217,409 volumes. To facilitate instruction in the Irish Language, the Society have been induced to prepare Spelling and Reading Books, containing corresponding Lessons in Irish and English.

The efforts of the Hibernian Society were stated in our Number for October. Of Scotland it is said—

Scotland will not forfeit its high character, for its love of Schools and the Instruction of the People. In its large cities, the advantages of the British System have been clearly proved and readily acknowledged.

In addition to the Gaelic Society, whose beneficial operations are so well known, and continue with an even pace, a New Society has lately been formed for the education of the poor in the Northern Highlands, under the patronage of His Royal Highness Prince Leopold and other distinguished characters.

General State of Education at Home.

Your Committee cannot quit the consideration of the British Islands without congratulating you on the fact, that all the intelligence received from the various parts of them agrees in proving, that the pressure of the times has not yet been suffered to affect the great Cause of the dissemination of Mental and Moral Improvement: and that this solid and sure foundation of National Prosperity and Happiness is progressively gaining strength.

Foreign Proceedings.

Turning now their views to Foreign Countries, your Committee hardly know how to condense within the proper limits of their Report the great mass of gratifying intelligence which they have to communicate—of existing Institutions, prospering and spreading blessings; of new ones arising, and gaining friends and surmounting obstacles; and of the first desire of knowledge gradually acquiring strength, and rapidly preparing the way for future attempts at removing the evils and the disgrace of ignorance.

Your Treasurer, who during the last year has visited extensive regions both of the north and south of Europe and Asia, reports, that he has witnessed, even where hitherto the education of the poor had never been the object of thought and pursuit, elements and dawns of better times; while, in other places, the unexpected success of the first essays furnished the most gratifying earnest of a speedy extension of the benefits of instruction. Many of these, which cannot now be specially noticed, will, your Committee trust, furnish, when arrived at greater maturity, very interesting materials for future Reports.

Such parts of the Report as

respect the Foreign Proceedings will be noticed in the present Number, under the heads of *France, Switzerland, Netherlands, Germany, Russia, Italy, Spain, Western Africa, the Mediterranean, Hayti, and the North American States.*

Conclusion.

The excess of 515*l.* 5*s.* 6*d.* in the Expenditure of the year beyond the Income was stated at p. 229 of the Number for June. In reference to this State of the Funds and to the prospects of the Society, the Committee thus conclude:—

Your Committee lament that their very limited means have prevented them from calling forth, by liberal offers of assistance, the activity of the negligent, or supporting the efforts of the well-disposed at home and abroad, as they could have desired; so that they have been very frequently deprived of the highest gratification, and have been compelled to decline engaging in attempts that promised the speediest and most extensive success: they would, however, indulge in the feelings of gratitude to God, and to those who have supplied them with the means for doing that good which they have been enabled to accomplish; and unite in praise to that Divine Wisdom and Goodness, to which they most cheerfully ascribe whatever progress has been made in the dissemination of intellectual, religious, and moral blessings. To that Supreme Power they confidently look for continued assistance: nor can they doubt but the British and Foreign School Society will receive from the friends of religion, of virtue, and of human happiness, that support which will henceforth enable it to prosecute its career of usefulness. Its object is, to introduce or extend the first and highest blessings among the nations of the earth. It knows no limits to its sphere of action, but the extent of its means. It stands on the basis of the most Beneficent Religion, the holy precepts of which it is daily fixing on the tender minds of thousands and tens of thousands of the rising generation; and is thus, in the highest degree, promoting the welfare of the world. From those who value the eternal interests of man, it asks help. It commends its

humble labours to the Supreme Ruler of the Universe, knowing, that, under His care and with His blessing, it must prosper, and bring forth fruit—some ten-fold, some sixty-fold, some a hundred-fold.

PRAYER-BOOK & HOMILY SOCIETY.

EIGHTH REPORT.

State of the Society.

THE amount of Receipts and Payments was stated at p. 192. It is remarked in the Report—

The Receipts, during the past year, partly through a large reduction in the price of books sold to subscribers, and partly through a want of Collection Sermons, have fallen short of the amount last reported by 150*l.*; yet the number of contributors to the funds has increased in as large a proportion as in former years.

An increasing zeal also manifests itself, in the distribution of those plain and simple Expositions of Scripture Truth which are issued by the Society; and a great willingness is discovered, in many instances, to receive them.

Issue of Books.

English Prayer-Books	9374
Irish do.	170
Welsh do.	333
Greek do.	12
Enlarged Psalters	978
Common Psalters	448
Homilies, in 12mo.	82
Do. in 8vo.	171
Do. in folio	15
	<hr/>
	11,581

Issue of Tracts.

Homily-Tracts and Articles of Religion	34,545
Ordination Services	179
	<hr/>
Total,	34,724

The Ordination Services have lately been printed by the Society as a Tract; and will be inserted, as soon as practicable, in all the copies of the Common-Prayer Book issued by the Institution.

Homily-Tracts in Foreign Languages.

Encouragement is given to the Society to supply the Homilies, for circulation in the Mediterranean; and wide fields are opening, there or in other quarters, for their profitable distribution in French, Spanish, Italian, Romaic, Dutch, and German. Versions of some of them into Portuguese and Arabic are in hand.

The number distributed, during the year, has been 9731.

Liturgy in Welsh and Irish.

The Editions in these languages, spoken of in the last Report as in preparation, have been completed and put in circulation. Testimonies in favour of both these editions are quoted in the Report.

RELIGIOUS TRACT SOCIETY.

TWENTY-FIRST ANNUAL REPORT.

A STATEMENT of the number of Tracts issued by the Society and of the deficiency in its Funds, was given at p. 194 of our Number for May. We shall now select some passages from the Report.

Counteraction of Infidel Publications.

The circumstances of the times have rendered, and still render, this a subject of serious concern to Christians. The Report states thereon—

Your Committee have been actively engaged, during the past year, in endeavours to counteract the effects of that torrent of Deistical and Blasphemous Publications, which was overflowing the land, and diffusing the poisonous streams of Infidelity in every direction.

The art of Printing, at its first invention, appeared sent to disperse the mists of Ignorance and Superstition, which then enveloped every Nation; and was blessed as a means of widely spreading the knowledge of the Gospel of Christ. In our days, we have seen this gift, originally fraught with so much good, now applied most actively in the promulgation of error; and made an instrument of evil, to induce men to reject their Lord and Saviour.

These proceedings naturally engaged the attention of your Committee. They therefore selected from the list of Tracts, already published, such as were peculiarly calculated to set forth the Doctrines of Truth in opposition to the evil principles so actively disseminated: of these they prepared large editions, and commenced the publication of other Tracts of a similar tendency.

Having procured the extensive circulation of an Address, which called public attention to these proceedings and stimulated to active exertions, they had the gratification to find that the appeal was not made in vain. An increased circulation of Tracts was the result; and, during nine weeks, ending in November last, 600,000 Tracts and Broad Sheets, calculated to counteract the principles of Infidelity, issued from your Depository, in addition to an increased number of your other Publications. Your Committee opened temporary Dépôts in every part of the Metropolis and its vicinity, supplying them with Tracts and Sheets of the above description, and caused some of the latter to be hung at the doors and windows of each Dépôt, so as to attract the attention of passengers, which led to the perusal of them by thousands who otherwise would, in all probability, have remained ignorant of their contents. This plan was not carried into effect without a very considerable expense; but your Committee deemed it of too much importance at that time to be neglected.

The limits of a Report preclude your Committee from entering into further details of these important measures; or attempting even a sketch of the active proceedings of some Auxiliaries, and of Individuals who penetrated even into the lurking dens of Infidelity, and cast these leaves from the Tree of Life into the fountains whence flowed bitter waters of death. Nor is it less necessary to continue these exertions. The devouring flame, which threatened destruction on every hand, is indeed checked, and confined within narrower limits; but we are still proceeding upon embers, as yet but half extinguished, and glowing beneath our feet. The minds which have been tainted with infidel principles, still retain their hostility against Christianity, although the outward manifestations of their enmity may be in some measure repressed.

Dec. 1820.

In the conclusion of the Report, the Committee recur to the same subject:—

Your Committee must now close the Report of their Proceedings, during a year the most eventful of any recorded in the Annals of the Religious Tract Society. At one period it was indeed a *day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains.* The enemies of God loured defiance on every side. The winter however is past: the glad season of spring has again returned; and the great work of causing the earth to bring forth its fruits in due season is assuredly proceeding, although that glorious luminary, which, under the direction of Divine Providence, is the great agent for this purpose, may occasionally be obscured by clouds, and hidden from the sight of mortal men. Do we not find in the spiritual world what is thus shadowed out to us in the natural? The Sun of Righteousness has arisen with healing in his wings, and is shining more and more unto the perfect day: we know that **THAT TIME** is fast approaching, when all people, nations, and languages, shall unite in praise unto Him who loved and redeemed them; when all the kingdoms of the world shall be the kingdom of our God and of His Christ. The Great Author of all good is pleased, at times, to permit this great and progressive manifestation of His glory to be obscured: the truths of Revelation are sometimes clouded by the mists of Infidelity; and, in the mysterious dealings of His Providence, He suffers misguided men not only to renounce that hope which is set before them, but also to endeavour to darken the minds of others, depriving them of that anchor of the soul which alone is sure and steadfast, which enables the humble Christian to rest secure upon the Rock of Ages. Let not the followers of Christ be dismayed; it is sufficient for them to know that this is the Lord's will, and, under His direction, will doubtless be productive of good. They have His gracious promises for their support: in the hour of doubt and danger they know in whom they have believed, and well may they feel assured, that he is able to keep what they have committed unto him. Resting, therefore, on the word of His promise, which is sure, let them proceed boldly, not

being ashamed of the testimony of their Lord, but zealous in every good cause, and active while it is *to-day*, seeing that *the night cometh wherein no man can work.*

State of the Four Series of the Society's Tracts.

The First Series now contains 160 Tracts. All the Society's Tracts were, for a considerable time, issued as one Series: but as its experience increased and its exertions enlarged, it was found requisite to form other Series, adapted to particular purposes; and the following have been, in consequence, added to the First.

A Second Series, consisting chiefly of Narratives, and particularly adapted for the Young, now consists of 88 Tracts. Of one of these Tracts, the "Life of Thomas Paine," upwards of 100,000 copies were circulated within three months from the time of its publication. Of this class of Tracts the Report thus speaks:—

Your Committee would especially recommend all those who engage in the distribution of Tracts, not to neglect this Series, the contents of which will be found to combine interest with instruction in an eminent degree: it is now presented to the Public, having undergone complete revision, and with the addition of much that is new and valuable.

A Third Series is intended for Hawkers; and consists of the greater part of the Tracts of the Second Series, with other Tracts and Carols, all printed on Broad Sheets, and ornamented with cuts, for affixing to the walls of Cottages. Of this Series there are now 49.

The Fourth Series consists of Children's Books, particularly suited for Rewards in Sunday and other Schools, and contains 33 in number.

Additional improvements are annually made in each Series.

Success of a Tract against Drunkenness.

