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

BUT THOU, O DANIEL, SHUT UP THE WORDS, AND SEAL THE BOOK, EVEN TO THE
TIME OF THE END: MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE
INCREASED. *DANIEL XII. 4.*

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Missionary Register.

JANUARY, 1830.

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

INTRODUCTORY REMARKS.

WE have noticed many things, as the last year has passed along, in both the temper and the events of the times, which clearly indicate the quickened approach of an altered state of the world. The circumstances, which have attended the actual downfall but suspended annihilation of Turkish Despotism, have been so remarkable, as to arrest the attention of even the thoughtless; while they confirm the Christian in his sure confidence in the Sacred Records, and lead him to discern methods whereby it may please God to accomplish the purposes of His mercy toward the world. But, so far will thoughtful men be from indulging in vain conjectures, that a just view of the Divine Dealings will incline them to wait, with watchful discernment indeed and awakened expectation, but with patient faith, the fuller opening of the purposes of Jehovah.

In the mean while, it is highly encouraging to survey the ground which has been gained. One of the Speakers at the last Anniversaries (see Speech of the Rev. Jabez Bunting, at pp. 293—295 of our last Volume) stated, with great force, the “Advantages gained to the Missionary Cause in the last Thirty Years.” In reference to the same topic, the American Board of Missions have, in the following extract from a late Report, very ably and eloquently pressed home the universal duty of devoted zeal and courage in labouring, under God, for the Conversion of the World.

The efforts made by Christians, within the last Thirty Years, to send the Gospel into the dark places of the earth, have left a deep impression extensively upon the minds of reflecting men, that the following positions are unquestionable: viz.

That the state of the Heathen Nations now is substantially the same, as it was in the days of the Apostles—

That, in many Countries called Christian, the inventions of men and the accumulated superstitions of ignorant and corrupt ages, have utterly eclipsed the Light of Revelation, and reduced millions of souls very nearly to the level of absolute Paganism—

That, reckoning Heathens, Mahomedans, and the Ignorant and Superstitious in countries nominally Christian, we cannot avoid the conclusion, that more than Nine-tenths of the Human Race are without any correct knowledge of God and His Government, any just views of Sin, or any true apprehension of the Way of Salvation—

That the Gospel affords the only adequate relief for the temporal, as well as for the spiritual wants of men—

That, before it can afford this relief, it must be preached, understood, and obeyed—

That wherever the Gospel is preached in simplicity and with persevering fidelity, it is proved to be the *power of God and the wisdom of God*, in some who believe—

That, in fulfilment of the divine promises, God has shewn himself willing to accompany the labours of His Servants with the renewing and sanctifying influences of His Spirit—and,

That there is ample encouragement to multiply faithful Teachers, and send them to every land, in expectation of a glorious advance of truth and holiness, which shall reach the nations and bring men universally to rejoice in the salvation of Christ.

Though these positions are fully admitted to be true, yet a very small number are found, who are willing to carry them out into all their practical consequences. Nothing can be clearer, than that men are bound to make exertions for the benefit of their fellow-men, in proportion to their own ability, and the magnitude of the blessings which they endeavour to communicate: and when these blessings are inconceivably great, and the probability that they may be communicated is strong, we are bound, by the general law of benevolence, if there were no express command on the subject, to make vigorous, cheerful, and long-continued exertions, that there may be no failure on our part, in the great and holy work of bringing penitent sinners home to God. It is too plain for argument, that every professed follower of Christ is bound by his profession, taken in any intelligible sense, to do something for the common cause of religion; and every well-instructed Christian, who thinks that he knows experimentally the value of the Gospel, cannot consistently do less than devote a worthy portion of his time and property to promoting the spiritual good of mankind: and this portion should be appropriated as a matter of system and of fixed principle. What portion of our time and property should be deemed worthy, must be settled by a reference to the most obvious motives of Christianity; and especially to those feelings of love, gratitude, and generous sympathy, to which the appeal is so often made by our Saviour and His Apostles. No conclusions short of these can be entertained for a moment; unless we go the full length of releasing ourselves from all obligation to labour for the good of others; and thus declare concerning ourselves, that we are not *partakers of the divine nature*, that we have not the Spirit of Christ, and that we do not lay up treasure in heaven: this would be no less, than to disinherit ourselves from our Heavenly Father's bounty, to rely for happiness on our own resources, and to proclaim ourselves independent of God! To such frightful extremities must we be led, unless we are willing to acknowledge, that we are *not our own*, but *are bought with a price*, and that no true Christian *liveth to himself*. No man, who is duly mindful of his spiritual nature and his immortal destiny, can withhold from the service of the Church and of the great Human Family, those faculties, which he received by the grace of his Redeemer.

What shall be attempted, then, to induce Christians generally to embark in this cause, in such a sense as to make it their own? This will be a great change from the present state of things; and, when it shall arrive, every professor of religion, who aims to be consistent, will as diligently search for the proper channels of beneficence, as for the best mode of educating his children, or of preserving or restoring his health, or of discharging any one of the duties which he owes to the community. In order that all this may be

accomplished, it would seem necessary that the following points should be gained: viz.

1. Christians should be taught clearly to understand and fully to admit, that it is the **DUTY** of the Church at large, and of every Member as a constituent part of the Church, to institute and sustain all proper measures for the Conversion of the World; and, with reliance on Divine Aid, to push forward these measures, till the work shall be done. Though there may be, extensively, a vague acknowledgment of this duty, yet it is far from being well apprehended or deeply felt. We often hear it said, indeed, that nothing but a knowledge of facts is necessary to induce Christians to do their duty. Without denying that a knowledge of facts is indispensable to a full performance of duty, it may be asserted, with great confidence, that if Christians were deeply convinced **WHAT THEIR DUTY IS** in regard to the Heathen, they would not willingly remain ignorant of those facts, relative to the moral condition of the world and the progress of the Missionary Cause, which serve to explain and enforce their duty, and encourage to the performance of it. They must be shewn the indispensable obligations under which their Creator and Redeemer has placed them.

2. When the minds of Christians are thoroughly instructed, as to the Duty of sending the Gospel to the Pagan Nations, the next step is, to shew in **HOW DEPLORABLE A CONDITION** these nations are without the Gospel—how ignorant of the character of God—how destitute of moral culture and moral restraint—how abandoned to gross wickedness—how entirely without hope in the world to come.

3. When these preparations shall have been made, it will be easier than at present to form a **STANDARD OF BENEVOLENCE**, by which Christians shall generally feel it a privilege to regulate their charitable efforts. When the greatest revolution ever experienced on earth is to be urged forward, controlled, and guided to a happy issue, all men will see, that the means employed must be numerous, various, and of such a nature as to call forth the active energies of multitudes.

4. All who profess to be followers of Christ must feel their **JOINT** and their **INDIVIDUAL RESPONSIBILITY**. Here, a great and threatening deficiency must be acknowledged to exist at present. It seems to be taken for granted, by many well-wishers to evangelical effort, that the business of enlightening the nations will proceed well enough of itself—that there is no need of much anxiety on the subject—and that it is quite immaterial, whether a particular Individual, or a particular part of the Church, engage in the work now, or leave it to the contingences of future times. No mistake can be more ruinous than this. If one Individual or one Church can be released from a feeling of responsibility, why may not all? It should be far otherwise. Every man should feel any delay in the work to be a personal calamity, which he should endeavour to avert by all the means in his power. Especially should Ministers of the Gospel, Elders in the Churches, and all Lay-professors, who are distinguished among their brethren for wealth, talents, or influence, consider themselves bound to act constantly under a sense of responsibility: if the work of converting the nations proceeds slowly and heavily, it must be because **THEY** do not put their hands to it, with all that earnestness which it demands. The responsibility here intended is far different from that which merely prompts a few good wishes, and then leaves the mind in a state of quiescence: it should resemble the lively interest, which true patriots feel when their country is in danger, or when they see great public benefits about to be lost by inattention and delay. The Christian, who is able to render eminent service to the Church, either by his counsels or his pecuniary aid, should no more

think of remitting his care, than a ship-master should abandon his charge, while his vessel is buffeting the waves, or approaching a difficult entrance to a safe harbour. We do not plead for an inconsiderate and profuse devotion of money to religious objects; but for a wise and liberal application of all the means, which God has committed to the discretion of His people. We plead for common sacrifices to be made, with enlightened zeal, for a common object; and that object the worthiest and the noblest, which ever claimed the agency of men.

5. Christians must cultivate a higher degree of MORAL COURAGE than is now common. They must be able to look difficulties and discouragements in the face without dismay. They must expect many occurrences, which will appear, for a time, to be of an adverse character; and which will, in fact, retard the progress of Divine Truth. With many cheering proofs that the day of the world's deliverance cannot be distant, there may still be seasons of disappointment. Impenetrable ignorance and besotted idolatry may, for a time, shut out Christianity from some of the most populous regions of the earth. Persecution may consign to a violent death the pioneers of the Gospel, and their first converts. Wars may drown the voice of the preacher in the din of arms. There may be defections among the chosen messengers of the Churches to the Heathen, and apostates among the fruits of their ministry. The Directors of Missions may be permitted to pursue ill-advised measures, and there may be instances of unsuccessful Missionary Enterprise. But none of these evils, nor all of them combined, should be suffered to dishearten any man; nor will they dishearten any man, whose courage is raised to the proper tone. Indeed, no disappointment, which is within the compass of probability, is half so much to be dreaded as the Apathy of the Churches.

Shall we, of the nineteenth century, be timid and irresolute—slow to action—and easily disconcerted and deterred? Shall we, who have seen what God has wrought, and who behold what He is now doing, distrust His power and His promises? Primitive Christians sustained most furious and bloody persecutions, and triumphed over them; thus transmitting to posterity the Sacred Word and the Ordinances of the Gospel. The Reformers of the Sixteenth Century, confiding in God and the efficacy of His truth, stood unterrified with all Europe leagued against them. And shall Christians of the present day, after the power of the Gospel has been so variously and so signally proved, hesitate, and falter, and support with a divided heart the cause in which they are engaged? If we are content to act in this manner, it is plain that we are not now prepared to be worthy instruments of conveying the Divine Beneficence to our fellow-men. May it not rather be assumed, that, relying on the promised aids of the Holy Spirit, the Ministers and Churches of our land will shew, that a united people, putting forth their energies for the honour of God and the salvation of men, can accomplish such things as have never yet been witnessed on earth? With such anticipations, let us gird ourselves for more vigorous action, trusting that every successive year will furnish new evidence that our work is blessed by the Head of the Church, and that His reign upon earth is soon to become universal.

The present Survey is formed in a manner different from any which have preceded it. The vast number of facts and statements brought together, particularly in the later Surveys, have constituted important records of the state and progress of each Division of the Survey, and of each Station in the several Divisions. It has been thought desirable, however, to attempt the distribution of a

considerable portion of the matter collected in the Survey throughout the Volume, by publishing the substance of each Report and other documents as soon as they appear, and rendering the Survey a repository of general results and conclusions, with constant references to the parts of the preceding Volume where details may be seen. Though, by this plan, the history of each Station will not be seen at once so clearly as when brought together in its proper place in the Survey; yet the references will render it easy to trace such history: while the double advantage will be obtained, of reducing the Survey within a comparatively narrow compass without losing its essential benefits, and of giving the proceedings of the respective Societies as soon as they appear.

EXPLANATION OF THE FOLLOWING SURVEY.

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

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

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

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

Western Africa.

STATIONS—LABOURERS—NOTITIA.

CHURCH MISSIONARY SOCIETY.

For General View of the Mission, see pp. 6—19 and 302—307 of our last Volume.

SIERRA LEONE.

Freetown: chief town; 5643 inhabitants: 1804—John Godfrey Wilhelm, W. Keeling Betts; G. Fox, Sarah Fox, and other Native Assistants—At Church; congregation 350, communicants 6 to 8: at Gibraltar Chapel; congregation, morn. 100, aft. 20; week-days 15, communicants 14: at the Jail; congregation 90.

Eagerness for Baptism; under a carnal expectation of benefit; but indifference toward the Lord's Supper—Scholars: boys 294, attendance 246; girls 236, attendance 161: respectable Boarding Schools are greatly wanted, to raise the standard of education among the Natives and Coloured Population of the Colony—Pp. 382, 477, 526.

Christian Institution, at Fourah Bay: Feb. 18, 1828—C. Lewis Fred. Haensel—Students 8: general deportment satisfactory: give hope of eventually proving useful in the Mission.