From a variety of instances of the happy influence of the Tracts, we

select one which will be read with great pleasure:—

The Tract "On Drunkenness" was received by a Sailor, so addicted to that vice, that, although he had a wife and four children, they scarcely ever received any of his wages: they wanted both bread and clothes, and were nearly naked and starving. This Tract has done more for this family, than if fifty pounds had been given to them: for, immediately on the Sailor's return home from that voyage, he threw the Tract into his Wife's lap, and in it was wrapped the WHOLE OF HIS WAGES, and said to her, "See what that book has done!" He promised that he would never act again as he had done. The poor Woman was astonished: she had not seen such a sight for six years, and mentioned the circumstance with tears of joy. The man is completely an altered character.

Foreign Proceedings.

A brief view of these Proceedings is given in the Report. Particulars are stated in the Appendix respecting the East, an abstract of which will be found in the present Number, under the heads of *India beyond the Ganges*, and *India within the Ganges*.

Continent.

STATE AND PROGRESS OF EDUCATION.

THE information here given respecting the State and Progress of Education in different parts of the Continent, is derived from the Fifteenth Report of the British and Foreign School Society.

FRANCE.

FRANCE still proceeds as she has begun: the number of Schools increases with a surprising rapidity, by the judicious zeal of the Society for the Improvement of Elementary Instruction at Paris; and, liberally cherished and aided by the Civil Authorities, the cause of the Education of the Poor obtains, in quick succession, one victory after the other over prejudice and the love of ignorance; and, according to the concurring testimony of natives and strangers, even now produces visible

fruits in moral and religious improvement.

At the Annual Meeting, on the 3d of February, the Society reported the existence of 1340 Schools on the System of Mutual Instruction, containing 154,000 Pupils. Within the year, 129 persons had been admitted to learn the System at the Model School. Of Regimental Schools, 105 were in full activity, and 57 more on the point of being opened. The Report speaks, in terms of warm congratulation, of the beneficial effects produced by the Schools that have, in considerable numbers, been established in Prisons, Workhouses, and Houses of Correction. The Military Prison of Montaigu, at Paris, is stated to have exhibited very striking and affecting instances of amendment, produced by the School lately there established. The School Society at Metz has, with great success, set the example for the formation of Adult Schools, as well as for providing instruction for the Children of Jews. The latter has been speedily followed at Bourdeaux and Paris. Girls' Schools have hitherto been far less numerous than those for Boys: the Committee of Ladies, under the direction of Madame Quignen, are however very active.

The Committee for providing Juvenile Books have sedulously endeavoured to supply suitable Publications for every age and situation in life, both by translations from foreign languages and by original compositions. Nothing can be more delightful than to read the numerous testimonies, borne by the best and most respectable authorities in all parts of France, to the readiness and joy with which the parents espouse the opportunities to have their children instructed, and the facility with which the children acquire the most useful knowledge.

The Ladies' Committee of the British and Foreign School Society remark in their Report—

Your Committee observe, with sincere gratification, that the instruction of children in the principles of religion from the Holy Scriptures has been most successfully introduced into France; and they have reason to believe that it is carried on to a higher degree at the School of St. Foi (to which allusion was made in the last Report) than it has yet attained in this country. The zeal of

Madame Dupuy, who supports that School, has brought it to so great a degree of perfection, that the School has become a model for others; and it is proposed to attach to all the Protestant Reformed Churches, Schools after that pattern, by means of which they form the expectation, says a correspondent, that "the whole of the Protestant Departments in France will, in a short time, be regenerated; that piety will extend its benevolent reign to every heart, and we shall no longer have to lament that state of indifference in which we are plunged. I have often said, and I firmly believe, that those Elementary Schools, directed by pious Teachers well acquainted with the New System, under the blessing of God, will be the means of awakening those who are under the power of death, and of leading them to willing obedience to the Gospel of Jesus Christ."

SWITZERLAND.

THE School at Fribourg, under Père Girard, deserves peculiar notice; both on account of the excellence which it has attained, and of the beneficial and extensive influence which it has had in disseminating the knowledge of the System in Switzerland and the adjoining Provinces. The Grand Council of the Canton has ordered the establishment of Schools, on the same System, in every parish.

The Schools at Neufchatel, Berne, Morat, Geneva, Lausanne, Locle, and many other parts of Switzerland, continue to flourish; and their number is constantly increasing.

In the vicinity of Bâle, an Institution for training Masters for the instruction of the poor on an extensive scale, connected with a large Normal School, has lately been established, and gives hopes of very great usefulness.

NETHERLANDS.

GREAT progress has been made in Education. A Society and a Model School have been established at Brussels. The Society is patronized by the Prince of Orange, and sanctioned by the Minister of Public Instruction.

GERMANY.

IN various parts of Germany, the British System has lately attracted

greater attention and been considered more impartially than formerly, even where it was thought to be scarcely applicable to their local circumstances, or unnecessary in a country where the education of the people seemed so well provided for.

Several men of distinguished rank and influence from Germany, among whom are the Ambassadors of their Majesties the Kings of Bavaria and Wirtemberg, and Dr. Niemeyers, the Chancellor of the University of Halle and Director of the well known Orphan Institution of that city, have visited the Central School at the Borough Road; and have expressed the opinion, that the British System might be engrafted, with advantage, on many existing institutions of Germany, and supply the want of education in many parts of the larger cities.

RUSSIA.

THE System continues to make rapid progress in Russia: it is adopted in the army, from Siberia to the furthest south. A Society is formed at Petersburg; which will doubtless be followed by others in various parts of that vast empire. The Emperor Alexander, who is incessantly occupied in promoting the best interests of his subjects, having considered that all the efforts for the Education of the Female Sex had hitherto been principally confined to those of the middle and higher ranks, has given orders for the formation of several Schools for Girls of the poorest class. The Empress Dowager, who devotes almost the whole of her time to charitable purposes, and particularly to the education of the Female Sex, has expressed much gratification in receiving a Manual with the needle-work; and your Committee will doubtless have to communicate much important information upon this subject in future Reports.

ITALY.

IN Italy an interest has been shewn for Public Instruction, which has excited not less surprise than satisfaction.

The Society established at Florence, and aided by the influence and labours of the most distinguished characters of Tuscany, takes now the lead; and promotes, with great success, the formation of Schools, not only in the Grand

Duchy, but, by an extensive correspondence and the supply of school-apparatus also, in other parts of Italy. On the 1st of May, 1819, the first Normal School was opened in the Convent of St. Claire; and between that time and the commencement of the present year it has received 321 pupils, and called forth by its example, or encouraged by its masters, the formation of many other schools. Many adults have every where enlisted themselves among the pupils.

A School Society, at Milan, has established two Schools in that city; one for 200, another for 400 children: and was, in February of this year, about to form four others, among which were one for Girls and another for Adults. Masters are trained to supply the provinces; and many Schools have already risen up in different parts of Lombardy.

The city of Naples has several Schools on the New System; and public education, in general, has of late been seriously brought under the notice of the Government of that country. The introduction of that method appears to be the only means by which the obstacles that lay in the way of education could be removed. Six Schools, some of them for Soldiers, have recently been established; and Government is taking means for the adoption of the System in the large towns and cities.

Two Schools at Nice proceed with success, on the plan of Mutual Instruction.

In Rome also this subject, having been fully explained to the Government, has been viewed with peculiar interest; and we have great reason to hope for the most favourable results from that quarter.

In Sardinia, where there has been hitherto a deplorable want of Education, they have just begun to establish Model Schools.

SPAIN.

THE Central School, under the direction of Captain Kearney, is in the most flourishing condition. Some of the children are the sons of grandees of Spain, and of the King's Body Guards. Rich and poor are admitted into this School, without any distinction. The Committee is composed of Ten Grandees, and the Duke del Infantado presides: the most liberal views actuate their councils. They have lately esta-

lished, on the proposition of the Captain-General Blake, in the town of Alcalá, a School for the Corps of Engineers, which has been denominated the Central School for the Army. A Central School for Girls is founded at Madrid, under the care of the Marchioness of Villafranca and a Committee of ladies of rank, and sanctioned by the King.

Your Committee have, in various instances, been able to facilitate the erection or progress of Schools in Spain, and rejoice that their small means should have rendered them instrumental in promoting to such an extent so great a cause.

Western Africa.

SENEGAL.

EDUCATION SOCIETIES.

Progress of Education.

IN the Number for April, pp. 157 and 158, some information was given on this subject. From the last Report of the British and Foreign School Society we extract the following:—

The attention of the Society at Paris has early been directed to the French Colonies.

A School has been established at Gorée, and a Master sent from Paris.

At Senegal, the System is in full activity. The Tables and Lessons have been translated into the Wolof [Yolof or Jaloff] Language; and 130 Negroes have made such progress, as to be ready to disperse themselves in the interior of the country, to propagate the knowledge which they have acquired. Many have even passed beyond the usual limits of instruction, and become acquainted with the elements of grammar and natural philosophy.

The superintendent of the African School, Mons. Dard, reports that the Princes of the interior have frequently visited the School; and that three of them have made themselves acquainted with the System, in order to introduce it among their countrymen. In the same School were several children of the kings of Galam and Bambouk, placed there for the purpose of acquiring a knowledge of the French and Wolof

Languages, in order to propagate them in their own countries.

As the kingdom of Brak or Walo had lately been ceded to France, measures were taken to form Elementary Schools in that part of Africa. The Report from Senegal, referring to this prospect, closes with these words: "Then will the Society for the Establishment of Schools on the System of Mutual Instruction, enjoy the happiness of having found effectual means of giving to the moral life of the Negroes in the vicinity of the Senegal a new spring, and of leading them to a state of existence more worthy of the rank which the Creator has assigned to them as human beings."

REGENT'S TOWN.

(Sierra-Leone)

CHURCH MISSIONARY SOCIETY.

Second Anniversary of the Missionary Association.

THIS Meeting was held, about a month after Mr. Johnson's return, on the 25th of February. Several of the Missionaries and Communicants addressed the Meeting. From some of the Speeches of the Natives we shall make a few extracts. At pp. 379 and 380 of our last Volume, we quoted, from the Nineteenth Report of the Society, some Addresses of Native Communicants at the First Anniversary of the Association.

One of the Christian Negroes spake thus:—

My Dear Brothers and Sisters—I stand here before the Congregation, not by my will, but by the will of God. I thank the Lord Jesus Christ for His mercy, in bringing me to this Country to hear the Gospel. When I first went to the Meeting, I did not know what I went for. One evening when I live in my house Mr. Johnson came to me, and he talk to me about my soul; and what he told me that night I no forget till this time. I thank the Lord Jesus Christ that he has shewn me my sinful state. That time I live in my country, I think I very good; but I see now, suppose I been die that time, I go down to everlasting condemnation. When I live in my country, fight come; they

catch me; and when I live in ship, I sick too much. But God know what was good for me. I see plenty people jump into the water, and I want to do the same; but God would not let me: He prevented me, and brought me here. If the Lord had not brought me here, I could not come. White man no come for nothing here: he tell us about Jesus, and Jesus know every sinner. He willing to save them; but no one can come to Him. God must draw him! O! I thank the Lord Jesus Christ for what He done for me. Christ says, *Let your light shine before men.* Consider—Does your light shine? Again He says, *Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions—* Those mansions are for the people of God. I thank the Lord that he has brought Mr. Johnson back. I know Mr. Johnson can't save me; but that Word he tell me can. You pray for Missionary—that very good thing. He come to you: he leave his brother, mother, and father, to come to tell you that Jesus Christ came to save sinners. You must give your coppers too. Suppose you have one copper, or one shilling; no say you no got plenty: what little you have, give that.