RIVER DISTRICT: comprehending the following Stations, lying E and S E of Freetown: *Kissey*, 4 miles; inhab. 1199: *Wellington*, 7 miles; inhab. 1419: *Allen Town*; inhab. 94: *Hastings*, 13 miles; inhab. 1110: *Waterloo*, 22 miles; inhab. 1500: *Calmoni*; inhab. 281—G. W. E. Metzger, John Gerber; Edmond Boston, As. & 3 Nat. As.—Congregations; morn. 1340, aft. 560, week-days 368, daily prayer 220: communicants 495. Much lukewarmness among the older Members of the Church in all these Stations—At *Hastings*, 51 scholars on the Infant System, who delight in their lessons—Pp. 198, 223, 224, 239, 285.

MOUNTAIN DISTRICT: comprehending the following Stations, lying S and S E of Freetown: *Leicester*, 4 miles; inhab.

230: *Gloucester*, 4 miles; inhab. 760: *Regent*, 6 miles; inhab. 1500: *Bathurst*, 6 miles; inhab. 950: *Charlotte*, 7 miles; inhab. 900: *Grassfield*; inhab. 175—T. Davey; John Weeks, Mrs. Heighway, As. & 3 Nat. As.—Congregations; morn. 1150, aft. 480, week-days 380, daily prayer 280: communicants 298; candidates 113. Increased attention in some: remiss communicants have been stirred up: some candidates earnest, others doubtful—Scholars: General 183; Infant 281; Adult and Sunday 113—Infant Schools highly valued—Pp. 223, 224; and 428 for View of Bathurst.

SEA DISTRICT: comprehending *York*, 16 miles S of Freetown and 12 S W of *Waterloo*; inhab. 970: *Kent*, 9 miles S of *York*; inhab. 822—*York* no resident Teacher since January 1828, nor *Kent* any since November following—Congregation had been; morn. 450, aft. 300, week-days 70; communicants 99—Scholars 55.

I would not be sanguine, nor yet withhold that encouragement which we receive. Of the Candidates for Baptism and the Lord's Supper in the Mountain District, I am ready to exclaim, in respect of many individuals, *What hath God wrought!* It is assuredly His work (*Mr. Davey*)—The work of Grace is perceptibly going on, in some Stations. I hope that the distressing accounts of the sickly state of the Colony will not induce the Committee to withhold more aid; nor deter any from coming, who would otherwise consider themselves in the path of duty in doing so (*Mr. Betts*)—I have been encouraged and rejoiced while visiting many sick Communicants: some of them, who could not read, had treasured up in their memory many passages of Scripture, which afforded them comfort under the chastising hand of God; and placed their entire dependence on the Saviour, saying, *Whom have I in heaven but Thee? and there is none upon earth whom I desire beside Thee* (*Mr. Weeks*).

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's, at the mouth of the Gambia: inhabitants, in 1826, were 1026 males and 846 females, chiefly *Jaloofs* and *Mandingoes*—1821—Richard Marshall—Public Ordinances well attended: 9 or 10 candidates for baptism: 6 exhort others in their own tongue—P. 6.

SIERRA LEONE.

Freetown, with 5 Out-stations in the vicinity; having 3 Stone and 3 Grass Chapels—Members, 228—Scholars; boys 84, girls 43—See pp. 239, 286, 426, for the lamented death of the Missionaries *May* and *Courties*, and their successors *Monro* and *Peck*.

In all our Societies the work of the Lord is in progress. We have a delightful prospect before us. We already behold the drops before the shower; and are expecting a large effusion of the Holy Spirit, in answer to the united prayers of our Christian friends in every part of the world. Our people are a praying people: every morning, at five o'clock, a prayer-meeting is held in each of our six Chapels; and their praises ring through the towns before the break of day. The work of God must prosper among such a people, and we are persuaded that it will. We labour not only in hope, but our eyes already see Zion in prosperity (*Messrs. Monro & Peck: Jan. 1829*)—The great loss occasioned to the Society and Congregations by the decease of their laborious and beloved Pastors will, we trust, be regarded by other devoted Young Men, of true Missionary Zeal, voluntarily offering themselves as the self-denying and fearless successors of those who have fallen in the great and sacred work of ministering the Word of Salvation to the benighted Africans (*Committee*).

LIBERIA.

Monrovia, the town of this American Colony of Africo-Americans and Liberated Africans, at Cape Mesurado: in-

AMERICAN COLONIZATION SOCIETY.

habitants about 1000—1822—Dr. Randall died April 19: Dr. Mechlin is now Acting Governor—Pp. 9, 151, 355, 382.

LIBERIA.

Of the Societies in the United States, the *Baptist* (see p. 19) has in the Colony an Africo-American Missionary, Mr Colston M. Waring; and appears to have sent out another to supply the place of the lamented Mr. Lott Carey, of whose death and history see pp. 239, 480—482—The *Episcopal* Society has formed an African Mission School (see pp. 334, 426) for the supply of Teachers for Africa. It has experienced a painful loss in the death of Mr. Jacob Oson, mentioned in the last Survey, when just prepared to embark for Liberia—and the *Board of Missions* remark, in their last Report: “The Committee still regard Western Africa as a very interesting field for Missionary Exertions, though they have not yet been able to obtain suitable persons

to enter it. Further correspondence has been had with the Rev. George M. Erskine, a very respectable Presbyterian Minister in East Tennessee; but it is his opinion, as well as that of the Committee, that he is rather qualified to be useful as a Minister among the Colonists at Liberia, than as a Missionary to the Heathen Tribes: but as he may make statements respecting the condition of the Natives, and otherwise promote the objects of the Board, he has received some aid from the Committee: he is now ready to sail for Liberia. As the climate of Western Africa has generally proved so fatal to White Men, the Committee have not thought it best, under present circumstances, to send them. They hope yet to find suitable Coloured Men, to whom the climate is not unfavourable.”

GERMAN MISSIONARY SOCIETY.

LIBERIA.

G. Adam Kissling, Jacob Fred. Sessing, Rud. Dietschy, John Buehrer, H. E. Graner—A melancholy account is given at pp. 224, 225, of the scattering of the Five Missionaries sent to the Colony in 1828. Mr. Wulff died Dec. 22, 1828; Mr. Handt fixed himself near Cape Mount; Messrs. Sessing & Hegele returned to Europe; and Mr. Kissling only remained in the Colony.

GOLD COAST.

Ussa, a Negro Village, near the Danish Fort Christiansburg: 1828—T. Philip Henckè, C. F. Salbach, Gottlieb Holzwarth, Gottlieb Schmid—arrived Dec. 18, 1828—preach to the European Settlers, in Danish; after these had been deprived of the Means of Grace for 20 years. A Negro School has been opened with good success, and 18 Adult Negroes were under preparation for baptism—Pp. 151, 152.

In Liberia, Mr. Handt left his brethren in order to execute a long-cherished plan of settling in some Negro Village: he undertook the care of a School already established among the Vey Nation, who received him with pleasure (*Report*)—Accounts from Mr. Kissling, of Monrovia, dated July 30, 1829, state that a School opened by him was prospering. Mr. Handt came to his aid on hearing that he had been left solitary. May the unity of the Spirit be kept among Christ's people; but more especially among the Labourers in His vineyard! If the friends of Missions knew how much the work is retarded and dishonoured by those engaged in it, they would pray more fervently, not that many, but that His chosen Labourers may be sent forth as Missionaries (*Missionary*)—Sept. 15, 1829, Mr. Sessing again left Basle, with his Wife and three other Missionaries, for Liberia. They go by Havre and New York, in order to get an opportunity of arranging our relations with the Colonization Society at Washington. May our Lord and Saviour prosper the arduous work of their hands! (*Mr. Blumhardt*.)

South Africa.

STATIONS — LABOURERS — NOTITIA.

UNITED BRETHREN.

For Numerical Returns at the close of 1827, see p. 267 of our last Volume.

HOTENTOTS.

Groenskloof: 40 miles N of Cape Town: 541 inhab.: 1808—Brn. Clemens,

Tietze, and Lehman (which last arrived, in March, from Europe)—Civilization, in vicinity, advances; but moral evil

increases with it, affecting the naturally feeble and unsteady character of the Hottentot Population of the district: yet there are many proofs that even such persons are not beyond the reach of Divine Grace—Pp. 21, 22.

Gnadenhal: 130 miles E by N of Cape Town: inhab. 1266, among whom are above 200 married couples: houses 237; of which 106 are walled—1736; renewed 1792—Brn. Hallbeck, Luttring, Schultz, Stein, Voigt, Sonderman, and Meyer (which last arrived from Europe in March)—Communicants 548; candidates 90: baptized adults 134; candidates 41; baptized children 389: new people 64. The state of the congregation very encouraging: many are become quite altered characters: the peace of God dwells in the congregation and the family: distress has been great, but stimulates to industry—Scholars 200: Sunday Scholars, of more advanced age, 40—Pp. 22, 23, 356—358.

Hemel-en-Aarde: a Hospital for the relief of Lepers, about 12 miles from Caledon, and near the sea: 1823—Br. J. M. P. Leitner died, April 20, 1829, by apoplexy, during the baptism of an adult, and almost in the act of pouring

the baptismal water: he had, in all, baptized 91 adults and 18 children: one-fourth of the patients die every year: 17 died in the Lord in 1828, and 37 lepers were admitted. Some patients are unconcerned about their souls; but most of the members of the congregation are faithful: the lamentations of the poor lepers over their beloved Teacher would have moved the most hardened heart, and were a striking evidence of the blessed effects of his ministry—Pp. 23, 24, 440, 441.

Elim; near Cape Aiguilla: 146 inhab.: 34 walled houses: 1824—Brn. Teutsch, Thomsen, Nauhaus—12 adults were baptized in 1828—Pp. 24, 25.

Enon; on the Witte River, near Algoa Bay: 507 inhabitants: 1818—Brn. Fritsch, Halter, Hornig—As to externals, there is every prospect of prosperity: darkness and ignorance prevail greatly among the Heathen—Pp. 25, 26.

TAMBOOKIES.

Knyplaats River: 1828—Brn. Hoffman, Lemmertz—In March there were upward of 40 persons in the Settlement. Good promise in respect of externals; and some prospect of spiritual benefit.

LONDON MISSIONARY SOCIETY.

Cape Town—John Philip, D.D. Superintendent; Richard Miles, W. Elliott—Scholars 80 to 120, children and adults—Pp. 20, 21; and 382, for the sailing of Dr. Philip, with Mr. Theophilus Atkinson, Mr. John Baillie, and Miss E. Lyndall.

HOTTENTOTS.

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

Paarl: 35 miles N E of Cape Town—1819—James Kitchingman—Communicants 29—Scholars 83; average attendance only 30—P. 22.

Tulbagh: 75 miles N E of Cape Town—Arie Vos—Much encouragement—P. 22.

Caledon: 120 miles E of Cape Town: 470 inhabitants—1811; renewed 1827—Henry Helm—Great improvement in attendance on the Means of Grace, and in devout attention—Scholars 99, attendance 70: Sunday Scholars, 50 young and middle-aged—Gardens, 79 under culture: a Missionary Village is in contemplation—P. 22.

Pacaltsdorp: 245 miles E of Cape Town: 361 inhabitants—1813—W. Anderson; T. Edwards, As.—Many give evidence of good: few absent from worship—Scholars 86, attendance 45 to 50:

progress in English pleasing—Houses 66: gardens 68: trees 3204; all, with the exception of between 40 or 50, fruit-trees: cattle 233, of which 99 are draught-oxen—P. 25.

Hankey: near the Chamtoos River: 1825—P. 25. No Report.

Bethelsdorp: 450 miles E of Cape Town: 1803—Adam Robinson, W. Foster; Cornelius Vanderkemp, As.—In 1828, there were baptized 45 children and 10 adults, 13 were admitted and 4 re-admitted to communion, and 2 excluded. The power of the Word is felt by many: worship is well attended—Scholars make rapid progress: Adult Sunday-Scholars 553—More gardens than formerly—P. 25.

Port Elizabeth: out-station to Bethelsdorp—Chapel opened Sept. 14, 1823: attendance increasing—School better attended—The Local Authorities bear testimony to the improvement of the Hottentots.

Uitenhagen: out-station to Bethelsdorp—Christopher Sass, formerly of Griquatown. His labours blessed: many young persons under religious influence—Sunday School prospers.

Theopols: 550 miles E of Cape Town—

G. Barker; T. Doyle, Rogers Edwards, As.—Communicants 104—Scholars 300, attendance from 100 to 180—The Hottentots begin to appreciate the benefits of agriculture—An Auxiliary Society raises annually about 200 rix-dollars, or 15*l.*—P. 26.

Grahamstown: in Albany District—John Monro—Congregation 100 to 200. The Word listened to, in general, by the natives with deep solemnity—Sunday Scholars 137: much good effected by the school—Of 24*l.* 3*s.*, contributed by an Auxiliary Society in 1828, the sum of 4*l.* 7*s.* 11*d.* was raised by the Hottentots in penny-a-week subscriptions—Pp. 26, 27.

CAFFRES.

Tzatzoe's Kraal: near the Buffalo River: 1826—John Brownlee, Gottlieb Fred. Kayser; Jan. Tzatzoe, Nat. As.—Visits have been paid to the neighbouring Caffres, to make known to them the Gospel: superstition and cruelty prevail among them; but the Missionaries have generally been well received—P. 31.

GRIQUAS, with BOSJESMANS, CORANNAS, &c.

Griquatown: 530 miles N E of Cape Town—Peter Wright; Isaac Hughes, As.—Peace has been concluded, between the Griquas and the Bergenaars: the Griquas have had much to struggle with, in consequence of the attacks of these enemies and of long droughts: a good supply of water has been obtained by digging: more land than formerly has been brought into cultivation—P. 32.

Campbell: 30 miles E of Griquatown—A Catechist—From 60 to 70 scholars.

Philippolis: on the north side of Cra-flock River: inhab. connected with the Station, 2850; forming 120 Griqua, 210 Coranna, and 240 Bootsuanna Families; of which, only about 20 Griqua and 70 Bootsuanna Families reside at the Station—John Melvill, James Clark—Congregation 60 to 90, week-days 20 to 40—Scholars, in summer, 80 to 100—Many had heard the Gospel before they came to this Station, most of whom, having removed from the Mission Sta-

WESLEYAN MISSIONARY SOCIETY.

Cape Town—Barnabas Shaw (just returned from home), Rob. Snowdall—The Slaves are estimated at 10,000: many of them share the attentions of the Missionary. Subscriptions have been raised for the erection of a new and commodious Chapel.

HOTTENTOTS.

ALBANY DISTRICT, in the eastern part of the Colony, comprehending *Grahams-Jan.* 1830.

tions and the Means of Grace, are in a backsliding state—Most of the Families reside, for the support of their cattle, at various places where there are fountains: from the nature of the country, the natives will probably always be a pastoral people—From Nov. 13, 1828, to the 22d, Mr. Melvill with Mr. G. A. Kolbe were engaged in an exploring tour to the north-eastward, in which they travelled 323 miles among different native hordes, all bearing the general name of Bashutoo, and of the Bechuana or Bootsuanna Nation—P. 33.

BOOTSUANNAS.

New Lattakoo: 630 miles N E of Cape Town: 1817—Rob. Hamilton, Rob. Moffat—Unremitting attendance on the Word: singing, lately introduced, has a very enlivening effect on the natives—Scholars 50: adults in the evening, 40—Mr. Moffat has translated into Sitchuan some Hymns, the Gospel of St. Luke, and sundry other parts of Scripture—A good village of natives from various tribes is settled round the Mission Premises: they are poor, but have fruitful gardens, which renders their condition better than that of those who depend solely on their flocks for subsistence—Two attacks, threatened by hostile natives, were mercifully averted: notwithstanding the long series of disastrous events, which have continued to harass the minds, endanger the safety, and try the faith of the Labourers, the Mission promises well—Pp. 33, 34, 404—407.

NAMAQUAS.

No Station is, at present, occupied in Great Namaqualand, *Africaner's Kraal* having no Labourer, and Mr. Schemelen having been obliged, by the circumstances of the country, after many attempts to retain *Bethany* as the headquarters of the Mission, to abandon it for the present, and to endeavour the establishing of an effective Mission in Little Namaqualand: from *Steinkoppf* and *Pella* in that country, no Reports have been received—P. 34.

town, Salem, Somersast, and other Stations, in which the chief labours are among European Settlers; but the instruction and conversion of the many Natives of the District are diligently sought, and tokens of the Divine Favour among the Hottentots are not wanting: 1827—Stephen Kay; succeeded by W. Shaw, John Davis, S. Palmer, and John Ayliff—Pp. 27, 28, 225, 226, 526.

"The Stations," the Committee remark, "in the district of Albany have proved highly successful, and the influence of the Missions is rapidly extending among the surrounding Heathen. The Stations in Albany, comprising Grams-town, Salem, and Somerset, have 258 Members united in Christian society; and Five Schools, in which 537 Scholars are instructed, including 80 adults."

CAFFRES.

Wesleyville: 10 or 12 miles from the mouth of the Kalumna: in PATO'S Tribe: 1823—W. Shaw; succeeded by S. Young—About 23 Caffres appear decidedly religious—Pp. 29, 228, 229.

Mount Coks: 15 miles from Wesleyville, near the Buffalo River, in ISLAM-BIE'S Tribe: 1825—S. Young; succeeded by W. J. Shrewsbury—Congregations large and attentive: a few Natives have been baptized: there is an encouraging number of catechumens: an old Caffre Woman died, it is believed, in the Lord—Pp. 29, 30, 227, 228.

Butterworth: 110 miles from Wesleyville, in HINTSA'S Tribe: 1827—W. J. Shrewsbury; succeeded by Stephen Kay, and James Cameron—Mr. W. Shaw writes—"We walked round the lands of the village, and saw abundant reason to be well satisfied with the place as the site of a Mission Village, as it possesses most of the advantages and conveniences which are requisite. The Lord has already blessed this Mission with great prosperity; and when I looked round and beheld the two cottages and a spacious Chapel, all neatly white-washed, together with a number of native huts, occupying the ground which, just twelve months before, was a void waste, I felt surprised at the change. But what is most pleasing, is the fact that several of the people have received the truth in the love thereof"—Pp. 30, 31, 441—443, 526.

Of the Stations of the *Glasgow Missionary Society*, at Chumie and Love-dale, where, as appears from p. 28 of our last Volume, Messrs. Thomson, Ross, and Bennie are employed, we have received no information. The proceedings of the *French Protestant Society* in reference to South Africa were detailed at pp. 239, 351—353; and those of the *Rhenish Society* at pp. 354, 355.

In reference to the general aspect of this Division of the Survey, the Wesleyan Committee observe—

The calls for assistance continue to be importunate from almost every part of Southern Africa; and if additional Missionaries could be sent out to different Stations, there is every probability that a great and extensive diffusion of sacred light and influence would rapidly follow. The Lord has opened wide the door; and it is the duty and privilege of our favoured Nation to enter in and take possession of the land, and

MAMBOOKIES.

Morley, on the Umtata River, in DAPA'S Tribe—May 1829—W. Shepstone—P. 30.

"It is with devout thankfulness and joy," the Committee observe, "that they have to announce the national welcome with which their Missionary to Dapa's Tribe was received, and the cordial agreement and understanding of the three Chiefs, who had each laid claim to have the first Missionary that should be sent; it having been agreed, after several days' consultation, that a place central to the three divisions of the tribe should form the Mission Station, round which they might all rally, and equally enjoy the advantages of instruction in Christianity and in the arts of civilized life."

To FAKA'S Tribe (see p. 30) Richard Haddy has been appointed. To CHAKA'S Tribe, at Port Natal, W. D. Boyce (see p. 526) may probably proceed.

BOOTSUANNAS.

Platberg: near the Maquasse Mountains, north of the Yellow River: 1825—James Archbell—Hymns and Elementary Tracts have been printed, at different times, in the Maquasse dialect—P. 34.

Bootschnaap: 1828—T. L. Hodgson—Scholars 76, children and adults: parents and children learn together.

"The Bootsuanna Mission," the Committee say, "which remained in an unsettled state for a considerable time, in consequence of internal wars and the migratory habits of the Natives, has lately assumed the appearance of stability."

NAMAQUAS.

Lily Fountain: near the Khamiesberg: 1807—Edward Edwards—New Chapel opened: congregations good: 19 adults were baptized in the year: many give evidence of a real change of heart—Sunday Scholars 87: an Adult Female School has been formed—Pp. 34, 35.

afford instruction to a people so eminently prepared of the Lord. . . . The Letters and Journals of the Missionaries clearly mark the widening influence of the Gospel and the overruling Providence of God, in this region of ignorance, barbarism, and cruelty: while the successful and extending Missions are eminently calculated to inspire the hope that the period is rapidly advancing, when the wandering and barbarous tribes of Africa shall bow to the sceptre of the Prince of Peace, and *violence no more be heard in their land, nor destruction within their borders.*

African Islands.

STATIONS — LABOURERS — NOTITIA.

LONDON MISSIONARY SOCIETY.

Mauritius: inhab. 80,000; chiefly Blacks—1814—John Le Brun; V. Forgette, As.—Communicants 40—At Port Louis, a Day School, and Sunday Schools: schools at Pitou and Camp Yolofo—P. 35.

Madagascar: inhab. said to be four millions: station at Tananarivou: 1818: renewed 1820—David Jones, David Griffiths, David Johns, Joseph John Freeman; J. Cameron, J. Canham, G. Chick, As.; Edward Baker, Printer, who arrived in September 1828: Mr. Cummins, cotton-spinner, has returned, his trade not meeting with sufficient encouragement—Attendance of adults at the Chapel small: in March, the schools were 38, teachers 44, assistants 46; and scholars 2309, with an average

attendance of 957 boys and 480 girls: Radama ordered 14 new schools, in which it was promised that 1400 scholars should attend: on the death of Radama, the schools were closed, as the laws require on such an occasion the suspension of labour; and had not been re-opened at the last dates—The whole Bible, except Leviticus, is ready for final revision, and part has undergone such revision: St. Luke's Gospel has been printed: 1000 copies of the Old Testament and 3000 of the New are in the press; the whole of which may be put into immediate circulation among those who have already been taught to read: the Bible Society supplies all the paper required—Pp. 35—37, 152, 153, 241—243.

Of the decease of Radama, who died on the 27th of July 1828, and not on the 1st of August as we stated, the Directors thus speak—

Of the extraordinary personage who bore sway in Madagascar, but who has now been removed to give his account, the Directors cannot omit recording their opinion—that, considering all the circumstances in which he was placed, his death is an event deeply to be deplored. He was enlightened, sagacious, and liberal—animated by a strong desire to promote the improvement of his country, and encourage its advancement in literature, science, and art. He had abolished the Slave Trade, and put down many of the superstitions of his country. He invariably evinced his friendship for our Missionaries, and his readiness to protect and encourage them in their labours. His death has been attended, as might be expected, with important political changes; but it is no part of the business of the Directors to detail them further, than the operations of the Society are concerned. It is painful to state, that several individuals have been taken off, in consequence of these changes: among others, the Directors regret to say, are Prince Rataffe, who formerly visited this country, and appeared on your platform; and his son, an excellent youth, who there is strong reason to believe died in the faith—and, perhaps, because of his known attachment to it. The friend under whose fostering auspices our operations commenced, has been removed; but the existing Government professes to adhere to his principles, so far as the Missionaries are concerned, and have assured them of protection and the enjoyment of their former privileges. Our Brethren continue in good spirits, and are persevering in the labours which they are permitted to carry on. Whatever may happen, the Society must feel satisfaction that it has been honoured to introduce the Gospel into the island—that, through its instrumentality, some thousands have been taught to read—and that the Bible has been entirely translated into the language of several millions of persons who never before enjoyed the Word of God.

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To *Malta*, 15,500 copies of the Scriptures, in various languages, have been sent, chiefly designed for Greece; but, as appears from Mr. Jowett's statement quoted at p. 254 of our last Volume, they find their way even into Italy. From *Smyrna* and *Constantinople*, 6110 copies have been issued. In *Egypt*, the distribution of the Scriptures has continued with considerable success.

RECEPTION—Evidence of the readiness, and even eagerness, with which the Scriptures are received, particularly by the Greeks, appears at pp. 153, 154, 167, 268, 269 of our last Volume. The Committee, in their last Report, quote the testimonies of the Rev. Dr. Korck, of the Rev. Messrs. Brewer, Hartley, and King, and that of Mr. Barker, to the thankful reception and seasonable circulation of the Scriptures, more especially in Greece: the conclusions drawn by eye-witnesses relative to that country are, that, at the present moment, the most effectual spiritual succour which can be carried to Greece is the Holy Scriptures, and that the people are prepared to receive the boon with gratitude.