A Second Native thus addressed the Meeting:—

I once more stand among you, in the House of the Lord. Last year I no been know if I shall live this time; but God enable me. I know not my Father and Mother, but God is my Father and Mother. Some White Man take me, and sell me. I came here, my eyes blind, my heart hard. No word of man can open my eyes and ears. The Lord Jesus open my eyes and ears, and I received His Word. As long as I live I desire to talk to my country-people, but they no hear what I say. I pray that they may hear and be saved. They go in the bush, and take bug-a-bug nest, and make god: and they take sticks and make fire to cook rice; and part they burn to their god. I go to see my country-people at their farms, but they talk about their good works: they no want to hear about the Lord Jesus Christ. You should all give to the Missionary Society; and may God grant that my heart may give also!

A Young Man followed:—

My dear Brethren, I am not worthy

to speak any thing before you: for I am not worthy to mention the name of God. I see, and you know, when Mr. Johnson first come, he preach—I go and come back the same as I go: I no understand what he preach. He then preach again—the word he speak hurt me too much. I feel heart sick. He say “No man can enter into the kingdom of God, except he be born again—no thief, no bad man go there.” Then me hear again, that Jesus Christ came into the world to save sinners. When I hear this it made me very glad. I was the same like a man who carry a bag full of stones on his head: I went into the bush and pray, and I get peace, and my heart glad. That time I see the light of God shine in my heart. When I go to Church, I have joy—when I go home, I have joy—when I in bed, I have joy—when I get up, I have joy. But this time, I no feel so glad. I feel myself guilty: my heart is as hard as a rock. If God cast me into hell, he do good. I deserve it. But I thank Him for His salvation bought with blood. He save me freely. I see the difference now. When I was a little boy, no done suck, fight come in my country. My Mammy run away; and, when she run, she throw me away, and a man come and pick me up, and I no see my Mammy again. By and bye, they sell me for a bundle of tobacco.

After relating the circumstances of his being brought to Sierra Leone, he added—

Missionary come here, and preach to us, and we pay nothing. England make us free, and bring us to this country. God, my Brothers, has done great things for us; but I have denied him like Peter. I can say I am guilty before Him; but He will have mercy upon whom he will have mercy. Oh may He have mercy upon me! I am not able to do any thing. I pray God make us help God's Word to cover the earth, as the waters cover the sea. I believe that that Word will come true. If any one got a penny let him give it, and pray God to bless our Society.

The Missionaries who gave these minutes of what was said, regret that they were unable to give a more full account of this Young Native's Address. It was so im-

pressive that it brought tears from their eyes.

A Fourth Communicant said—

I was a little boy when I come into this country. I hear about the Lord Jesus Christ, but I no understand. The Governor send me here. Mr. Hirst live here. He preach—I go—I hear—but I no hear. I was blind. I no see it necessary. Mr. Johnson came, and the first Sacrament Day I go. Monday I go to work. A man tell me, “You received your own damnation.” That make me afraid too much. I heard afterwards that God’s people must have trouble; but I did not believe it; but now I see the difference. I know now that the road to heaven is a rough one. But I remember that Christ prays for us; and that he came not to call the righteous but sinners to repentance. When I was blind, the Lord preserved me out of many troubles; but I did not know then; but now I see. Once I was blind, but now I see. I am sorry for my country-people: they are blind, they are in darkness. Oh that they may feel and know what I feel and know! We must lift our hearts for them to the Lord Jesus Christ. I thank Him that He has put it into the hearts of White People to do poor Black People good. I will give what I can that they may know the Word of God. I was in my country-fashion, but by the grace of God I am what I am. Let us pray for our country-people; but don’t let us forget ourselves. Oh that the Lord may give us strength!

A Fifth Communicant last addressed his Countrymen:—

If I had stopped in my own country, I should have gone to hell. I was not long a slave in my own country. My father send me with my big brother to the Headman of the country. Whether he sold me to him, I cannot tell. The Headman send me to another country. We walked about two weeks. Then they send me to the sand-beach, and White Man take me; and he hide us; and I and another boy we ran away about two miles; but they catch us again. I did not know any thing about God at that time; but still I said, “If God will, they shall catch us.” I was so afraid when I got into the vessel, I cried very much, especially when I think about my father, brother, and

sister. But, by God’s Providence, I am come to this country. I went to Meeting to hear Mr. Hirst; but I play and laugh when I was there. Then Mr. Johnson came. I always come to Church, because other people go. I hear, but I did not understand, till I got sick with the small pox: then I thought I should die. I begin to fear. Then I remember the word which I had heard in the Church. But God spared me. I got better. It was then that I found the Lord Jesus; and I desire to know the Lord Jesus more and more, and that my country-people may hear of Him. When I consider what the Lord has suffered for sinners, I am sorry too much; especially when I read the Fifty-third Chapter of Isaiah. That Chapter make me sorry too much. *He was wounded for our transgressions and bruised for our iniquities.* I trust that through the precious blood of Jesus, I shall be justified, and shall reign with Him in heaven. My country-people lie in darkness. They worship their own gods. What Mr. Taylor say just now about the Day of Judgment—that we should meet our country people, and that, perhaps, through the coppers which we give, make me glad too much. Friends! consider your former state, and consider the state of your country-people now. I dare say some people say, “Some white people bring me to this country.” But they are only instruments: it is God, that brought us here, to hear of Jesus the Saviour of Sinners. Suppose they say the Lord Jesus no came into the world to save SINNERS, but the RIGHTEOUS, I must go to hell. Oh pray, continually pray, for ourselves and our country-people. Suppose we meet in the Day of Judgment, and they stand on the left-hand, and they say, “You been see me go to hell, and have not told me about it.” Try to do the best: pray, and give money. I thank the Lord Jesus, who saved me, who bled for me, who was once nailed on the cross. Oh we must pray that the Lord may save us, and receive us into the kingdom of glory. Suppose Christ leave us to-day—we fall into hell.

In opening the Meeting, Mr. Johnson, who was in the Chair, reported the amount of contributions for the year to have been 30%.

2s. 6d.; and lamented that the sum was less by 3l. 4s. 7d. than the preceding year, which arose from the contributions not being regularly collected during his absence. The sum of 4l. 9s. 0d. was contributed at the Meeting.

Influence of Religion on the Negroes.

Mr. Johnson notices, at the request of the Committee, such instances of the influence of Divine Grace among his people, as may be likely to be instructive and encouraging to the Society. We extract some of these from his Journal.

Having preached, one Sunday, on the Thief on the Cross, he observes—

After Service, several of the Communicants expressed great joy. One, an old man, said, "Massa, my heart sing: me glad too much." I asked, "What makes your heart sing?"—"Ah, Massa! you see that poor Thief you talk about—he no be good at all—he be bad, when they hang him on the Cross—he no sabby that Jesus be the Saviour: but when he hang on the Cross, God teach—He shew him bad heart—He make him pray to Jesus Christ: he say, *Lord, remember me!* Jesus no say, 'Me no want you—you too bad—you be thief too much.' No! He no say so: but take him, and tell him, *To-day thou shalt be with me in Heaven.* I see Christ take poor sinner: that make me glad too much. Ah! my heart sing. True, me bad—me very bad—me sin too much: but Jesus Christ can make me good. He take poor Thief—He take me—me the same. Thank God! Thank God!"

In allusion to the trials which the people had suffered during Mr. Johnson's absence, one man said—

Massa, before you go from this place, you preach, and you say, "Suppose somebody beat rice; when he done beat, he take the fan and fan it, and then all the chaff fly away, and the rice get clean. So God do Him People—He fan the chaff away." Now, Massa, we been in that fashion since you been gone to England. God fan us that time for true.

One night a house caught fire, and was burnt down. The alarm-bell was rung, and the people rose and ran to the spot. One of the Communicants, who had not heard the alarm, was much distressed, and said—

Last night that house burn—the bell ring—all people got up, and go to the fire; but I no hear it. I sleep all night until this morning—then the people tell me—this make me fraid too much. Jesus Christ shall come in the same fashion, and me fraid He find me sleep.

The same tenderness of conscience is manifested by the Young. A Girl said—

Massa, last Sunday you say that God's people have no business to keep company with the wicked. On Monday Morning I go with one bad girl down to the brook, and I have no business to go with her. When I walk with her a stick cut my toe. I think about them words you talk in Church—my heart strike me—I come home—and cry; but, Massa, I no cry about my toe, that time, when you see me, but I cry about my sins.

Some of the Youths in the Christian Institution are Communicants, and walk consistently as Christians.

One of these said—

Me sorry for myself, and for my country people. I think I no shall do good to them. Oh, that God may teach me, that I may teach my poor country-people again! Me cannot do any thing by myself—I am too bad—my heart very wicked. I pray that the Lord Jesus Christ may have mercy upon me, and teach me.

Another of these Youths discovered an awakened mind:—

Since you spoke in the Church about hypocrites, I had no peace. You said that many people only know Christ by their head: they only say, "Lord! Lord!" they come to Church, morning and evening, and on Sundays; and they don't know Jesus Christ by the heart: the Holy Ghost no lead them to Jesus: they think they have peace with God, because they do good: they have no peace with God through Jesus Christ.

Massa, them words live in my heart—I have no rest—I think I one of them people. I fear I shall go to hell, with them people that say, “Lord! Lord!”

An Adult Communicant, who had been much afflicted with sickness, was disquieted by the same appeal:—

Massa, you say yesterday in the Church, “Some people come to prayer, every morning and evening, and on Sundays four times: they have been baptized, and now call themselves Christians, and think because they come to Church and say, ‘Lord! Lord!’ they are going to Heaven; while they have no heart religion, and do not worship God in spirit and in truth—know not Religion, but only put Jesus Christ in their mouths, and no do them things which He command them, and are still going down to hell.” O Massa! them word hurt me too much—me think me that man—me do that. O Massa! me no sleep all night—me have no peace—me afraid too much.” He wept bitterly—fears of grief rolled over his black cheeks. I spoke to him as I was enabled. May the great Comforter of souls comfort him!

The following conversations with persons who are not yet Communicants, shew the manner in which it pleases God by His grace to awaken the minds of these people.

“Massa,” said an Ebo Man, one of the people naturally most savage, “I come to you to talk about God palaver. Me heart trouble me too much—me want to pray, but me no sabby how to pray.”—“What do you want to pray for?” “Me want to pray to God to save me—me too bad.”—“What makes you bad?” “Me remember me thief—me lie—me curse—me do bad thing too much; and no remember me do good.” He appeared to be convinced of sin. I questioned him on the Saviour’s ability to save him, but found him not clear on that head. I gave him such instructions as will relieve him, if blessed by the Holy Spirit.

“Massa,” said a second, “I can’t get rest at all—my wicked heart trouble me. None can do me good, except the Lord Jesus Christ. He only can do me good.”—“If you are persuaded of that, then go to Him: He says, *Whosoever cometh unto me, I will in no wise cast out.*”

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“I cannot go to Him by my own strength, Massa.”—“Did you ever pray to Him?” “Yes, I pray; but I can’t tell if God hear my prayer. Sometimes, when I pray, I feel glad; but sometimes, when I pray, my heart run all about, and then I feel no peace.”—“What makes you feel glad sometimes?” “Because Jesus Christ been hang on the cross for poor sinners—He shed His blood to save sinners.”

“I want,” a third said “to come to Jesus Christ, to save me. Me trouble too much—many bad thing I do, and them trouble me too much. I believe that Jesus Christ die for me, and I believe that He be God.”—“How many Gods are there?” “God the Father, God the Son, and God the Holy Ghost: that be one God.” I told him to keep company with a Communicant, who is his countryman, and can speak to him in his own tongue.

“Once, Massa,” said a School Girl, who appeared much distressed in her mind, “you say in the Church, ‘Every one who dies without believing in Jesus Christ would go to hell!’ Them words, Massa, live always before my ear—make me afraid too much—and again me do bad very much. Every day me heart plague me—me get bad more and more—me don’t know what to do.” She wept bitterly. “How long is it you feel so?” “Before you go to England, and since that time me heart trouble me—no good thing live in me heart. I hope the Lord Jesus Christ will have mercy upon me. Suppose he no save me, I must go to hell. I want to pray to Him, and sometimes me pray; but me think He no hear me. I have no strength, but I trust the Lord will help me.”

The Discipline of the Church appears to be exercised with a salutary influence.

“Mr. Johnson,” said a Negro who had been excommunicated for improper conduct, “since you go from this place, I have no peace—I have trouble too much. I have done bad since you go away—I have quarrelled with me wife, and me wife reported me to the Governor, and he put me in jail, and them they turn me out of the Church. I am very sorry for what I have done—I have no peace.” “Do you live peaceably with your wife now?” “Yes, Sir.” I exhorted him to Prayer and Watchfulness! and told him that if his ex-

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duct shewed the same as what he said, I would re-admit him.

The trials of the people during Mr. Johnson's absence have been mentioned. The effect of these trials on the truly pious part of his flock is well displayed, in the following short narrative by one of the Communicants:—

Massa, me sabby for true, this time, that God never leave nor forsake His people. That time you go, too much trouble come in this place: and then we hear that you no come back again. Me say to J. Bell, "Come, Brother, let us go to another place, where people no trouble us;" but me brother say, "No! we no must run away from trouble: God send trouble, and God will take away trouble. I no believe that Mr. Johnson no come back." Well: I stop a little longer; and, by and bye, some of my brethren do bad—when trouble come, they no bear it. That hurt me too much: then I want to go away again; but God stop me. By and bye, news come that the Governor want to break this town up—me think, "Now God forsake the people at Regent's Town." Me go to the Church at night. Mr. Wilhelm say all people must be ready: the Governor come to-morrow. Ah! Massa, my heart feel sorry: but just me in that way, one man come into the Church and say, "Mr. Johnson come." O Massa! I can't tell you what my heart feel then. God no forsake Him people: He know all Him people: O thank God! thank God!

We shall close these extracts with an affecting narrative.

March 4, 1820.—Several people spoke in such a manner, this evening, that I felt what I cannot express. One Woman, who has been in my School, and is now married, said—"When I very young, my Mother die. Soon after, bad sick come in my country. People look quite well, and all at once they fall down and die. So much people die, that they could not bury them. Sometimes six or seven people stand at one place, and all at once three or four fall down and die. My Father take me, and run to another country, because he afraid of that bad sick. My Father got sick, but he no die: me got sick too. One day Father send me to get some cassada: two men meet

me in the road, eat me, and carry me to the Headman, and tell the Headman that me thief: the Headman say they must sell me. Massa, me no been thief that time; but they wanted to sell me, therefore they tell that lie. Just when they wanted to carry me away my Father come—he very sick—he look me, and they tell him me thief, and they go and sell me. My Father begin to beg them, but they no hear. My Father stand and cry; and, Massa, since you talk that Palaver about Missionary, and about our Fathers and Mothers, me no have rest." Here she burst into tears, and said, "My Father always stand before my eyes. O poor man! he no sabby any thing about Jesus Christ." She wept very loud. After a little she continued her sad tale. "After they carried me two days, they sold me. I do not know what they got for me. I stop there a little, and then people carry me to another place, and sell me again with plenty more people. Me very sick that time: oh! me so poor, me nothing but bone. After the man that buy me look me, he say, 'This Girl no good—she go to die. I will kill her—she no good to sell.' A woman live there (I think it was one of him wife): she beg the man not to kill me." She here wept again bitterly, and said, "O Massa, God send that woman to save my life. Suppose that woman no come and beg for me, what place I live now?" She wept again, and could not proceed with her tale.

Most of those that are influenced by Divine Grace, begin to see now the hand of God in all their former lives. I believe we all were so affected that many tears were shed in silence. Ah! who would not be a Missionary to Africa! Had I ten thousand lives, I think I would willingly offer them up for the sake of one poor Negro. Our friends in England do not know half of the horrors and miseries that reign in Africa. Oh that the salvation of Israel were come out of Sion!

GLOUCESTER.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

Love of Christian Africans to British Christians.

MR. DÜRING's late communications to the Society furnish some striking evidences of the power of true Re-

ligion, in uniting Christians to one another. Mr. Düring observes—

It is but too well known how prejudiced the African is against White Men in consequence of the injuries received from them. In this state of feeling they first come under our care: and had they a man placed over them as Superintendent who did not act toward them on Christian Principles, I see no possibility of this prejudice being removed from their minds; but, as it has been our constant endeavour to bring into practice the doctrines which we inculcate, we now see the fruit of our labours.

The joy excited among the Liberated Negroes, by the arrival of my dear Br. Johnson, was such joy as I never witnessed before, either in Germany or England. The loud exclamation, "Thank God, that we have more Teachers sent to do us good!"—was heart-breaking: and, at the arrival of our Friends, Messrs. Garnsey and Flood, as soon as I made it public, joy and gladness were seen in every face; and, at the first appearing of Mr. Garnsey at Gloucester, it was truly delightful.

Mr. and Mrs. Garnsey arrived here after Evening Prayer, and at the commencement of the Evening School: they stopped about an hour, when they set off for Regent's. At their departure, I overheard (unnoticed) some of our elder Girls, and some Women who attend Evening School. "Ah! our Society*—they love us more than we love them: they send to us Ministers to teach us, poor sinners, the way that leads to Heaven. Oh! let us pray for them, that the Lord Jesus may keep them and bless them."

Their attachment toward us may be further seen from the following account.

When Br. Johnson arrived, we received by him some Hymn Books, which I distributed among those who can read best. A few days after, while visiting some of the people, I found that most of those who had received the books, had covered them with white paper, which they had bought, I have no doubt, for that purpose. Among the rest, I found that one had written the

following words in his book:—"Mark Joseph Tamba, his Book, given him by our Society. When I take this Book in my hand, let me remember our Society, and always pray for them. O Lord! bless our Society, and make me very thankful."

Their gratitude for the good done to them, will, I think, appear strikingly in the following conversation:—

One of my Young Men, having finished his Copy Book, wrote on the last leaf, "My dear Master, I thank you very much for what you do for me; and for what you do for me beforetime." The book fell into my hands, unawares; and when he came for more copies, I asked him what particular good I had done for him, more than for others. His reply was, "Master; because you have used me well—you teach me to read the blessed Word of God—you teach me to write and to count; and, through you, I hope I have been brought from darkness to light, and from the power of Sin unto Jesus Christ, my Lord!" I asked him, if he meant that I could convert a man. He answered, "No. But I know if God bless you in all you do to us, we have that same blessing. Your word what you preach to us, does us good: it leads us to heaven."—I interrupted him by saying, "My own words may bring you to Hell, but never to Heaven." "Master," said he, "I don't mean so. I know you preach to us the Word of God; which we can see ourselves, suppose we can read. But, Master, I hear you very often say, that that Word you preach to yourself first, which you preach to us; and that is what I mean, because that word live in your heart before†."

The truth is, that the greatest part of my people are sensible of the good done to them, by the instrumentality of our Society and Government; and, when the African is sensible of benefits, he is also grateful.

Our labours bestowed on the Captured Negroes, though accompanied with many difficulties and trials, yet are not in vain; but will undoubtedly still *fall out unto the furtherance of the Gospel: as all things work together for good to them that love God.*

* When, in their common way of talking, they say, "Our Society," they mean the Parent Society.

† These words, "Give in your heart before," mean, "You have realized that word before," or, "It is a living word to yourself."

Mediterranean.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF THE REV. JAMES CONNOR.

A LETTER to the Secretary has been received from Mr. Connor, dated Constantinople, October the 23d, continuing the Account of his Proceedings printed in our Number for September.

At Aleppo—

Just before I left Aleppo, I received from the Syrian Bishops resident there, their written approbation of the Syriac Testament. In my last, I informed you of the rapidity with which I sold a considerable number of Hebrew Testaments to the Jews in Aleppo. The day before my departure, the Chief Rabbi issued a prohibition against the purchase of the Book. A cheap edition of the Hebrew Old Testament would have an easy sale in Aleppo.

At Latichea—

I started, on the 30th of June, for Antioch; where I arrived in the afternoon of the following day. This was Saturday; and I spent the Sunday, in repose, in that delightful spot.

On Monday, I set out for Latichea, where I arrived early in the morning of the 5th of July, after a charming ride of two days, through a succession of the richest and most magnificent scenes in Syria.

In Latichea I found Mr. Fuller, who travelled with Mr. Jowett in Egypt, waiting for an opportunity to Cyprus. As he was to proceed to Smyrna, we agreed to go together. The day after my arrival, Mr. Fuller was attacked by a fever, which confined him to his room for nearly three weeks. He was very ill. The heats were intense, and fevers very prevalent.

During my stay at Latichea, I received a Letter from Mr. Barker, of Aleppo; in which he says, "I am anxiously waiting to receive the new edition of the Scriptures in Arabic, as well as those in Armenian, and the Arabic Psalter. I am also in want of a few French Bibles, and some Greek. I am happy to inform you, that, in a few days, I shall open a new path for the circulation of the Syriac Testaments. I have

had to-day a long conference with a Jacobite Syrian Merchant, on the means of distributing them. He was so pleased with one which I shewed him, that he took upon himself to send a copy to the Syrian Patriarch at Merdin, for his inspection. As it is a book which has already met with the approbation of all who have seen it, I expect soon to have all my Syrian Testaments demanded for the Patriarch."

From Latichea, by Cyprus and Rhodes, to Constantinople—

Mr. Fuller being mercifully restored to health, we embarked on the evening of July the 30th for Cyprus; and landed at Larnica in the afternoon of August the 1st. Signor Vondiziano informed me, that the numerous and pressing avocations of the Archbishop had rendered it inconvenient to him to superintend the distribution of the Scriptures. The Consul, himself, therefore undertakes it. He gave me 1250 Piastres, as the payment for 250 Greek Testaments, at five Piastres each, taken by the Archbishop. This, at the present rate of exchange, amounts to about 37l 10s. sterling.

On the 5th of August we left Cyprus for Rhodes; where we arrived after a fortnight's rough passage, adverse winds prevailing. The Plague has been in Rhodes the whole of the Summer; which has, in a great measure, prevented our Consul and the Archbishop from exerting themselves in our cause. The Consul had sent off some books to the Islands and to Sataliah.

On the 2d of September we left Rhodes, in a small Greek Vessel, for Scala Nova, where we anchored on the 8th, having visited the Antiquities of Cnidus and Halicarnassus in our way. Our Vice-Consul in Scala Nova, with whom we spent the greater part of a day, is very willing to do what he can for us. From Scala Nova we proceeded overland, by way of Ephesus, to Smyrna.