VERSIONS AND EDITIONS—A projected edition of the *Septuagint* has been relinquished. The superior importance of a *Modern-Greek Version of the Scriptures*

from the Hebrew Text has led the Committee to undertake such a Version, and to relinquish the design of printing the Version made from the Septuagint by Archbishop Hilarion. Two editions of the *Ancient and Modern Greek Testament* have been printed. The *Turco-Greek O. T.* is wanted, the *N. T.* in that form having proved of real utility. The *Turco-Armenian N. T.* will proceed at the American Press in Malta: the *O. T.* will be required. The *Jewish-Spanish N. T.* is ready for circulation, and must be followed by the *Old*: the Committee say—“When the multitude of the Jewish Nation who employ this language are considered, the completion of the Version of the *N. T.* in it is a matter of devout thanksgiving, and should call for earnest prayer, that by the Spirit the veil may be taken from their hearts, and that they may receive Him of whom Moses and the Prophets did write.” A new edition of the *Persian Testament* has been printed; an edition of 1000 copies of *Isaiab*, by the Rev. W. Glen, is in the press. The *Four Gospels in Syro-Chaldee*, the *Four Gospels in Coptic and Arabic*, and the *Amharic N. T.* have been printed. The entire *Ethiopic N. T.* is nearly finished.

See pp. 42—44 of our last Volume.

I feel thankful to God, that we are allowed to labour in one of the most promising fields. Schools are opening on every side. The Scriptures are bought with eagerness. The Government has allowed Mr. Barker to put the Gospels into the hands of every poor boy in the Orphan Institution in Egina. I myself have now introduced the reading of the Scriptures into almost every island of the Archipelago, and in some places in the Morea. In Tino they even read the Scriptures, in Modern Greek, in the Church. Our hearts are cheered with the fair prospect that presents itself to us. All the Labourers in Greece agree in the persuasion, that Schools and the Bible will do every thing for the happiness of Greece: we ought, therefore, to be active in these two objects; supporting them with Christian energy, and love to the Kingdom of Jesus. (*Rev. Dr. Korck.*)

RELIGIOUS-TRACT SOCIETY.

The Committee quote many testimonies, most of which have appeared in our pages, to the eagerness with which Religious Books are read in Greece; and have devoted 200*l.* to the circulation of Modern-Greek and Arabic Tracts. They will gladly receive special contributions

for the publication of Works adapted to the state and wants of Greece. Intelligence from the German Missionaries in Armenia has led the Committee to grant 50*l.* to enable them to extend the circulation of Religious Tracts.

See p. 57 of our last Volume.

EDUCATION SOCIETIES.

See pp. 51—53 of the last Survey.

IONIAN ISLANDS.

The last Returns were as follows :

	Schools.	Teachers.	Scholars.
Corfu	17	17	545
Santa Maura ..	16	19	245
Cefalonia	17	17	739
Zante.....	13	13	392
Ithaca.....	6	6	181
Total	69	72	2102

From Paxo and Cerigo there are no Returns.

In Corfu, Mrs. Lowndes has a School for Girls, varying from 90 to 120 children, who are making great progress: the Rev. Frederick Hildner rendered essential aid in this School. Miss Robertson (see p. 488) has the charge of a Female School for the children of the more respectable inhabitants, both English and Greek: the course of education is enlarged; and the children, 40 in number, are making good proficiency. In the villages of Potamo was a School of 30 children. Several Young Men, intended for Masters in different Villages, were

learning the Mutual System. Mrs. Lowndes writes—"If we had the means, there would be no difficulty in opening a School in every village in Corfu."

GREECE.

See, in reference to Education in Greece, pp. 166, 167, 268—271, 380, 381, 506, 507 of our last Volume.

Mr. Demetrius Pieridi, a native of Cyprus, who resided for the last six years in the establishment of the British and Foreign School Society, is returned to the Mediterranean, fully competent either to take charge of a School or to train Masters. At Corfu, Mr. Hildner gave him a Letter to Dr. Korck, whom he would probably join at Syra.

MALTA.

There is good hope of the establishment of Schools in this Island; as the Government extends to them a greater measure of liberty than was formerly granted. In proportion, however, as this salutary course opens, the want of suitable Teachers begins to be felt.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

MALTA: 1820—Eli Smith, Isaac Bird, W. Goodell; Homan Hallock, Printer—Books and Tracts issued up to Dec. 31, 1828, were 72 in Modern Greek, 47 in Italian, and 5 in Turco-Armenian: copies printed, 211,850—Mr. Bird visited Tunis and Tripoli, and returned in August—Pp. 41, 42.

GREECE—The intention of the Board to send an Agent on a visit of investigation to the Mediterranean was mentioned in the last Survey; and the advantages anticipated from this measure were subsequently stated at pp. 154, 155. Mr. Anderson, one of the Assistant Secretaries of the Board, arrived at Malta, in pursuance of this plan, on the 1st of January of last year. Near the end of

February he embarked for Corfu, with the Rev. Eli Smith, of his own Society, and the Rev. J. J. Robertson, of the American Episcopal Society, on a tour through Greece and the Islands: see pp. 579, 580.

With a view to the future benefit of Greece, the Board have, in America, Nine Young Greeks under instruction; and two others (see p. 580) lately returned to Greece.

SYRIA—See at pp. 448, 449 a view of the Awful State of the People of Syria; and, at pp. 548, 549, remarks on the pernicious application, in these parts, of the word "Religion," with Instances of this Abuse.

AMERICAN EPISCOPAL SOCIETY.

GREECE—The appointment of the Rev. J. J. Robertson to make a Visit of Investigation to Greece was stated at p. 198 of our last Volume. Liberal contributions were given to this object; and he was furnished with a Letter to the Greek Bishops from Bishop White and others of the American Church. Dr.

Korck writes, that, though Mr. Robertson had been obliged to lower considerably those hopes which had been awakened, from the communications of himself and others made under different circumstances, yet that he would probably be encouraged to fetch his family from America and settle in Greece.

CHURCH MISSIONARY SOCIETY.

MALTA—1815—W. Jowett, Christ. F. Schlienz; Peter Brenner, Matt. Weiss,

Printers: Mr. Kitto has returned; and Mr. Koellner left for Basle, in the early

part of July, shortly after the arrival of Mr. Weiss: Mr. Jowett left London, on his return to Malta, by way of Bâle, on the 19th of September; and arrived on the 1st of November: see pp. 381, 478, 580; and pp. 333. 335—343, for a notice of the death of Mrs. Jowett, and a Memoir and Obituary of that excellent Woman — Mr. Jowett, while in England, carried the Maltese Gospels through the press: on the important bearing of this Work on the Society's object, see p. 254: M. Vassalli, the chief translator, died Jan. 12, 1829: an ecclesiastical curse rests upon his memory, but *the curse causeless shall not come*: his three Sons are under the Society's care, and give promise of becoming useful Schoolmasters or Translators—Maltese is now become the familiar tongue, in the daily and weekly meetings of the Mission Family for edification, in reading, expounding, prayers, and singing: Mr. Schlienz is preparing Pinnock's Catechism of Geography in that tongue, and a Maltese and English Grammar—Increasing encouragement offers itself for the formation of an Establishment in Malta for the training of Schoolmasters, for the island itself, and for Greece, Syria, Egypt. and North Africa: should the Society's funds so far improve as to enable it to form and adequately support such an Institution, it might be a means of conveying incalculable blessings to those countries which are opening for the service: the Missionaries find, as to Egypt in particular, that good Schoolmasters are the first requisite for that land.—Pp. 44, 45.

IONIAN ISLANDS & GREECE.

Corfu—Frederick Hildner—Mr. Hildner (see pp. 51, 307) has been received into the Society's service, and will probably join Dr. Korck at Syra: in the mean while he has assisted the Work of Female and Sunday-School Education in Corfu, especially in grafting a part of the Pestalotzian System on that of Mutual Instruction: he has been occupied, also, in the translation, from English and German, of Tracts especially adapted to the state of the Young in the Ionian Islands.

Syra—1827—Christian Lewis Korck, M.D.—For an account of the successful labours at Syra, and of the state and prospects of Education there and in its vicinity, see pp. 46—49, 360—362, 444, 445 of our last Volume. Dr. Korck writes, in July, "I am eager to receive

2000 Psalters, and a considerable number of every kind of Tracts. My work is extensive. I am now building a Girls' School-room, and four Rooms for higher grammatical instruction."

Smyrna—The Rev. John Hartley returned to Smyrna in July 1828, and continued there till he left on a visit to England, where he arrived in October last: see pp. 46—49, 477, 478. His beneficial intercourse with Greeks at Egina, before he resumed his place at Smyrna, was detailed at pp. 155—157, 170, 171; and his proceedings at Smyrna at pp. 271, 272.

EGYPT.

For the general state of the Mission, and an account of two Visits to Upper Egypt, see pp. 49, 50, 172—188, 231, 236, 237 of our last Volume.

Cairo—1826—W. Krusé, J. Rudolph Theop. Lieder: Mr. Mueller has thought, under some particular circumstances, that he could labour with more satisfaction if separated from the Society; and, in consequence, left in February, with Joseph Michael, who had come with them from Syria and had been Teacher in the Society's School at Cairo: the last accounts left them in Jaffa, where they were endeavouring to establish a school: for notices of Dr. Kluge's proposed services, see pp. 239, 382, 580—Mr. Lieder was about to leave Cairo, to repeat his Visit to the Faioum, but was prevented by illness: from May till the middle of June, he was incapable of any exertion: in July he entered on a journey in the Delta. Mr. Gobat thus speaks of the state of things in Cairo: "It grows darker and darker in this country. Our visitors are gradually lessening in number: I have, therefore, taken up my lodgings with Dr. Dussap, where I have, at least every day, an opportunity of seeing people who call for medical assistance, and can announce to them the Way of Salvation. I always try to shew men that Christ must be all in all, and that religion must dwell in the heart. But if several persons meet together, no one dares to speak or even to hear about religion, from mutual suspicion and fear: there is still, however, a demand among the people for Tracts and the Scriptures—After Joseph's departure, Mr. Krusé employed a native, Luigi Assemani, in the school, in addition to a Copt before engaged: in two Schools, there were 5 Greeks, 10 Roman Catholics, 3 Armenians, and 33 Copts: in a Female School,

Mrs. Krusé had 12 Girls; the establishment of which school is considered as an important step forward in the Egyptian field of labour:—See pp. 233—236, 308, 549—552 for proceedings at Caïro.

Alexandria—1826—Different Missionaries have resided for a time at this Station: see pp. 49, 231.

ABYSSINIA.

S. Gobat, Christian Kugler—Mr. Kugler reached Egypt, on his return (p. 239) from his visit to Europe, on the 10th of May. In August he writes, that he had been studying Tigré; and could both understand it, and make himself understood: nine pilgrims had lately arrived from various parts of Abyssinia: Girgis was still alive, and diligently studied the Amharic Gospels. Notice of the arrival of Girgis, with a Letter from him to Mr. Gobat, and the Instructions of the Committee to the Missionaries

proceeding to Abyssinia, appear at pp. 308—312 of our last Volume. The Missionaries proposed to leave Egypt in September, a firmán having been obtained from the Pacha. The two Abyssinians, Ali and Amalo, were anxious to return. Ali was expecting an answer from the Pacha to the Letter of Sebagadis: he looked anxiously for Mr. Coffin from England; but would not wait for him longer than September, as he had obtained the help of some of the artisans whom he was directed to take to the Ras. The Missionaries write, "Our health is good; and we are, by the grace of Christ, in very good spirits, trusting that He will be with us according to His promise. Our daily encouragement and consolation are, that we experience in reality the truth of these words, *Jesus Christ the same, yesterday, and to-day, and for ever!*"—Pp. 50, 51.

GERMAN MISSIONARY SOCIETY.

See pp. 53—56, 188, 189 of our last Volume.

Karass: a Colony of German Settlers, near the Caucasus—James Lang—The settlers suffered considerable loss of property, and were repeatedly much harassed by the attacks of the neighbouring Tsherkessians, by which the Missionaries were much circumscribed in their tours among the neighbouring tribes. Mr. Lang continued his visits to the Tartars as far as his debilitated health and circumstances allowed; and has spent some time in composing a Grammar of the Turco-Tartar Language, which will prove of great use to the Missionaries and Ministers in these countries. He writes, "The indolence of the Tartars is so great, that they think it too much trouble to read a Tract of 10 or 20 pages. This does not furnish great hopes for the immediate success of schools among them: they must be erected by FAITH and conducted with PATIENCE."

Madchar: another Colony of German Settlers, near the Caucasus—C. Lewis Koenig—The attendance at School and in Church is large. Visits are made among the neighbouring Tartars: generally, the Missionary meets with scorn and opposition; but, sometimes, he finds attentive hearers. Some pious Young Men, of the German Set-

tlers, having expressed their wish to Mr. Koenig of being instructed in the Tartar Language, that they might be enabled, in their frequent intercourse with this Nation, to be active for the propagation of the Gospel, he cheerfully undertook the work, under a conviction that for this very purpose Providence has led these Germans to this country.