Early in the morning of the 24th of September, I sailed on board a Hydriote Vessel for Constantinople. Our passage was extremely tedious, the wind blowing strong from the north. We came to an anchor almost every evening. At length, after having passed two very stormy nights (in one of which two vessels were lost) in the Sea of Marmora, I landed at Constantinople, on

the morning of the 13th instant, in excellent health and spirits.

At Constantinople—

When I look back on my Journey, I am constrained to confess that the Lord has indeed been peculiarly gracious to me. Not one untoward accident, not one day's illness, have I been called to suffer, throughout the whole of it. By land and sea, through the fatigues of the desert and the perils of the deep, my God has attended me, and been my Guardian and Preserver. Oh! may His past mercies ever dwell in my thankful remembrance; and may I evince my gratitude, by renewed devotedness of spirit and of body to Him, in whose service I have the high honour and privilege to be employed!

Your Letter of July the 12th was put into my hand a few days after my arrival; as also two from Dr. Pinkerton, with whom I have corresponded from the various stages of my journey. Mr. Leeves is not yet arrived. I rejoice in the prospect of having a companion and co-labourer here. I am about to take lodgings in the Fanál, or Greek Quarter, on the other side of the Port; where I shall spend my winter in revising Hilarion's Translation of the Scriptures, the greater part of which is completed. The Printer is waiting anxiously for the types, which are not yet arrived. The Albanian Translator has finished the New Testament, and has taken it to Salonica for revision.

Mr. Jowett is, most probably, at present with you in London. I trust and pray that his visit may completely restore his health.

From Mr. Connor's Letter, we extract another passage or two on general subjects.

Jerusalem ineligible as a Missionary Station.

In reference to Jerusalem, as a Station contemplated by the Rev. Messrs. Fisk and Parsons, from the American Board of Foreign Missions, Mr. Connor observes—

Jerusalem carries on no commerce; and is frequented by strangers, only at the Passover. The ceaseless war between the Greeks, Armenians, and Catholics renders prejudices stronger in Jerusalem than elsewhere. A Frank, resident there,

unless he were a Physician, would be an object of suspicion to Christians and Turks; and even those of the Greeks and Armenians who are friendly to the distribution of the Scriptures, would not like the interference of a stranger. Jerusalem should be visited every Passover by one or another of us, but I should fear the consequences of its becoming the head-quarters of a Mission.

The Scriptures, without Commentary or Tracts, most eligible for circulation in Syria.

Mr. Connor's remarks on this subject merit the utmost attention:—

I would not, at present, recommend the circulation of Religious Tracts in Syria. It would, I have no doubt, impede our progress there. The simultaneous distribution of the Scriptures and Religious Tracts would strongly excite the jealousy of the Priests; and would alarm them with suspicions of an attempt at proselytism. In many instances, I found it difficult to convince them of the purity of motive and sacredness of principle, which prompt the exertions of the Bible Society: they can scarcely conceive how a people, whom the majority of them look on as Heretics, can, without some sinister object, propose to perform an act of religious charity to their Church. Whenever I perceived any such suspicions lurking in the minds of those to whom I addressed myself, I dissipated them by the assurance, that they should receive the Scriptures, word for word, as they are sanctioned by their Church, without any Note, or Commentary, or Explanation whatever. This satisfied them. But would not the distribution of Doctrinal Tracts be regarded by them as a commentary, and as an effort to propagate the peculiar opinions of Protestants? I would advise that the Scriptures alone be sent to Syria. Let the Bible Society approve itself to the Catholics there, in all its disinterestedness, simplicity, and beauty; unattended by any Sister Association, which, however blessed and powerful in the effects that it produces elsewhere, would, I verily believe, from the present state of Syria, rather retard than promote the circulation of the Word of God in that country. The wisdom of the Serpent must, in a peculiar manner, be united to the harmlessness of the Dove, in all that we do for Syria.

BRITISH & FOREIGN SCHOOL SOCIETY.

Progress of the British System.

THE Fifteenth Report of the Society, in speaking of the late Journey of the Treasurer and a friend, in these quarters, gives the following information:—

They availed themselves of every opportunity of diffusing a knowledge of the System.

In the island of Scio, particularly, they had the happiness to become acquainted with several persons of influence, who were deeply interested in the subject: one of these persons had begun to form Spelling-Lessons, and undertook to translate the Scripture Reading-Lessons into common Greek.

In the Ionian Islands, this important work is claiming the attention of the inhabitants; and, in the island of Zante, Sir Patrick Ross, who, by the urbanity of his manners and by his indefatigable attention to the best interests of the Greeks, has endeared himself to them, is desirous of establishing a Model School as soon as he can be furnished with a suitable Master. In the Island of Corfu, Lord Guildford has long been desirous to promote the education of the higher classes, by forming a sort of University: Sir Frederick Adam has been anxious to see your System introduced there; and the subject has claimed much of the attention of Sir Thomas Maitland, the Governor in Chief. During the stay of the Treasurer in the Island of Corfu, two young Greek Physicians, who had been qualifying themselves by study on the Continent, arrived: they witnessed the operation of the System at Paris; and, being struck with the importance of introducing it into their own country, they studied it thoroughly, and qualified themselves to organize Schools: one of them, Dr. Politá, is from Santa Maura; the other, Dr. Politiani, is of Corfu: they brought with them a beautiful edition of Spelling-Lessons in the common Greek, adapted to Schools on the British System: the Greek Types were cast, at a great expense, by a rich and benevolent Greek, from Jassy in Moldavia, who happened to be at Paris, and saw the Schools there: this gentleman has had a young Greek instructed; and is now returned home to establish a Model School at Jassy, for those parts of Greece: at

Corfu, they had begun to translate and print the Scripture Reading-Lessons, before the Treasurer left the island.

In Malta, a Society is established; and a Model School was formed, in September last. The School commenced in a small room, where preparation was made by the instruction of monitors. On application to the Government, a large room has been granted, capable of containing 400 Scholars. The School is prospering under the care of Mr. Joseph Naudi, who studied the System at your Central School. At Casel-Zietun, near Valetta, the Spanish Consul, Don Alberto de Meghin, has pulled down his private theatre, and built a very elegant stone house, with two school-rooms, at an expense of 600*l.*, most of which he has paid himself. It were much to be desired, that the example of this public-spirited individual might stimulate others to go and do likewise.

India beyond the Ganges.

MALACCA.

LONDON MISSIONARY SOCIETY.

Chinese Tracts recently published.

THE Rev. William Milne, in a Letter of Aug. 3, 1819, gives the following List of Tracts, written and printed in Chinese since the beginning of the preceding year:—

1. The Duty of Justice between Man and Man.
2. The Evils of Gambling.
3. Short Sermons on Twelve Texts of Scripture, including the doctrines of the Being and Unity of God—Faith and Worship—Human Depravity—Salvation by Grace—Faith in Christ—Good Works—Relative Duties—Death—the difference between the Righteous and Wicked in their death—the Resurrection—the Future Judgment—Heaven and Hell.
4. Duty of Man in the time of Public Calamity; addressed to the Chinese, in Malacca, where there have been much sickness and many deaths.
5. A small volume of Evening Conversations, containing Ten Dialogues on the Doctrines and Duties of Christianity. This is to be continued. The sheets are first printed in the Magazine, at the expense of the Society; and afterwards collected and printed toge-

ther, for the sake of more extensive circulation, at the charge of the Religious Tract Society.

6. Sacred History, volume 1, containing twenty sections. This was printed, as the last, in monthly numbers of the Magazine; and afterward in a collected form.

7. Miscellaneous Essays; doctrinal, practical, and polemical: By Dr. Morrison.

Several other little pieces are in hand.

These Tracts and Pamphlets have been most of them pretty widely circulated; and as we have now Missions in Penang and Java, our channels of circulation will greatly increase.

India within the Ganges.

PECULIAR UTILITY OF TRACTS IN INDIA.

FROM the Appendix to the last Report of the Religious Tract Society, we extract some remarks, by Mr. Ward of Serampore, and his Brethren at Calcutta, on the peculiar suitability of Tracts as means of diffusing Christianity in India. Mr. Ward writes—

1. Although a great number of the people can read, they read but slowly and imperfectly: a great book is, therefore, almost thrown away when given to them, unless a previous and strong attention has been excited to its contents.

2. When the immensity of the population of India is also considered, it will readily occur to every one, that to meet the wants of so many millions in a state of gross darkness, is impossible, unless the expense of the books distributed be very small.

3. The state of gross mental ignorance in which the people are found, forms another strong argument in favour of small and very perspicuous Tracts; such as may easily be retained in the memory, and such as are likely to arrest the attention of a people very little accustomed to the exercise of thought. Such a Tract will be read again and again; and, in this case, there is great probability, that, at length, the truth which it contains will be fixed in the memory.

4. The novelty of every Christian Idea to a Hindoo, as well as to the Mahomedan, is of great weight also in this argument. A Tract seizes and elucidates some one divine subject: or it throws two or three subjects together in their connexion, and illustrates their importance by some touching story. The Tranquebar Missionaries used to give away a single text only, written on a leaf; and, however unlikely to do good such a mode may appear in this country, in India, where the Bible is new, and where proverbs, axioms, and sententious remarks are admired, it is different.

5. A Tract is sometimes adorned with cuts; and to a people in such a state of mental infancy, this forms a great attractive, and renders the trifle and its contents far more valuable.

6. As none of the Female Population can read, the value of a Tract becomes very great, when carried home; and its entertaining contents excite such attention, that the Father cannot help reading it to his Wife and Children.

7. A Tract, on account of its small value, is often lent to a neighbour, when a larger book would be withheld: and in a country where the means of knowledge cannot possibly be multiplied to the desired extent, and where, after all, so many will *perish for lack of knowledge*, this is a consideration of great importance.

8. Finally, the small portion of the country which Bibles and Missionaries can possibly reach, forms another argument in favour of Tracts. Under this impression, the Missionaries in India visit idolatrous festivals, that they may send Tracts to distant towns and villages, by the people who come thither. After a Missionary has been delivering a discourse in a village, it is very probable that he will have done nothing more than excite the inquiry, "What does this mean?" A few Tracts left with the villagers explain his object, and the message which he has delivered; and become something like a Native Preacher, left in the village, making up, to a certain degree, for the absence of the Missionary, and for the unfrequency of his visits.

The Baptist Missionaries in Calcutta confirm this representation, by depicting the actual circumstances of the Natives—

The habits and character of the people recommend this mode of communicating religious knowledge.

Their learned men form a numerous and distinct body of the community, constantly engaged in the study of their own Shasters, and consulted with unhesitating deference as the repositories of the knowledge of past ages. Among the common people, perhaps more than one half are able to read, and the means of subsistence are easily procured: thus they possess a great deal of leisure time, upon which a most important habit of reading may be formed.

Both these, therefore, present a wide field for the use of Tracts, as important Auxiliaries, even in the first stages of Missionary Work.

But it is after a footing has been gained in any country, general attention has been excited, and the minds of thinking men have been roused to investigation, that they can be turned to the greatest advantage; for then it is, that short and appropriate Tracts, entering into the private retirements of families and meeting the various cases of individuals, can do what can be done in no other way—can, without the heat of controversy or the excitement of any violent passion, answer every argument, expose every absurdity, and, by the Divine blessing, direct with success into the way of truth.