Shusha: 1824—A. H. Dittrich, Felix Zarembo, C. F. Hohenacker, C. F. Haas, C. G. Pfander; C. F. Judt, Printer—Mr. Dittrich has been principally engaged in preparing for the press Armenian Books, and instructing some Armenian Priests, who at the same time are of some use to him in his translations: Mr. Haas has conducted the Armenian School, and has been preparing some Young Armenians for the office of Schoolmasters: Messrs. Zarembo and Pfander have passed most of their time in tours among the Tartars, spreading the knowledge of the Gospel; and Mr. Hohenacker has been engaged with the general business of the Mission, at the same time affording medical assistance to the inhabitants of the town. Extracts from the Fathers, who are in great authority with the Armenians, are now preparing for the Press: thus the suspicion of proselytism is best avoided.

The mighty hand of the Lord begins to break down the strongholds of prejudice, and to place before the Missionaries an open door for the entrance of true light. This seems to be peculiarly the case with the Armenians, who begin to feel the disrupted and helpless state of their national and spiritual existence, and to desire the healing and restoring blessings of the Spirit of God. (*Rev. Theoph. Blumhardt.*)

JEWS SOCIETY.

W. B. Lewis, John Nicolayson, Joseph Wolff; S. Farman, As.—Mr. Lewis has continued in the South of Europe, usefully employed in the work of the Mission: Smyrna being now a safe place of residence, he will resume his labours there—Mr. and Mrs. Nicolayson, with Mr. Farman, one of the Society's Students, left England in September, and arrived at Malta on the 1st of November, with Mr. Jowett: Mr. Nicolayson and Mr. Farman were to spend the winter among the Jews of Barbary—Mr. Wolff was left in the last Survey (p. 56) at Beyrout: his stay in Syria being dangerous, he proceeded to Cyprus, and

from thence to Egypt, arriving at Damietta on the 8th of September. At Caïro he baptized a Jew; and, on the 16th of December, left for Jerusalem, where he arrived on the 7th of January: many Jews resorted to him, and schools of 20 Arab Boys and 7 Girls were formed; but excommunications were issued, both by the Rabbies and the Greek Patriarch, against those who encouraged his proceedings. An attempt was made, by a Greek fanatic, as it is supposed, to poison him; and finding the Jews determinedly bent against him, he left Jerusalem about the middle of June, and proceeded to Alexandria.

In the countries bordering on the Mediterranean there have been great difficulties in the way of Missionary Exertion: yet it now begins to be evident, that there is, even here, a widely-spreading spirit of inquiry and desire for the Scriptures, both in Hebrew and Italian, among the Jews. Here, as in other places, the Jewish Mind is gradually expanding itself into a more liberal and kindly feeling toward the doctrines and truths of Christianity; and many evince a desire to hear and understand those who set before them the Gospel of Jesus Christ; whose Name is not the same offence to their ears, which it was in former days. The Society is accustomed to commit a considerable number of copies of the Sacred Scriptures to the care of their depository at Malta, for distribution in the countries bordering on the Mediterranean: such has been the demand of late from various quarters, that a large stock has been completely exhausted. The Committee have directed that One Thousand Hebrew Bibles should be shipped to Malta by the first conveyance. (*Report*.)

LONDON MISSIONARY SOCIETY.

Malta: 1811—S. Sheridan Wilson—Congregation, at English Service, seldom exceeds 60: Italian Service is discontinued—Average attendance in Sunday School, 29—The operations of the Mission are chiefly by the Press: 12 Tracts and Books in various languages have been printed in the year: of these and others before printed, 12,651 copies have, within the same period, been sold or distributed—P. 57.

Corfu: 1819—Isaac Lowndes—Preaching in Greek is continued by Mr. Lowndes, both in his own house and in journeys among the Villages: the congregations generally good and attentive: on these occasions, Tracts and the Scriptures are given away—The English Sunday-School is continued: the Greek Sunday-School has 40 boys—The printing of the Jewish-Spanish Testament, completed in February, very much occupied Mr. Lowndes—P. 57.

In Mr. Lowndes's visits to the country, I have frequently been a joyful witness of the attention with which the Word preached and distributed was received. A Day School for Greek Girls has been lately opened, and presents a very lovely and promising appearance: this School and the English Sunday-School are conducted by Mrs. Lowndes; and wherever an opportunity of being useful presents itself, these friends of the Lord avail themselves of it, and apply to it their time, and strength, and charity. (*Mr. Hildner*.)

SCOTTISH MISSIONARY SOCIETY.

Karass—James Galloway—Mr. Galloway continues to labour, in conjunction with Mr. Lang, of the German Society, under the many trials and discouragements which have given the accounts from this Station, so far as regards the reception of the Gospel by the Tartars, one dark unvaried complexion: yet he

appears never to abandon the hope of success—Pp. 58, 362, 363.

Astrachan—W. Glen—The translation, by Mr. Glen, of the Prophetical Books into Persian, had advanced to the Tenth Chapter of Ezekiel—See at pp. 363—365, an account of the apparent conversion, but subsequent relapse, of a Persian—P. 58.

WESLEYAN MISSIONARY SOCIETY.

Malta: 1823—John Keeling—Ministerial duties, personal instruction, and the distribution of publications are regularly attended to—Dr. Naudi continues to assist, by translations into Italian and Maltese—P. 198.

Alexandria: 1825—Frederick Bial-

loblotzky: Mr. Macpherson is on a visit home—The English residents are addressed, and vessels in the harbour visited—An Arab School of 40 boys has been formed.

Zante: 1826—Walter Oke Croggon.

Siberia.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

THE Missionaries, who had laboured together in this remote region, till March 1828, reported that the translation of the Old Testament, in Buriat-Mongolian, was then nearly completed and partly revised; the New Testament having been finished some time before. Anticipating the speedy termination of this important part of their labours, they resolved, after a mature consideration of all circumstances, to separate; and take up their abode at different places in the country, in order more effectually to promote the object of their Mission. Selenginsk will still be considered the Head Station, where Mr. Yuille will remain: Mr. Swan has taken up his permanent residence at a place on the river Ona; and Mr. Stallybrass has removed to a place called Khodon, in the territory inhabited by the Chorin-Buriats.

Selenginsk: 160 miles S E of Irkutak: inhab. 3000: in the centre of the Buriats east of Lake Baikal: 1819—Robert Yuille—Preaching is maintained every evening, as well as on Sundays, and the Scriptures are expounded to the people in the vicinity: great attention is often manifested—There are 7 students in the Buriat Seminary: it is carried on with perseverance, and not without encouragement: a Thibetian Class has been formed—Pp. 59, 60; and see 163, 164

for a brief Obituary of Mrs. Yuille.

Ona: 1828—W. Swan; who has continued indefatigable in the prosecution of his work.

Khodon: 190 miles N E of Selenginsk: Aug. 25, 1828—Edward Stallybrass—Native Services are held on Sundays; and daily Morning Worship, in the Buriat Tongue—Many applications for medicine afford opportunities of making the Gospel known.

There is abundant encouragement to pursue the work of Female Education among the Buriats. With regard to the circulation of the Scriptures, the Missionaries observe, that though this part of the work is opposed by some, and though others, from unworthy motives, ask for or accept the Oracles of God, yet there are also those who receive them with gratitude and peruse them with attention. The education of the rising generation is, at present, one grand object of their attention, and they consider it not unattainable. (*Report.*)

China.

Dr. Morrison writes from Canton, Feb. 25, 1829—

Considerable agitation at the Court of Peking still continues. There seems a shaking of the Empire, although the rebel Changhibur has been subdued. The last Gazette contained an Imperial Order to the Officers of the Empire to worship and sacrifice to the heavens, the earth, his ancestors, and the gods; also to sacrifice to the Five Mountains and Four Great Rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the Empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone; for He is God, and beside there is none else.

Jan. 1830.

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LONDON MISSIONARY SOCIETY.

Canton: 1807—Rob. Morrison, D.D. —Public Worship, in English, has been continued, both at Macao and in Canton —Dr. Morrison has prepared three Works

for the press, and has undertaken a Dictionary of the Provincial Dialect of Canton—On the Native Converts see pp. 61, 274, 275.

AMERICAN BOARD OF MISSIONS.

The Board have sent to Canton the Rev. Elijah C. Bridgman, in compliance with overtures from Dr. Morrison, to acquire the Chinese Language, that he may be prepared to occupy whatever field of usefulness with reference to the Chinese it may please God to open before him.

The Rev. David Abeel, also, has proceeded to the same destination. He is more particularly connected with the American Seamen's Friend Society, and is appointed to preach to the numerous Americans and others at Canton who speak English. Mr. Abeel is of the

Reformed Dutch Church; and it is intended, that, under the direction of the Board of Missions, he shall visit the Dutch Islands in the Archipelago. "All his labours," it is stated, "will have an ultimate reference to the good of China, where millions are to be reached with moral blessings only through the medium of those from Christian Lands, who are gathered round the borders of that dark empire."

These Missionaries sailed from New York, on board the "Roman," Captain Lavender, on the 10th of June.

India beyond the Ganges.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Siam—At pp. 275—278 we gave many interesting particulars of a visit paid by Mr. Tomlin, of Singapore, and Mr. Gutzlaff, of Rbio, in the autumn of 1828, to some parts of Siam, in which they found a great opening for the circulation of the Scriptures and Tracts among the Chinese.

Singapore: a British Island at the southern extremity of the Peninsula of Malacca: inhab. in Feb. 1829 stated at 13,432 males and 4232 females: 1819—Claudius H. Thomsen, Jacob Tomlin—Congregation from 30 to 50; Malays, Chinese, and Portuguese: baptized Malays 3: a spirit of inquiry is daily increasing among the Chinese—In 2 Chinese Schools, between 30 and 40 children make considerable progress—Various Tracts have issued from the Press during the year; and for them and the Scriptures, the demand has increased—Pp. 61—63.

Malacca: inhab. in April 1828 were 33,806; including 229 Europeans and their descendants: 1815—James Humphreys, S. Kidd, John Smith; Hannah Newell, As.—Preaching is continued in English and Malay, and visits to the Chinese: the attendance of Malays is greatly increased; one has been baptized, there are 3 candidates, and 8 under special instruction—In a Malay School there are 12 boys, and in a Tamil 40; who make good progress: both are

supported by Government. Miss Newell has 20 scholars; and the superintendence of a Free School of 60 or 70 Malay, Chinese, and Portuguese Girls has been entrusted to her till a suitable Mistress can be found: Miss Wallace, who embarked for Malacca (see p. 64) to assist in Female Education, has arrived in safety—The English and Malay Presses now more than defray the expense attending them—The Students in the *Anglo-Chinese College* average about 25; and, in June 1828, there were 8 candidates for admission. The usual literary exercises are continued, and religious instruction is daily communicated: all attend daily morning and evening prayer, and Divine Service on Sundays; and are voluntarily joined therein by the Chinese workmen employed. Several important works have issued from the Press, which is now occupied with a revised edition of Morrison and Milne's Chinese Version of the Scriptures—Pp. 63, 64.

Pinang: an island off the coast of the Malay Peninsula: 55,000 inhabitants: 1819—T. Beighton, S. Dyer—English and Malay Services are well attended, but not the Chinese: the Malays more readily receive the Scriptures; and among the Chinese, also, they have been distributed: many Malays are prevented only by the fear of man from making an open profession of the Gospel—One

Malay School, on the British System, has 47 boys and 13 girls: accurate returns have not been made of other Malay Schools, but they contain 54 girls. The 4 Chinese Schools (see p. 65) on the native plan gave Mr. Dyer much discouragement: he has, therefore, opened schools on the British System, and in which Christian Books only are used; and had 34 boys and 22 girls: the attendance and progress are good: the Chinese

COMMITTEE OF EDUCATION.

Singapore—The Religious-Tract Society has forwarded to the Committee of Education and Christian Knowledge,

have been roused by these efforts, and have established 6 or more small schools of their own, each having 5 or 6 scholars—Moveable Chinese metal types are preparing. The Chinese read many Christian Books. The demand for the Scriptures is great. The Chinese speak dialects more diversified than the country dialects of England, but all read the same books—P. 65.

mentioned in the last Survey, 24 reams of paper and 9000 of its Publications, to assist its operations.

AMERICAN BAPTIST MISSIONS.

Maullaming: near Amherst, a new town on the River Martaban: 1827; the Mission having been first established at Rangoon in 1813—Adoniram Judson, D.D. Jonathan Wade; Cephas Bennet, Printer; 4 Native As.—In 1828 there were 21 persons baptized, of whom 8 were Youths in the Boarding School: in July, a religious awakening had begun in the school; and, from the school, extended to the surrounding population: 13 men and 3 women have, it is said, recently embraced

Christianity in Rangoon; but secretly, at present, for fear of their enemies—P. 66, 67, 161, 162, 239, 517.