Just such as have been described, are the circumstances of Bengal; and, perhaps, of the whole of India, at the present moment. The number of converts, it cannot be denied, is small; although perhaps not disproportionate to the amount of exertion which has been made: but a strong feeling of doubt and uncertainty has taken possession of a large body of the Natives, respecting their own opinions and practice. Many have come to the conclusion, that their own system is vain and futile, although they have not the courage to renounce it: others, with the adoption of a violent antipathy against Christianity, seem to have grown in their attachment to Idolatry: a third class halt between two opinions, and know not whether to turn to the right hand or to the left: and all seem to be aware that an important crisis is approaching. Such circumstances we cannot but consider as peculiarly inviting to the employment of that mode of disseminating Divine Truth, which is adopted by Tract Societies.

THE BEST METHOD OF PROVIDING TRACTS FOR INDIA.

In Bengal, the respective Missionary Societies make the publication of Tracts a part of their system of operations; but no Religious Tract Society, consisting of Christians of different denominations, is, there, in existence. The School-Book Society, indeed, is of a general nature; but that Institution limits itself to publications which do not involve religious principles.

In the South of India, a Religious Tract Society has been in operation for some time at Bellary, and another has been recently formed at Madras. These Societies consist of persons of various denominations.

The course pursued in Bengal appears, under the peculiar circumstances of India, to be the most promising and safe method of preparing and issuing Religious Tracts for the use of the Natives. A serious responsibility attaches, in India, to the employment of these powerful engines; and that responsibility can be placed no where so safely, as in the different accredited bodies of Christian Labourers. Better Tracts will also be produced, in all probability, in this way than in any other; as the usual benefit attending division of labour will be found here: the Missionaries of the respective Missionary Societies will be most competent to compose Tracts adapted to the circumstances of the Natives among whom they may labour: and it may be added, that a spirit of sacred emulation among the different Societies will greatly tend to improve the character of the Tracts issued by them; while an interchange of Tracts one with another, as is now very beneficially practised among the Societies in Bengal, will cherish harmony and good-will. Bible and School-Book Societies are that common ground in India, on which all Christians may meet and co-operate in the most friendly manner: but it

will be found most conducive to permanent harmony and ultimate success, in India in particular, that, in the use of all such means as involve difference of religious principles, the various bodies should act distinctly, while they labour to *keep the unity of the Spirit in the bond of peace.*

If it be supposed that the funds applicable to this particular object will be augmented by the formation in India of Religious Tract Societies, that supposition seems founded in error. What may be gained to such Societies will be generally taken from the Missionary Fund. The Missionary Societies are all engaged, as opportunities offer, in the Three great Departments of Missionary Labour—EDUCATION—the MINISTRY—and the PRESS; and, generally speaking, the support rendered to these Societies, both in India and at home, will be proportionate to their exertions; and the preparation and issue of appropriate Tracts will furnish, for the respective Societies, a ground of continued and enlarged support from their Members and Friends, which they will not fail to urge, and which they will not urge in vain. At the same time, the Religious Tract Society, and other bodies of a similar nature in Britain, will have full scope for rendering assistance to India, both in the supply of Tracts to the different Missionary Societies which are in action there, and in contributing to the Tract department of those Societies; and will thus effect far more good on the whole, and commend their own funds more effectually to support at home, than by encouraging separate Institutions in India, more directly affiliated with themselves.

It is, besides, most important to the interests of Christianity in India, that the utmost practicable Freedom of the Press should be enjoyed there: but the continuance of the liberty at present granted in

Dec. 1820.

Bengal, and the extension of it to other parts of India, must depend on the use made of it; and on the security which the Government may have, that its exercise shall be salutary. It is obvious how greatly these points are provided for, by lodging responsibility in accredited bodies, emanating from Institutions in this country and dependent on those Institutions.

CALCUTTA.

CHRISTIAN KNOWLEDGE SOCIETY.

Diocesan and District Committees.

OF these there are now Five established in the East Indies. With the Diocesan Committee of Calcutta, District Committees at Madras, Bombay, Colombo, and Prince of Wales' Island, are in union; and all together "afford to the Society facilities," as the Diocesan Committee state, "which it never before possessed, of advancing true religion in these extensive countries."

The Diocesan Committee of the Society are proceeding with activity, in furtherance of its objects. From their Second and Third Reports, the Board extract various particulars, the substance of which we shall now lay before our Readers.

General Objects of the Society.

The Diocesan Committee thus describe the general objects of the Society with reference to India:—

To imbue the infant mind with the first easy lessons of piety, suited to the capacities of those who are to receive them—to encourage and keep up through advancing years the virtuous impressions derived from those early lessons—to reclaim the wicked, to comfort the afflicted, and (if happily by the Divine blessing it may be) to bring into the fold of Christ those who know not His voice—these are the objects, which the Society (and, as a part of it, the Diocesan Committee) ever keep in view. They will not relax their exertions; but, on the contrary, hope to carry them on with increasing vigour. Every soul, that is saved, is the cause of

joy in Heaven; and they, who have pointed out the road to Salvation and smoothed the difficulties of the way, if they have succeeded in any degree, must be allowed to have performed a good work. To this great end the means committed to the Diocesan Committee will be strenuously applied: nor can they doubt that He, *who willeth not that any should perish*, will further with continual help those who labour to extend the knowledge of His faith and fear.

Influence on the Natives, of Consistency in Christians.

On this subject, which ought seriously to impress every professed Christian in India, the Committee most truly remark—

Nothing could more powerfully contribute to awaken the ignorant and deluded people of these countries to a sense of their deplorable state, than to witness what human nature may become under the influence of Christianity. To see the Young, imbued with principles of holiness from which they do not dare to deviate, and even in their early years influenced by the love and fear of God; to see the Members of Christian Society, in general, united in one bond of faith and love, and habitually exercising all the charities of the heart among themselves; to see the Wicked reclaimed to virtue and peace, and the Wretched supporting with resignation and cheerfulness all the dispensations of Providence; and to see Death deprived of its terrors, and considered only as the gate of life and happiness—to see all this fully exemplified in the Professors of Christianity would effectually conduce, under Divine Providence, to conversion. And, while it is the duty of all who have the means and opportunities of contributing to produce such an effect on the general mass of Christians, readily to afford them, it cannot be doubted that they shall also *be blessed in their deed*.

Prospects of Success.

The testimony of the Committee to the improving state of things in India will be read with pleasure.

A new æra of things appears to be rising in the Eastern World. Light is emerging out of darkness. Long-

rooted prejudices seem, by a slow, yet still perceptible progress, to be wearing away. Among professed, but ignorant Christians, proffered means of knowledge are, in general, well received, and excite a proportionate desire of instruction: while among the Heathen, Christianity appears to be regarded, not only without abhorrence; but, in many cases, with somewhat of curiosity at least, if not of more serious interest: and while, without offensively obtruding it, we earnestly and zealously offer our religion to the free examination and acceptance of those among whom we dwell, it must be believed, that, as subordinate instruments in His hand, we are carrying on the gracious designs of Almighty God, in bringing these benighted nations to the knowledge of His grace and faith in Him.

Native Schools.

In our last Volume, pp. 83 & 84, were printed the proceedings of the Diocesan Committee in the formation of a School Committee for the establishment of Native Schools; and, at p. 36 of the last "Survey," an abstract was given of the first measures of that Committee in opening several Schools.

On the establishment of Native Schools, the Diocesan Committee remark—

The proposition forms a most momentous and interesting feature in the great attempts, which are every where in progress, for diffusing the light of truth into every quarter of the world. The object, to which the general endeavour tends, is the most important that can occupy the mind and faculties of the Christian Community; and the circumstances by which we are here surrounded, are very peculiar, perhaps altogether without parallel in the whole history of mankind. The great question then becomes, how can this final object be best accomplished?

Of the plan of the Committee in these Schools, and of the latest proceedings thereon, the Appendix furnishes the following statement:—

The Committee have adopted the method of establishing Schools, by circles comprising a few miles in extent; each circle containing Five Bengalee

Schools, and One Central School in which English shall be taught. As yet, the Committee have established only Four Schools; in which the Children are instructed on one uniform plan, adhering as nearly as possible to the National System used in England. Preparations are now going on for the erection of a Fifth School, near Russapoo; on the completion of which the English School will immediately be put in operation.

In these Schools, the children are found readily to adopt whatever is suggested to them, and a very pleasing emulation is excited among them by the system pursued. Every possible care is taken to make them fully understand what they learn. The Native Children very soon become able to repeat lessons by rote, which upon examination they are found to have much difficulty in reading; and thus, in those with which they are a little familiarized, they generally appear to have acquired a readiness in reading which they do not really possess, the same difficulty of deciphering a new lesson still remaining. This can only be remedied by the process of writing and spelling, and explaining the words; a process, which, though slow, is effectual and permanent.

The children having been principally collected from Native Schools already existing, it was judged proper still to continue them in charge of their former Teachers: but, as the knowledge of these people was found to be very limited, and they were deemed incapable of doing justice to the children under the new and improved state of things, a Pundit has been engaged, at a monthly charge of twelve rupees; who, besides affording instruction to the Teachers, in their leisure hours, in what is to be communicated day by day to each School, attends the Schools also in regular rotation, in order to superintend and examine the whole. Alternately with him, the Schools are visited by the Superintendent, who is to have the charge of the English School. Mr. Brown having resigned the latter office in order to accept a situation at Bencool, the Committee have engaged Mr. Van Gricken, who was some time employed in the Schools at Chinsurah; to whom they have granted a monthly allowance of twenty-five rupees for house rent, in addition to the former

stipend, on the condition of his fixing himself within a convenient range of the Schools, which has been effected. All these are subject to the frequent visitations of the Rev. Mr. Hawtayne, one of the Committee's Secretaries.

The salary allowed to the Native Teachers is six rupees per month for fifty boys, with an addition of one rupee for every ten beyond that number, till the number of 100 boys in each School is completed.

The Committee are making preparations, in the District of Cossipore, to establish a Second Circle of Schools.

These Two Circles will comprise two of the most popular Districts in the immediate vicinity of Calcutta.

It is with much pleasure they are allowed to report, that a plan contemplated some months ago by them, of establishing a Christian School in some populous part of Calcutta, is about to be carried into immediate effect by the Lord Bishop of the Diocese. A sum of money having been left by Will to his Lordship's disposal in some charitable purpose, the Bishop has resolved to appropriate it toward the erection of a Christian School; for which the Government has, with its usual liberality, granted a desirable plot of ground, close adjoining the site of the intended new Church, near the Baw Bazar, in reference to which it will be found in some degree on the footing of a Parochial School in England. The support of this School will probably devolve, for a time at least, on the Calcutta Diocesan School Committee.

Issue of Books and Tracts in Bengal.

Depôts of Books and Tracts have been formed, with great advantage, in the Upper Provinces, at Cawnpore, Meerut, Ghazepore, and Dinapore, under the care of the resident Chaplains; and others were forming at Futtighur, Dacca, and Chittagong. Schools have been supplied at Dacca, Barackpore, Agra, Lucknow, Chunar, Benares, and Calcutta. Pilot-Schooners, Military Establishments, General and Military Hospitals, and the Military Orphan Schools, have been supplied.

The Committee remark, with satisfaction, a considerable increase

in the demand for Bibles. By far the greater number of the applications made for Books comprise a request for Bibles and Prayer-Books.

Issue of Books and Tracts to Distant Quarters.