Tavoy: a town of about 6000 inhabitants, among whom are 200 Priests of Gaudama: 1828—G. D. Boardman—3 natives have been baptized—P. 278.

Ava—The death of Dr. Price, of pulmonary consumption, which took place at Ava, Feb. 12, 1828, has occasioned the suspension of this Mission—P. 67, 68.

Several of the converts at Maullaming imbibed the spirit of primitive Christianity; and entered, with zeal, into the work of turning others from idols. From these beginnings how much may be anticipated for the future propagation of the Gospel through Burmah, by means of Native Converts! Its principles take firm hold of their affections, and inspire them with more than wonted ardour for their diffusion. (*Dr. Judson.*)

SERAMPORE MISSIONS.

The Second and Third Numbers of the European Series (see pp. 190, 191 of our last Volume) of Periodical Accounts may be shortly expected: in the mean time, the Rev. Christopher Anderson, of Edinburgh, has had the kindness to forward to us notices of proceedings at all the chief Stations under this and the next Division of the Survey.

Krueday: the chief village in a small island (see p. 68) of the same name: 1826—J. C. Fink; Khepoo, Mearung, Nat. As.—Public Worship thrice weekly; with a Conference, and a Prayer-Meeting—Communicants 30 to 40—Schools 2—Mr. Fink holds the island by a temporary tenure from Government: when he obtained it, in 1826, there were but 11 houses on it: there are now 300, in several distinct villages. A European or Indo-British face is not to be seen: all are Arracanese.

Akyab: an island at the mouth of the Arracan River: 1826—Kullafree, Nat. As.—An aged convert, of 80 years, has been baptized.

Kimkyicon: two days' journey from Akyab—Kheepooway, Nat. As.—Communicants 8.

“Oogharee, a Native Preacher,” the Committee state, “died happily, in May

1828, after a most consistent life as a Christian. Besides the three parties above mentioned, several Members are scattered about in different districts; and the prospects of success are encouraging.”

Chittagong: called, also, Islamabad, the capital of the District of Chittagong: 8 miles from the sea, and 317 from Calcutta—John Johannes—English Service is frequently attended by a number of Roman Catholics: in visiting their families, favourable opportunities are found for making known the truth: among Heathens and Mahomedans his reception is generally pleasing: the prisoners in the jail welcome him: conversation of inquirers at his own house has recently proved of great interest—Scholars: in the English School, of the value of which the nominally-Christian Population are becoming daily more sensible, 130; in 2 Native Boys' Schools 90; in 4 Female 94.

India within the Ganges.

THE approaching expiration of the East-India Company's Charter will open various important questions which deeply affect the State of the Natives and the interests of Christianity in the East. Among these, the abolition of voluntary Human Sacrifices must come under discussion: at p. 350 of our last Volume, we noticed the beginning of those Associations for the attainment of that great object which we hope to see general; and beg to call the attention of our Readers very particularly to the able Circular, printed at pp. 531—533, on the Duty and Practicability of a Speedy and Entire Abolition of such Sacrifices. It is the wish and desire of those who take the lead in the efforts to procure this Abolition, to give all due weight to the suggestions of experienced and intelligent men: in this view, a very sensible paper on the subject, at pp. 57—63 of the Asiatic Journal for January of last year, merits and will receive attention, though some of its positions relative to both the duty and the danger of the Abolition cannot be admitted.

The Division of the East-India Diocese is another subject which must come under consideration. The necessity for this measure, and the zealous exertions of the Society for promoting Christian Knowledge to effect it, were stated at pp. 536, 537. Bishop Turner has proceeded to India, as will appear from his Address at the Anniversary of the Bible Society quoted at pp. 264, 265, in the true spirit of a Christian Bishop; but it will be highly criminal to continue to sacrifice the lives of such men, by oppressing them with the labours and anxiety of that vast Diocese.

Much interesting information and remark on the State and Prospects of Christianity in India will be found at pp. 257—264, in Addresses at the last Anniversaries by the Rev. Joseph Fenn, the Rev. John Hands, the Rev. Elijah Hoole, and Lieutenant-Colonel Phipps. On this subject we quote the statements of a Calcutta Publication in reference to Rammohun Roy, who at one time excited hopes as to the aid which the Christian Cause might receive from him, which it is not likely that he will ever realize:—

Those who, like ourselves, are orthodox in the faith and pray fervently for deliverance from all manner of heresy and schism, will not regret to hear that the attempts to propagate the Doctrines of Unitarianism through a Society or Committee, lately organized at this Presidency, are not likely to prove very successful. We understand the operations of this Society are at a stand, from the want of zeal in its members, and the consequent hopelessness of gaining proselytes. It is added, that some of the most distinguished Native Gentlemen who had joined its ranks, if they deserve not a higher reputation as its founders, have received "a new light;" and, from Unitarianism, have very naturally slid unto pure Deism, and erected a Chapel or Temple, or by whatever name it may be known, where the Veds have taken the place of the Scriptures. It is not without considerable regret, that we understand that a well-known Hindoo Gentleman is at the head of this new sect. We had hoped much from his character, talents, and influence, in effecting what we fear the Christian Missionary must labour long before he can accomplish; but if our information is correct, this door of hope is closed upon the prospect of Christianizing British India.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The Report of the Eighteenth Year of the Auxiliary has not reached us: the total issues to the end of the Seventeenth Year amounted to upward of 140,000 copies. The Calcutta Committee express their satisfaction that the attention of critics is drawn to the

Versions now in circulation; and add, "The opinion expressed of the general value of the Versions reviewed is highly favourable and satisfactory." Bishop James's loss to the Society will be seen in his correspondence quoted at pp. 157, 158 of our last Volume. Bishop Turner

has long ranked among its friends and supporters. The Association circulated, in its Seventh Year, 3368 copies, in not less than 13 different languages; making a total, in the seven years, of 26,675.

Bombay: 1813—The Auxiliary issued, in the year, 6776 parts of the Scriptures in Mahratta, and 3393 in Goozerattee: most of those in Mahratta were required by the Mission Schools in Bombay and the Southern Concan: those in Goozerattee were chiefly circulated in Goozerat by the Missionaries, in their extensive tours through that province; who have, in the course of eight years, given away upward of 50,000 portions of the Word of God.

Madras: 1820—The Receipts of the Eighth Year of the Auxiliary were 4793 rupees, and the Payments 6071: the Issues of the Year amounted to about 22,000 copies, of which nearly 17,000 were in Tamul. The Parent Society granted 1000 English Bibles, 1000 English Testaments, and 1850 reams of paper: "Only those," the Auxiliary Committee remark, "who have some experience of the blessings which are conferred on a country by the publication of the Scriptures in the native

I was frequently much gratified in my tour through various parts of Goozerat, to find that those portions of Divine Truth, which I had circulated on a former occasion, had been read with a considerable degree of attention: the questions, which many persons asked me respecting the meaning of various passages, fully satisfied my mind on that point; and the account, which many in Surat are able to give of those parts which they have read, is indeed very encouraging. . . . Much real good is doing among the people by the circulation of the Scriptures: many begin to see the folly of idolatry, and are earnestly desirous of receiving Christian Instruction: some have openly renounced Hindooism, have professed attachment to the God of Israel, and have put on Christ by Christian Baptism: the attention, which these manifest to the Scriptures, is truly delightful; and the readiness with which they can refer to circumstances and passages in the Bible, is very interesting. (*Missionary*)—It is cheering to consider, in the midst of the darkness by which we are surrounded, how much has been done during the last fifteen years, even on this side of India. At the commencement of that period, a Goozeratte or Mahratta could not have obtained a knowledge of the Word of Life without the great labour of learning a new language: now, any of these people may read it in their own tongue: not only so, but there is scarcely a considerable town in the whole of the western coast, where there are not similar or larger Depositories of the Sacred Volume than we have in Bombay. (*Rev. T. Carr.*)

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The Twelfth Report of the Diocesan Committee has not reached us—Bishop Turner has undertaken to direct his particular attention to an extension of the Native Schools; and to procuring an adequate supply of Books, by means of Translations into the Oriental Languages, and by the publication of Original Works, at the different Presidencies. The sum of 500*l.* has been placed at the Bishop's

tongue, can appreciate the feelings of gratitude, with which this Committee has received these succours from its Parent Head. Cold and indifferent indeed must be the heart, and truly unenviable the spirit, that can look, without interest, on the prosperity of so noble and munificent an Institution." In reference to the Versions and Editions we collect the following summary: in *Tamul*. Mr. Rhenius's Version is completed as to the New Testament, and is steadily advancing as to the Old: the New Testament is in great demand. In *Malayalam*, Mr. Bailey's Version proceeds with despatch at the press: many thousand copies of separate portions of the New Testament have been put in circulation. In *Teloogoo*, there are Versions by both the late Mr. Pritchett and the late Mr. Gordon. Mr. Pritchett's is valuable; and, though Mr. Gordon's has been adopted by the Committee, they are reprinting Mr. Pritchett's New Testament, wishing to receive decided proofs of the superiority of Mr. Gordon's Translation before they entirely set aside that of Mr. Pritchett. In *Canarese*, Mr. Hands has completed the Old Testament. See pp. 568, 569 of our last Volume.

disposal, to be employed in promoting these or any other of the Society's objects in India.

Bombay: 1816—From the Fifth Report of the District Committee, which includes the years 1825, 1826, and 1827, it appears, that the number of publications circulated in those three years was, respectively, as follows: Scriptures, 563 —473 — 337: Common-Prayer Books,

255—253—318: other English Books, 3024—1653—3221: Native Tracts, 3874—2292—3523: the total in 1825 was 7716—in 1826 it was 4671—and, in 1827, it amounted to 7399.

Madras—The District Committee having addressed an urgent memorial to the Society, setting forth the great want of more Missionaries, and requesting the Society to represent the same to the Society for the Propagation of the Gospel, this request was immediately complied

with, and three Missionaries were engaged by that Society. The Mission Premises at Vepery are undergoing improvements, by which ample accommodation will be provided for printing both in English and in Tamul: the fruits will soon appear, in an increased circulation of Religious Books and of Works of General Instruction among the Natives at large. Copies of a new edition of the Book of Common-Prayer in Tamul have been received.

PRAYER-BOOK AND HOMILY SOCIETY.

Calcutta: 1827—The new Hindoostanee Translation of the Prayer-Book, mentioned in the last Survey, has been finished at the press; the Book of Psalms excepted, which had been before printed separately by the Bible Society. Of the Homilies in Hindoostanee, Archdeacon

Corrie states that it is intended to procure a faithful version of the whole book. The expense of an edition of 5000 copies of a Homily translated into an Eastern Tongue has been ascertained to amount to 500 rupees.

RELIGIOUS-TRACT SOCIETY.

Calcutta: 1823—The income of the First Year of the Calcutta Society, under its present appellation (see p. 77 of the last Survey) of "Christian Tract and Book Society," was nearly 3000 rupees, but the Expenditure has left it about 1000 rupees in debt. The Parent Society of London has granted 132 reams of paper, and upward of 25,000 English Publications.

pages in these editions amounted to nearly 600,000, and were equivalent to more than 1400 volumes of 400 pages each. In cases where the Parent Society furnishes the paper, the expense of printing, covering, and preparing Tracts for circulation varies from 700 to 800 pages per rupee: when the paper must be purchased, it is about 400 pages per rupee.

Benares—Tracts in Hinduwee and Oordoo have been printed by the Tract Association. The Parent Society sent, during the year, 48 reams of paper, a complete collection of its Publications, and 7300 Tracts and Books for circulation.

Madras—The Tenth Report of the Auxiliary has not reached us. The sum of 70*l.* had been remitted to the Parent Society; on which the Committee remark, that they "do not wish to take one shilling from the cause of India; but they think, that occasional remittances from Foreign Societies shew a spirit of activity, and evidence a desire to co-operate with the Parent Institution in the general objects in which it is engaged. The Committee have, therefore, increased their grants to this Station." These grants amounted to 180 reams of paper, and 11,200 English Publications.

Bombay: 1827—The Receipts of the First Year of the Auxiliary were 1415 rupees, and the Payments 1072. The Parent Society granted 72 reams of paper, English Publications to the amount of 30*l.* for sale, and 18,500 Publications for gratuitous circulation. Three Tracts in Mahratta have been published: the

People receive the Tracts generally with great eagerness; and we have reason to believe that they are read and understood, as individuals are not unfrequently met with who are well acquainted with the contents of Tracts which had been put into their hands. A Missionary told me a few days ago, that a Hindoo produced, in his presence, a Tract which had been preserved by him five years: several persons had latterly asked him for particular Tracts, which they had seen, and in some cases possessed, but which were worn out or lost. Instances of usefulness are probably much more numerous than we think, as those which come within our knowledge do so generally in an unlooked-for way. (*Secretary Calc. Soc.*)

We could, did we possess the means, print and distribute, with advantage, Tracts to an almost indefinite extent. The whole of Hindoostan, with its many dialects and its millions of inhabitants, is open to the exercise of the charities of this Society. Bengal, with its teeming multitudes, is willing to receive the Messengers of Truth which this Society is desirous of sending forth. Orissa, and the thousands who flock to behold its celebrated idol, together with the inhabitants of Burmah and

Siam, are all open to receive instruction respecting the Way of Salvation, through the means of this Society's publications. Some of its Tracts have been known to penetrate where the Missionary is not permitted to enter: they are conveyed from places of public resort to villages altogether unknown to the European Traveller: they become the subjects of conversation among tribes who have never before had an opportunity of hearing the glad tidings of gospel grace; and it is not chimerical to hope, that many, guided by the light of these messengers of peace, though they may remain unknown to the Church on earth, will emerge from the moral darkness by which they are surrounded, and find their way to immortality and eternal life, through Jesus Christ our Lord. (*Com. Calo. Soc.*)

EDUCATION INSTITUTIONS.
CALCUTTA.

Some of these Institutions are supported by Government or by Natives; and bear on Christianity chiefly as the general knowledge which they communicate removes the difficulties and prejudice which arise from mere ignorance.

Anglo-Indian College—At the Annual Examination, in February, 17 classes were present, comprising nearly 400 scholars, among whom were the children of the principal native inhabitants of Bengal. The first and second classes answered in history, geography, and science with quickness and accuracy. Recitations followed, with Essays on various subjects, and the exhibition of Drawings; in all which great satisfaction was afforded to the Governor-General and those who attended with his Lordship.

Anglo-Indian School—The Annual Examination of this Institution, founded and supported by Rammohun Roy, was held on the 27th of February. The first class acquitted themselves well, in respect of general knowledge.

Benevolent Institution—In this Institution, conducted by Mr. James Penney under the Serampore Missionaries, and designed chiefly for the instruction of indigent Christian Children, there were, at the last Returns, in Calcutta, 206 boys with an average attendance of 150, and 104 girls with an attendance of 100. Of an Examination held Dec. 24, 1828, before many Ladies and Gentlemen, it is said, "The cheerful aspect of the children, their eagerness to display what they had attained, their ready and satisfactory answers to those questions which were within the range of their studies, evinced the assiduity with which their education had been conducted, and held out the most encouraging prospect as to their future welfare."

Ladies' Native-Female-Ed. Soc.—At an Examination held at the Central School, Dec. 17, 1828, about 100 girls were present, selected from the Schools generally. They read the Bengalee Scriptures with ease, and had committed to memory the

leading facts and doctrines. The ready and intelligent answers to many questions put by Gentlemen present left a very general impression, that the labours of the Society are increasingly successful. Teachers or Monitors, 25 in number, all educated by the Society, are now exercising and improving their own stock of knowledge, by communicating it to others. See p. 392 of our last Volume for an account of a Society formed in England, by Mrs. Heber, in aid of this Institution.

School-Book Society—The Baptist Missionaries remark, in reference to this Society—"Its publications, though not religious, are, we conceive, in their influence, very useful and important. By rendering familiar the printed character, and enlarging the vocabulary of the scholar, they prepare a greater number of individuals to read our Tracts and Scriptures, and to hear our discourses, so as to understand them; they inculcate good morals, and supersede various vicious publications which otherwise would be used in schools; and they imperceptibly, but surely, undermine idolatry, which is founded on, or connected with false notions of Natural Science. In all our Missionary Schools too, they are followed up by Religious Tracts and the Scriptures, for comprehending and reverencing which the pupils are thus prepared."

School Society—This Society (see p. 77 of our last Survey) supplies books, with the aid of the School-Book Society, gratuitously, to Native Schools. A regular Bengalee School, of 225 boys, under its care, is so greatly approved, that frequent and earnest solicitations are made by the most respectable natives for the admission of their children. Of the Indigenous Schools, it is said in the Report

for 1828: "These are generally held in the houses of respectable natives, where all the children of the family are educated in them, in the vernacular language. In these schools, the boys are usually taught separately, and not in classes: for a long time it was found difficult to correct this defect, on account of the prejudice of custom and the difference of caste and rank of the boys, which ren-

dered the masters very unwilling to associate their scholars in classes. This obstacle, however, has been overcome, to a considerable extent; and the proficiency evinced by a great number of the students, together with the eagerness with which they strove to be permitted to attend the Examination, was highly gratifying to all who witnessed it."

BOMBAY.

Education Society: 1815—John Morgan, Master of Boys' Central School; Mrs. Morgan, Matron—Scholars, 192 boys and 92 girls—The receipts were 33,389

rupees; and the payments 36,372—The managers wish to place the boys out as apprentices, not only in the service of Government, but to learn useful trades.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

SERAMPORE MISSIONS.

Serampore: a Danish Settlement, 12 miles N of Calcutta, and the headquarters of the Missions: 1799—W. Carey, D.D., Joshua Marshman, D.D.; John Clark Marshman, Mrs. Marshman, Sup. of Nat. Schools; John Mack, Scientific Professor in the College; Nat. As. in the Mission and the College: Dr. Marshman (see p. 526) reached Calcutta, on his return from Europe, on the 19th of May—The Sabbath is now begun by a Bengalee Service, in the Christian Village, before breakfast; other engagements being nearly as before. The Festivals of Juggernaut have afforded valuable opportunities of preaching and distributing the Scriptures and Tracts. The three Native Preachers continue their exertions—Besides the Boys' Schools, there were in attendance at those for Female Children belonging to Serampore and the Out-stations a total of 579—The Missionaries were about to submit to the Bible Auxiliary Six New Versions of the New Testament, accompanied by testimonials to their general fitness for circulation.

The King of Denmark has incorporated the College by Charter, securing it from dissolution, and authorising it to receive endowments. At the end of 1828, the Students were 52; viz. 8 in European Habits, 17 in the Sanscrit Classes, 7 in the Preparatory Seminary, and 20 in the subsidiary Grammar School at Sooree: their proficiency, generally, is well spoken of: all the Youths connected with the College, upward of 100 in number from 6 to 16 years of age, are of Christian Parentage, it being with a view to their benefit that the Institution was formed. The Missionaries can now, at the end of 10 years, contem-

plate with gratitude a body of Young Persons rising up around them, from whom it will be in their power to select promising Assistants in their labours—Pp. 77, 78.

Sahibganj: 80 miles ENE of Calcutta: 1807—W. Buckingham; Ramsoonder, Sepulram, Nat. As.—An improved tone of spiritual feeling is manifest in the members. "On seeing the higher class of people," Mr. Buckingham writes, "attend our worship, and sit and hear quietly the Christian Doctrine (a new thing in the eyes of the Heathen and Mussulmans here), the lower classes are encouraged, and their prejudices in a great degree destroyed. The Doctrines of the Cross have been very minutely examined, both by learned and unlearned who have attended our Meeting"—Besides the 4 Schools for Boys, a Second Female School has been opened, three miles to the eastward—P. 78.

Daoca: 170 miles NE of Calcutta: 90,000 houses: 1816—Owen Leonard—An evident blessing has been granted: three persons have been baptized—Much encouragement of late has been afforded by the Schools—P. 78; and p. 164 for an Obituary of Mrs. Leonard.

Dinapore: 240 miles N of Calcutta: 40,000 inhabitants: 1804—Ignatius Fernandez; Niamtulla, Boodhoo, Nat. As.—Three Members have died in the faith, and three have been added to the Church. Of their own accord, 16 Mahomedans and Hindoos have renounced their caste—P. 81.

Benares: 460 miles N W of Calcutta: a vast city; and considered by Hindoos as of peculiar sanctity: 1816—W. Smith—His labours, in journeying and the

distribution of books, have been unremitting: he has circulated, in Hinduwee and Oordoo, 144 Portions of Scripture and 600 Tracts—P. 82.

Allahabad: 550 miles W N W of Calcutta, at the junction of the Jumna with the Ganges—L. Mackintosh; Setuldas, Nat. As.—Communicants 11: Inquirers 2—Scholars 25; the school being supported by the Chaplain, the Rev. G. W. Crauford, in whom the Missionary finds a very kind friend—P. 84.

Muttra: 30 miles N by W of Agra—Ramdas, Nat. As.: in reference to Mr. Richards, formerly at this Station, see under the head of Meerut in connection with the Church Missionary Society—P. 86.

Delhi: 976 miles N W of Calcutta: 300,000 inhabitants—J. P. Thompson—At Delhi, and at places which the Missionary visits, the people continue to in-

“ We cannot allow this opportunity to pass ”—the Missionaries at Serampore observe, in writing to England about four months before Dr. Marshman’s arrival in India—“ without tendering our grateful thanks to our friends in Britain, both for the affectionate regard which they have shewn to our beloved Colleague, and for the support which they have given to our Missions, Schools, and Translations. The intelligence has often most seasonably come to dispel our fears, and invigorate us in our labours: when spread to the different Stations of the Mission, it has had the same effect; and we believe that a careful reader of the Periodical Accounts will not fail to notice, that, as the year advanced, an increasing spirit of active and devoted labour was indicated. Indeed the past year has been eminently one of cementing union and renovated effort.”

BAPTIST MISSIONARY SOCIETY.

Calcutta: 1801 — W. Yates, W. H. Pearce, James Penney, W. Robinson, G. Pearce, James Thomas, C.C. Aratoon; Gorachund, Chodron, Nat. As. who are very active: Mr. Yates returned from Europe on the 4th of February—European and Indo-British Communicants 110: at peace, but not in such vigour as might be desired—Natives in good attendance at various places, with encouraging regard to the Word: visits are paid in the vicinity; and, in some instances, from house to house—A School for Native Youth is in high request: an Institution has been formed, with good promise, for maintaining and educating the children of native converts: in 20 Female Schools, for 6 of which American Friends pay annually 1000 rupees, there are 414 scholars—founts of types have been prepared, in several languages, for different Societies; and various Works have been printed for Government, Societies, and Individuals: the Missionaries say, “ It is to us exceedingly gratifying
Jan. 1830.

quire: the Sect of the Churundasees attend with great apparent interest and in considerable numbers: above 120 persons have visited him, during the year; among whom, and to the multitudes in the streets and at the fairs, he has distributed 5927 Tracts and Portions of Scripture, in 8 different languages—Pp. 86, 87.

Assam—This remote country adjoins Bengal on the north-east, and comes into immediate contact with several barbarous and unknown tribes, who occupy the intervening space from thence to the province of Yunan in China: it follows the course of the Boorampootee, and may be considered as the valley through which that immense river flows—To this country, on which the foot of a Christian Missionary has never trod, the Serampore Brethren have, during the past year, commenced a Mission: the New Testament, in the vernacular idiom, had been, some years since, printed by them.

to have our establishment employed in facilitating the labours and contributing to the success of our brethren of various Societies”—P. 74; see pp. 552, 553 for a view of the Mission and of the Native Christians.

Cutwa: 75 miles N of Calcutta: 1804 —W. Carey’s diligent labours have not been crowned with much success: numbers of Tracts and Portions of Scripture have been given, at fairs, to attentive assemblies; and thousands have heard the Gospel, in some instances under very promising appearances—Mrs. Carey has 120 girls in 4 schools—P. 80.

Soory: 45 miles N W of Cutwa, and 50 S W of Moorshedabad—Joseph Williamson; 4 Nat. As.—Communicants 24 —In 6 schools there are 50 girls—A Christian Village is forming, for the relief of indigent Christians, and as an asylum for inquirers—Pp. 80, 81.

Monghyr: 250 miles N W of Calcutta: 1810—Andrew Leslie—a new place of Worship, in the centre of the population,

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is fully attended: some profess Christ; and many probably would do so but for the power of caste: thousands have there heard the Name of Christ: prejudice has manifestly decreased—Communicants 35—In 13 schools Christian Books are used: Mr. Friend, in his way to Chunar, says of the scholars, "their proficiency was great:" he adds, "This is an interesting place: it should have many labourers"—P. 81; and see pp. 449, 450 for a statement of the difficulties to be encountered by newly-awakened Natives.