On the recommendation of the Lord Bishop of Calcutta, the Committee have afforded a liberal supply of Books to the Charity-Schools at Prince of Wales' Island: and they have also granted upward of 800 School-Books to the Chaplain at New South Wales, who estimates the number of Children of European Parentage there at 5000. The care of the Committee has likewise been extended to the little Colony on Pitcairn's Island, in the South Pacific Ocean, and a supply of Books furnished to them, with a suitable Letter addressed to John Adams and others resident there.

Letter to John Adams and others, at Pitcairn's Island.

The supply of Books to Pitcairn's Island was forwarded, in July last, by Capt. Henderson, of the Hercules, accompanied by the following excellent Letter from the Rev. J. Hawtayne, one of the Secretaries.

It is with peculiar pleasure that I take an opportunity of sending to you, by Capt. Henderson, of the ship Hercules, a small stock of Religious Books; of which, probably, your society on Pitcairn's Island may stand much in need. They are a present from a Committee of the Society for promoting Christian Knowledge established in this country; and I am sure, that the prayers of this Committee attend their present, that the books may lead to the advancement of you all in religious knowledge and in Christian holiness of life. You will find books of instruction fitted for all ages; and may God Almighty prosper you in the use of them!

At some future time, perhaps not very distant, you may find opportunities of imparting the knowledge which you acquire, to the Natives of other Islands, in which the Name of Jesus Christ is not known; and may become blessed instruments in the hand of God for extending the Kingdom of his Son our Lord. I trust, that you will eagerly

seize any such occasion; and that, by the example of your own lives and by bringing up your children in habits of piety and virtue, you will recommend the Christian Religion to others, as the only means of attaining true happiness here and hereafter.

The Committee would be very glad to hear of the welfare of your little society.

Second Vote of Credit to the Bishop of Calcutta.

The Board express their grateful acknowledgments to the Bishop of Calcutta, for the very important assistance rendered by his Lordship to the Society's concerns in India. It is added—

So satisfied has the Society been with the Drafts made upon them, in virtue of the First Vote of Credit furnished to the Bishop on his embarkation for India, that another Vote of Credit has been most readily made to the extent of 1000*l* to be expended in such ways, from time to time, as shall be deemed by his Lordship most likely, under the blessing of Divine Providence, to promote the Society's General Designs in India.

A Vote by the Board of 5000*l*. to the Missionary College of Calcutta, was mentioned at p. 317 of our last Volume.

LONDON MISSIONARY SOCIETY.

Issue of Tracts.

THE First Report of the Bengal Auxiliary Society states the printing and circulation of the following Tracts:—

In the Bengalee Language.

“The Ten Commandments.”

“Scripture Extracts,” (the same as No. 67 of the Religious Tract Society.)

“A Dialogue between a Padree and a Brahmin,” in which our Saviour's comparison of Himself to a Tree and his Disciples to the Branches, is a principal topic.

“A Dialogue between a Durwan and a Malee,” in which the purification of the heart from sin is compared to rooting weeds out of a garden.

“A Dialogue between a Pundit and a Surkar.” The principal topic is, Salvation through the Atonement of Christ.

“History of the Saviour of the World”—a Dialogue between a Master

and his Pupil. It is divided into thirteen Chapters, each Chapter forming a separate Tract.

The substance of the Chapters is as follows—

1. Christ's Incarnation—2. The appearance of the Angels to the Shepherds—3. The Wise Men's visit to Jerusalem—4. Christ's Baptism—5. His Doctrines—6. His Prophecies—7. His Miracles—8. His sufferings in the Garden—9. His Condemnation by the Jews—10. His Death—11. His infinite Love to sinners displayed in his Sufferings—12. His Resurrection—13. His Ascension and coming to Judgment.

"Which Shaster should be obeyed," in which nine arguments are advanced in favour of the Bible.

"Good Counsel"—an Appeal to the Conscience.

"A Dialogue between Ramhooree and Shadhoo," in which the change wrought by the Spirit of God in a convert from Heathenism to Christianity is pointed out.

In Bengalee and English.

"A Dialogue between a Pundit and a Surkar"—being one of the Tracts above referred to.

The total number of Tracts printed in the past year by this Society, amounts to 33,000, about one moiety of which have been actually brought into circulation.

Method of Circulating Tracts.

For the more extensive circulation of the Tracts and the oral promulgation of the Gospel, the Missionaries, endeavouring to copy the example of their zealous cotemporaries; attempting, though at an humble distance, to tread in the steps of Reformers, Martyrs, and Apostles; and, above all, striving to fulfil the command of Him who himself *taught in our streets*, and enjoined His servants to *go out into the highways and hedges*, that lost sheep might be brought back to the heavenly fold—have taken their stand in different shady places, in and about Calcutta and other districts; and, after reading a portion of the Holy Scriptures, addressing the people, and imploring the Divine blessing, they have distributed some Tracts. But they have made it a general rule, to give to none but to those able to read; and, therefore, each one is put to the test before he receives the gift. This plan has a tendency to prevent a waste of the books, and to stamp value upon them; and, further, to stir up a thirst after knowledge, by making a distinction in favour of those who, in some degree, have made a proficiency.

In this last-mentioned mode, the Missionaries have found the greatest encouragement: the singularity of seeing a Sahib standing, by the road-side, reading aloud a book, ensures a congregation; and, addressing them in a spirit of meekness and love, induces them to listen with patience to the great truths which concern their eternal peace: and, not unfrequently, after the close of the address and prayer, the demand for Tracts has been so pressing, that it has been difficult to give them away, lest some should get torne, in the anxiety of many to obtain them. It may be added, that, when the same place has been visited a second time, it has not been uncommon to have particular Tracts requested by some, whose neighbours had obtained them, and who have thereby become desirous themselves of possessing them.

HURDWAR.

Fatal Consequences of Superstitious Zeal.

HURDWAR is situated on the Ganges, at the spot where that river, after forcing its way through an extensive tract of mountainous country, first enters the plains of Hindoostan. The town itself is inconsiderable; but it is a celebrated resort of Hindoo Pilgrims, for the purpose of bathing in the Sacred Stream. A Fair is also held here annually, at which, it is said, from 200,000 to 300,000 persons usually resort; and, once in twelve years, at the time of a particular position of the Heavenly Bodies, when peculiar religious ceremonies are observed, the number of Devotees has been calculated at nearly a million; and, on a late occasion a few years since, at two millions.

The Fair of the present year has been attended with melancholy consequences. The different Hindoo Sects had usually fierce conflicts on these occasions; but, of late years, the Fairs have concluded, through the precautions taken by the British Government, without bloodshed. The Suny-assees, or followers of Siva, and

the Byragees, or votaries of Vishnoo, had this year a dreadful conflict, though not of arms, yet of superstitious zeal, which had a most fatal issue.

The descent to the bathing-place at Hurdwar is by a very steep flight of steps: this flight is about ten feet broad, but so steep as to form an angle with the level of the ground of 56 degrees. Crowds of infatuated pilgrims forced their way, on this occasion, in overwhelming masses, to the top of this steep descent, and numbers were in the act of going down, when, a little before day-break, on the morning of the 11th of April, the Sunyassees and Byragees began to vie with each other at the top for the precedence, and made a sudden rush, by which all the multitude who were then descending were carried down with such violence, that they were compressed into one shocking mass, within a few steps of the water, where the flight narrows to about seven feet, opening again beyond. An eyewitness of this dreadful scene says—

Here the unfortunate beings were crammed together with such violence, that motion or use of limbs was unavailing: the weak, the strong, in vain made efforts: the more the exertion, the more intertwined their limbs became. The cries and moans were heart-rending! Contrivance or effort to assist them was in vain. I made several attempts to extract those who were in the foremost files, but their bodies, legs, and arms, were so intertwined, that it was impossible to extricate one of them.

In the midst of this dreadful scene—the consequence of the infatuated superstition of the people—the conduct of the Native Troops gave hopes that the chains of Superstition were loosening on them.

Intelligence having reached an Officer that the Guard had been forced, he moved up with additional troops. While some Brahmins displayed the most revolting apathy at

the scene, these Troops, though of high caste, employed themselves actively in extricating the dead. Encouraged herein and assisted by their Officers, they at length succeeded in clearing away the mass; and rescued between 70 and 80 of these wretched Pilgrims from destruction. The number of dead was 430!

Thanks were returned, in Detachment Orders, by Lieutenant-Colonel Patton, commanding the Hurdwar Force, to the Native Troops for their exertions on this occasion; and various individuals were promoted. This was confirmed by the Commander-in-Chief, in Government Orders, dated Head Quarters, Calcutta, May 3, 1820. The Troops are praised herein, in particular, for “the devoted exertions which they made to rescue the unfortunate sufferers; laying aside, at the same time, all prejudice of caste, at other times so tenaciously adhered to.”

BELLARY.

RELIGIOUS TRACT SOCIETY.

Wide Field for the Circulation of Tracts.

FROM several communications printed in the Appendix to the last Report of the Religious Tract Society, we extract some information on this subject:—

We want Tracts in, at least, four languages; viz. Canara, Telooqoo, Tamul, and Mahratta. Millions might be scattered in these languages, at Bellary, and throughout the countries that border upon us, with the prospect of an immense harvest.

There are several Stations within our reach, at some of which there are more than a thousand European Soldiers.

We have been much pleased to see the great care which many of the Soldiers take of the Tracts which we have distributed among them. I have observed several taking great pains to collect as many as they could, and then binding them up into a little Volume, which they lend to all their comrades

who wish to read. Thus the Tracts of your Society become a kind of Circulating Library among a vast body of men.

Several persons have been to the Missionaries, who stated that they had come two hundred miles on purpose to get a sight of the Tracts.

BOMBAY.

CHRISTIAN KNOWLEDGE SOCIETY.

Proceedings of the District Committee.

OF these proceedings the last Report of the Board gives the following account:—

The District Committee at Bombay, the General Board learn from the Diocesan Committee, are about shortly to publish a Report, and a very favourable account is given of their progress.

A very considerable addition has lately been made to the resources of this Committee, by a Grant from the Right Honourable the Governor in Council of 842 Rupees, to be paid annually, for the supply, through the Committee, of a certain number of Bibles, Testaments, Prayer-Books, and Psalters, for the use of the English Troops in Hospital, and the English Seamen of the Honourable Company's Cruisers.

In the branch of Education and assistance to Schools, the Committee continue to lend their cordial support to the Bombay Education Society; and they have lately resolved to supply all Schools, in any way connected with that Society, with such Books and Tracts as are on the Society's List, gratuitously. The total number of persons in these Schools, receiving School Books through the Committee, exceeds 600, of whom about 200 are Natives.

PALAMCOTTA.

CHRISTIAN KNOWLEDGE SOCIETY.

State of the Mission Establishments.

THE Madras District Committee of the Society having instituted inquiries into the state of the Native Christians connected with its Missions, the Rev. James Hough, Chaplain at Palamcotta, visited on their behalf the Mission Establish-

ments in that District. An extract of Mr. Hough's Letter to the Secretary, dated Sept. 2, 1819, will shew with what diligence he executed the trust reposed in him:—

Having just returned from a visit to the Protestant Churches in the District, I hasten to report their present condition.

There is a Church at every Station; but, with only two exceptions, they are built with raw brick and covered with palmyra leaves. The ground, on which these Churches stand, was given to the Mission by the Nabob's Government, nearly twenty years ago; and most of the buildings were erected at the same time. Those which I have seen are in very good repair, and it requires but a small sum annually to keep them so.

The Mission has received an important accession, since the last Report, in another Native Priest, named Viservarsemarden. He seems to be a man of respectable abilities and genuine piety; and the Discourse, which I heard him preach to his own Congregation, would have done credit to a Minister possessed of the advantage of a superior education to that which he has received. He is stationed at a village called, by the Christians, Nazareth, about twenty miles to the south of this: and Abraham, the other Country Priest, is at Mottelloor, a few miles further.

If I may judge from appearances, during my short stay among the People of these two villages, they are much attached to their Priests, as are the Christians of the surrounding country; and, I am persuaded, they only require to be well supported and encouraged, to prove of the most essential service to the Congregations entrusted to their care.

Even from my hasty visit, the joy diffused through all classes was indescribable; and the people flocked in from the neighbouring villages, in every direction. On Catechizing such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated; and, considering the space of time that they have been without a Missionary, it was highly gratifying and encouraging to find the benign and peaceable Genius of Christianity still keeping them at unity among themselves.

The two villages named above consist entirely of Protestants, nor is there an Idol or Heathen Temple any where to be seen: while the stillness that prevailed, contrasted with the tumult of Heathen Abodes, seemed to invest these favoured spots with a degree of sanctity; and made one forget, for the moment, that they were in the midst of a Pagan Land.

One of the Priests led me to a part of the village, where was seated, under the shade of cocoa-nut trees, a considerable company of women spinning cotton, and singing Lutheran Hymns to the motion of their wheels.

After Service, a great part of the Congregation shewed no disposition to disperse; and, seating themselves around the door, sung their Hymns to a late hour. There were two old men among the groupe, who were converted to the Christian Faith by your Missionary Jænicke about twenty years ago, and they sung to me several hymns which he had taught them: what they sung or said was not so intelligible, indeed, as the language of younger men; but you will readily imagine them to have been among the most interesting of the company.

I state these, perhaps trifling particulars, to shew that there appears to be something more than the bare name of Christianity here; and that the enemies of Missionary Exertions mistake in asserting, as many have asserted, that there is not a genuine convert to Christianity among the Native Protestants. No, Sir, if the Society for Promoting Christian Knowledge had no other fruit of their cares, their exertions, or their expenditures for "the promoting of Christian Knowledge" in India to produce, they might point triumphantly to these two villages, in proof that their labour has not been in vain. I have seldom witnessed so much religion in a town in England, as is conspicuous here: and some Heathen in the neighbourhood of one of the villages told me candidly, that it was a very quiet and good place.

I spoke, with the Priests, of the Tamul Liturgy that you propose sending hither; and recommended them to adopt it in all the Churches, in room of the German Form of Worship now in use: and they readily acceded to the proposition. I concluded this to be the

wish of the Committee, from their sending five-and-twenty copies of the work: but, if I have misconceived their intention, I beg they will let me know in time to prevent any alterations being made.

By the statement of baptisms, &c. during the last year, the Committee will perceive that the Mission continues to spread.

Children baptised.....	117
Converts from Heathenism,	52
	169
Deceased	115

Total increase for the year 1818...54

Marriages, 34.....Communicants, 127.

In communicating this Report of the present state of the Society's Mission in this remote corner of the Indian Continent, I feel that I have not done justice to the subject: but am especially persuaded, that it is not possible for me to convey the impression, that the sight of so many Native Christians congregated together must impart to every benevolent mind; and I could not help wishing, whilst among these interesting people, that the Committee were present to witness the scene.

MADRAS.

CHRISTIAN KNOWLEDGE SOCIETY.

Proceedings of the District Committee.

THE Report of the Board makes the following statement on this subject:—

The District Committee at Madras, from the latest accounts, still continues actively to forward the Society's designs in that division of the Diocese. "They have," says the Diocesan Report, "done all that could be hoped for from the most zealous and judicious friends of Religion, not only in their own immediate department, but also with regard to the Mission Concerns of the Society. In the former, they have adopted the plan of Depot Stations, and are carrying on their exertions with vigour; and they have the happiness of now seeing the ancient Missions of the Society reviving with every promise of continued success."

State of the Society's Missions.

The late Rev. Missionaries, Swartz and Gerickè, bequeathed

Legacies to the Society, the Trustees of which have transferred their Trusts to the District Committee.

The Bishop of Calcutta has made various suggestions to the Board for the support and enlargement of the Missions, of which the Board thus speak:—

The Bishop conceives that it would be very desirable for the Society to have always six or seven Missionaries in India, who might be stationed in the following manner; viz. two at Vepery, one at Cuddalore, one at Tanjore, one at Trichinopoly, and one at Palamcotta. All these would find constant employment, so that no one could be considered as supernumerary: of course, Seven is the smallest number that could provide for contingencies; and the seventh, when not required to supply a vacancy, might still be made very useful.

On the suggestion of his Lordship to the District Committee, the printing presses were likely to be again set to work, which, when done, would require the attention of a Missionary.

The Bishop adverts to the expediency, and recommends the measure, of increasing the salaries of the Society's Missionaries, especially as sources of income, heretofore enjoyed by them, in consequence of the performance of clerical duties, do now fail on account of the increase of the Company's Chaplains.

The Bishop, solicitous that Missionaries, ordained by the Church of England, might be introduced to these Missions, thought it probable that he might hereafter be able to make some further suggestions upon the matter, that would not be unlikely to remove the difficulties in the way of such an arrangement.

To the suggestions of the Bishop the Board have cordially agreed.

Dr. Rottler's Tamul Version of the Liturgy.

The Rev. Dr. Rottler, in a Letter dated at Vepery the 12th of June, 1819, mentions his having been furnished with 170 reams of printing paper, and sundry binding materials, by the District Committee, enabling him to complete his Tamul Version of the Common Prayer-
Dec. 1820.

Book of the Church of England, and to repay the cost thereof in copies of his work. Toward the District Committee, he mentions his warmest acknowledgments, and to the Society likewise, through which they had been so enabled to aid him. He begs leave to present a copy of his work, to be placed in the Society's Library. The work had been many years in hand, and he had laboured to make it as correct and faithful as possible; and it had been benefited by the frequent corrections of the Tamul Translator to Government, Richard Clarke, Esq. the Committee's respected Secretary, to whose learning and liberality, throughout its progress, his thanks were eminently due. The book is a very handsome volume in quarto, neatly printed, and bound; and for his pains and labour in this important translation, the Society have not failed to return to Dr. Rottler their thanks.

RELIGIOUS TRACT ASSOCIATION.

This Association was formed on the 29th of September, 1818.

In April, of last year, the funds amounted to from 60 to 70 rupees monthly, or about 100*l.* per annum; and 300 rupees in Donations, being nearly 40*l.*

Three Tracts have been printed in Tamul and Teloogoo, of 4000 copies each.

West Indies.

HAYTI.

*BRITISH & FOREIGN SCHOOL SOCIETY.
State of Education.*

THE last Report of the Society contains the following information on this subject. What change the death of the King, the intelligence of which has just reached this country, may occasion in the state of the Island and in the progress of Education, a little time will disclose.

Of the Monarchy, it is stated—

Under the fostering care of the King, education is now spreading its benefits in the interior of Hayti; where Messrs. Daniel and Gulliver have directed these important concerns with as much diligence as judgment. The Monitors and

Masters whom they have prepared are Natives, and are to be employed to instruct their own countrymen.

At the time of the last intelligence there were Eleven Schools; eight of which, under the direction of Native Teachers, were established in April last. The Government has invariably seconded the labours of these Teachers, and affords them the firmest support.

On the 16th of April, 1820, the number of Pupils, in the Academy at the Cape, was 80; and in the School on the British System, 220; at Port de Paix, Gonaïves, Saint Marc, Fort Royal, Sans Souci, Limbé, Au Borgue, Plaisance, Jean Rabel, and Saint Louis, 1000—making a total of 1300.

Of the Republican part of the Island, it is said—

From Port-au-Prince your Committee has received information, that the seed sown by Mr. Bosworth on that side of St. Domingo is still thriving, and promises a rich harvest. The School established by him is now under the direction of M. André: who has informed your Committee, that, in March last, the President, General Boyer, was engaged in establishing Schools on the System in all the principal places of the Republic. Mr. Ricatte, from Paris, has also been engaged to establish another large School.

North American States.

EDUCATION SOCIETIES.

Progress of Education.

FROM the Report just quoted, we learn the following particulars of the Progress of Education in the United States:—

In the United States of America the fruits of those wise regulations, which provided the means of education for all the people, are shewing themselves. A Correspondent from Philadelphia writes: “The New System continues every day to gain friends; and has already produced the happiest influence on the moral and religious condition of the objects of its care.”

In some of the sections of the City and County of Philadelphia, where the population were very irregular and depraved, the most striking melioration has been observed, in the conduct both of the Children and the Parents.

In that State, as well as in the State of New York, the number of Schools is constantly increasing. Those of the latter City have been very productive nurseries of useful Masters. It contained, according to the last accounts, Eight Schools on the British System, with 4112 Children. A new school-room for Africans was then building there.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From November 21, to December 16, 1820.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Berwick and Tweedmouth	4	0	0	8	0	0
Bristol (incl. Sch. Fund &c.)	460	0	0	14403	3	3
Church Lawford (Warwickshire)	55	11	10	428	1	0
Clapham (incl. 32s. & from Ladies' Association)	35	5	0	1755	11	3
Coventry	50	0	0	829	7	0
Derbyshire	142	8	4	3502	12	7
Gloucestershire (incl. 17l. 5s. from Campden Branch)	217	5	0	2666	12	1
Hereford	20	0	0	1375	17	2
Islington Ladies (incl. Benefaction of 10l. 10s. from E. Townsend, Esq. jun.)	37	16	0	204	14	5
Iyer (Bucks)	34	16	5	238	14	8
Kingsclere (Hants)	5	15	0	16	15	6
Leeds (incl. Sch. Fund 10l.)	210	0	0	3867	12	0
Leicestershire	518	16	7	4403	14	5
Lyme Regis	5	17	6	48	19	9
New Island of	5	5	0	26	5	0
Nottingham	62	13	6	1166	2	8
Os. St. (Yorkshire)	18	11	10	174	1	3
Paston & Werrington, near Peterborough (including 11l. 8s. 6d. from Peterboro)	50	0	0	50	0	0
Pinner (Middlesex)	12	8	6	12	8	6
Richmond (Surrey)	18	0	0	181	0	0
Saffron Walden and North-West Essex	100	0	0	491	16	9
St. Cath. Cree, Leadenhall St.	29	7	0	142	4	9
Sunderland & Hps. Wearmouth.	80	0	0	80	0	0
Sutton (Surrey) from the Sunday School	3	13	10	115	11	0

COLLECTIONS.	Present.			Total.		
	L.	s.	d.			
Fifty-second Regt. of Infantry	10	0	0	23	13	0
Harris, Miss, St. Albans	1	10	0	1	10	0
Hill, Rev. John, Oxford	24	8	0	387	0	0
Kebby, Mr. Holborn	2	14	0	16	5	3
Ladies of Hay, Brecon	6	0	0	6	0	0
Lock, Miss, Oxford	2	2	6	30	16	9
Richardson, Miss, Old Bailey	2	0	0	12	0	0
Williams, Miss, Abergavenny	4	1	3	34	18	11

BENEFACTORS.

Rt. Hon. Viscountess Bridport, by the	50	0	0
Rev. William Jowett	20	0	0
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