Digah: 320 miles NW of Calcutta: 1809—For the death of Mr. Burton, and

In the various departments of our labour generally, we have reason to rejoice; and we feel satisfied, that if you will but aid us by your continued fervent prayers, and by sending out to our help zealous and devoted coadjutors, this wilderness will yet abundantly repay your labour. (*Calcutta Miss.*)—The prospects of usefulness are brighter than ever; and could there be more undivided attention paid to the Hindoo and Mussulman Population, I am persuaded that there would be a return that would gladden every heart. (*Mr. Thomas.*)—Though the difficulties of our work press on us, they are more than balanced by our encouragements; and we feel NOTHING so disheartening as the want of labourers. The harvest truly is great, and very promising. We are full of hope: we see the work going on: we are confident of success, if men of ardent piety, and active zeal, and melting love to souls, were but here to carry on the labours now commenced and in progress. We need help in every department, but especially in the PREACHING OF THE GOSPEL. We have, I suppose, a million, within a circuit of four miles. We can procure congregations at all hours of the day; and if we had more Preachers, to declare with patience, perseverance, and affection, *the truth as it is in Jesus*, we feel assured of success. Oh that Students for the Ministry would consecrate their lives, and Christians their property, to this work! and then we might hope for assistance in some degree commensurate with the object. (*Mr. W. H. Pearce.*)

GOSPEL-PROPAGATION SOCIETY.

Calcutta: *Bishop's College*: 1820—W. H. Mill, D.D. Principal; Fred. Holmes, G. Withers, Professors; W. Morton, W. Tweddle, Matt. R. De Millo, Missionaries; H. Townsend, Printer, is dead, but James Sykes has succeeded him: Mr. Birrell returned on account of health: Mr. Wessing proceeded to the Presidency of Madras—no successor is yet found to the Rev. T. Christian, at Boglipore: Mr. Tweddle and Mr. De Millo continue to superintend a large circle of native schools: Mr. Morton has completed a Bengalee Dictionary, and is translating the Liturgy into that tongue. It is stated in the Report of the Christian-Knowledge Society, "The Principal, having paid a short visit home, sailed in August, on his return to Calcutta, accompanied by a Third Professor, Mr. Withers, of Trinity College, Cambridge, and by several Missionaries and Catechists. Advantage was taken of the presence of the Bishop of Calcutta and of the Principal of the College in this country to make such provisions as were

an Obituary, see pp. 158, 479, 480 of our last Volume: he had been a blessing to many Soldiers in the neighbouring cantonments of Dinapore; who testified their regard to his memory by requesting permission to carry his remains to the grave, a distance of not less than four miles: the Missionaries at Calcutta say, "In caring for the English Congregation, labouring himself among the natives and directing the exertions of others in this service, and attending to eight schools, his hands and his time were fully occupied"—Pp. 81, 82.

deemed requisite, in order to ensure the most vigorous working of this powerful instrument"—Pp. 71, 72.

Bombay—Mr. Birrell, had his health allowed, would have taken charge of the schools in this Presidency: the liberality of the Society's friends in forming the first District Committee, and the appropriation of the surplus of a subscription for a monument to Bishop Heber's memory to the endowment of a scholarship at Bishop's College, give them a claim to immediate attention.

Madras—The Committee remark, "It is an object of earnest desire with the Society, to give every possible aid to the Missionary Cause in the south of India. The results, which are now to be seen, of well-conducted efforts, prove that it is no hopeless cause in which they are engaged: the same fruits that attended the exemplary career of Swartz, and others, his predecessors and contemporaries, may, with the blessing of God, be expected, if the same energy of character and pious dispositions are exhib-

bited in the present generation. An impression has already been made upon the native mind; and the Convert sees a numerous body of his fellow-citizens prepared to receive him as a brother, as soon as he acknowledges his errors, and is desirous of professing himself a member of Christ's Kingdom. From the Archdeacon of Madras, the Society are

assured that their Missionaries will receive all the encouragement and protection so essential to their success"—No Report appears of the state of the Missions at Vepery, Tanjore, and Trichinopoly, under the joint care of this Society, and of that for Promoting Christian Knowledge—Pp. 105—107.

CHURCH MISSIONARY SOCIETY.

Calcutta: 1816—John Lathan; with Country-born and Native Assistants: P. S. D'Rozario, Printer. Mr. Reichardt left the Society in August 1828; and Mr. Deocar Schmid died on the 3d of December—Communicants 18: there are 5 Services weekly, the attendance and demeanour at which are very encouraging—The Return of Schools has not been received: see pp. 189, 190 for a careful estimate of their state—40,800 Hinduwee Tracts were printed in the year, with 5000 Bengalee, and 500 Hindoostanee—Pp. 72—74.

Culna: 47 miles N of Calcutta: 1825—A. F. Hampton, As. under Rev. W. Deerr of Burdwan—Six adults baptized—In 6 schools there are 510 boys, of whom 218 read the Gospel—Pp. 79, 313—315.

Burdwan: 50 miles N N W of Calcutta: 1817—W. James Deerr; with many Nat. As.—Five adults baptized: at Burdwan and Culna are 33 adult converts; most of whom are intelligent men, and well aware of their obligations—In 14 schools were 860 scholars; of whom 437 were reading the Scriptures, and of these 305 could read with ease: the examination, even in various instances, to nice points of Divinity, was very gratifying. Mr. Deerr's health being reduced by the climate, and no efficient aid to be met with, the Committee have been compelled to shut up 8 of the schools—Pp. 79, 80, 191—195, 279, 315—318.

Buzar: On the Ganges, 70 miles below Benares: 1819—Kurrum Messeeh—This Native is much esteemed, and happy in his work: he teaches native boys and adults to read: the wives and widows of European Invalids display, under his instructions, knowledge and piety—P. 82.

Benares: 1817—Ralph Eteson; R. Steward, As., with Nat. As.—Congregation 50 to 70—Jay Narain's Free School and two Hinduwee Schools continue in activity—P. 82.

Chunar: on the Ganges, a few miles above Benares: 1814—W. Bowley: Mr. Morris is returned home.—The Rev.

C. Friend, lately arrived, was called very suddenly from his labours on the 12th of June—Six Schools are continued; one of which is for younger Christian Females, and another for those of maturer age—Pp. 83, 84: and see, at pp. 318—326, an account of Mr. Bowley's proceedings; and, at pp. 365—367, notices, by Archdeacon Corrie, of the Missions at Benares and at Chunar—A Missionary Association was formed here by the late Mr. Friend—In reference to the Church at this Station, noticed at p. 97 of the Survey for 1828 and at p. 318 of the last Volume, it should be remarked, that injury to the walls began to appear in 1824, which must have been occasioned by earthquake; as an opening in the ground, into which a hand might be thrust, was found to run across the south-east corner of the Church: it has been put in complete repair, and rendered very substantial.

Allahabad: 1828—Mirza Yusuf Bakir, a native of Allahabad, and David Batavia, a native of Ceylon; employed under the superintendance of the Chaplain, the Rev. G. W. Crauford—Congregation 25—Two Schools. Of Yusuf Bakir, Mr. Crauford says, "My own servants, both Hindoos and Mahomedans, have willingly and regularly attended his preaching, and I am not without hopes that the souls of some have been truly affected; while, on the other hand, the former servants who were with me, that were Nominal Christians, have been so wounded and their evil conduct so exposed by his scriptural rebukes and faithful preaching, that they have taken deep offence, and one by one have quitted my service."

Goruckhpore: about 100 miles N of Benares: 70,000 inhabitants: 1824—Michael Wilkinson: 10 Nat. As.—The Native Christian Community consists of 105 persons; men, women, and children: 8 adults were baptized in the year: congregation 60 to 70: daily morning and evening prayers are attended by from 40 to 60: public readings and conversations are held in the bazaar usually every

evening, when from 100 to 200 persons attend: Tracts are then given, and are earnestly sought after: circuits are made, in which great numbers of persons hear and converse with the Missionary—Schools are 5; an Adult School of 12 Christian Females, an Adult Male School chiefly for new converts and catechumens, a Seminary of 12 boys who are maintained as well as taught, and two of 90 boys: two schools containing 20 girls, and three for boys, are supported by a Lady at the Station—pp. 84—86; and see 195—198, 279—283, for very interesting details connected with this Mission.

Cawnpore: 49 miles SW of Lucknow: a large Military Station: 1825—The Native Teacher has been removed; and, no suitable successor having been found, the Services at the Hindoostanee Chapel are suspended—P. 86.

Bareilly: 156 miles NW of Lucknow and 142 E of Delhi: 1818; renewed 1828—Peter Dilsook, Native, removed from Cawnpore: the Chaplain of the Station writes favourably of his character and proceedings.

The PAYMENTS of the Calcutta Auxiliary, for the year 1828-9, reckoning the rupee at 2s., were, in round numbers, as follows:—Calcutta, 876*l.*—Culna and Burdwan (including 200*l.* for the repairs of Culna Church) 950*l.*—Benares, Chunar, Allahabad, Goruckpore, Agra, and Meerut, 1785*l.*—Passages of Missionaries to Europe, 281*l.*—Printing Office, 630*l.*—Translators and Writers, 140*l.*—Incidentals, 450*l.*—making a Total of 5112*l.* The RECEIPTS were: Subscriptions and Benefactions, 149*l.*—Collection after Sermon on Whit-Sunday, 141*l.*—Work done at the Printing Press, 513*l.*—Sundries, 61*l.*—Bills drawn on the Society, 5101*l.* (*From Calc. Aux. Rep.*)

It will be collected from the records of the several Stations, that, besides the measure of instruction afforded to about 1500 children, the Word of God has not been without witness during the past year: 25 adults have been made obedient to the Faith; and about 550 Natives professing Christianity, the greater part of Christian origin, are receiving instruction in the things belonging to their everlasting peace; many of them evidently becoming wise unto salvation. (*Calcutta Auxiliary.*)

Bombay: 1820—John Dixon sailed in February: he is to be occupied in translations of the Scriptures and Liturgy, and in the education of Native Teachers.

Bandora: 7 miles from Bombay: inhab. in the vicinity, in 1827, were 6719—W. Mitchell, C. Pinhorn Farrar. Mr. and Mrs. Mitchell left Tannah, and set-

Agra: 800 miles NW of Calcutta: 1818—J. Cussens, As.; Fues Meseeh, Nat. As.—Congregation 25 to 30: an old blind, but spiritually-enlightened, native has been baptized—Scholars 20—P. 86.

Meerut: 32 miles NE of Delhi: 1813—R. Richards, As.; Behadur Meseeh, Nat. As. Mr. Richards was, some time since, an Assistant in the Society's School at Benares: he had latterly laboured, under the Serampore Missionaries, at Muttra; but his sentiments having undergone a change, in respect of some doctrinal points at issue between the two bodies, the Rev. H. Fisher, Chaplain at Meerut, has engaged his services at this Station: the kindness of his manner, the fluency with which he speaks the native tongue, and the simplicity of his expositions of the Scriptures have conciliated the good feeling of the Native Congregation toward him—in a Free School for all classes, there are 68 boys; Christian, Mahomedan, and Hindoo—P. 87.

Kurnaul: 70 miles N of Delhi: 1827—Anund Meseeh, Native—No Report—Pp. 87, 88.

tled at Bandora, Nov. 21, 1828: at Tannah he had one Boys' School and one Girls'; and, at Basseen, three Boys' and one Girls'; scholars, 120 boys and 30 girls. Mr. and Mrs. Farrar sailed with Mr. Dixon—P. 91; and see 566—568 for an account of Bandora and proceedings there.

The subscriptions to the Society, though far from covering the expenses of the Mission, have yet rendered it very important aid. The Committee trust, that, in a few years, when the number of Missionaries shall have been increased, the promoters of the Mission will see much to cheer and encourage them: at present, all concerned are called to the exercise of Christian Patience. (*Bombay Committee.*)

Bellary—We noticed at p. 266 of the last Volume, the formation, at Bellary, of an Auxiliary Society for the Ceded Districts. The Committee are, however, at present unable to occupy this

promising field of labour by a Missionary.

Tellicherry: on the Malabar Coast, NW of Cochin: 1817—J. Baptist, E. Lima, As.; with one English and three Malayalin Schoolmasters—Under Mr.

Baptist's assiduous and faithful labours, this field holds out greater encouragement for more extensive culture: six of his pupils, respectable young men, lately renounced publicly the Roman-Catholic Communion—There were 62 scholars in the English School, 29 in the Malayalim, and 102 in two other Native Schools—P. 96.

Cochin: on the coast of Malabar, 160 miles N W of Cape Comorin: inhabit., in 1827, were about 300 Protestants, 10,000 Roman Catholics, 1000 Jews, 2000 Mahomedans, and 6000 Heathens: 1817—S. Ridsdale; with 20 Nat. As.—There are Five Services weekly; three in English, average congregation 200; one in Malayalim, 100; and one in Portuguese, 100: of daily morning family prayers in Malayalim Mr. Ridsdale says, "I have a congregation of nearly 100. I read, and catechetically expound, a portion of Scripture: the answers given by many, who, a short time ago, knew nothing of Divine Truth, would surprise and delight you." Many of the poor benighted Jews of Cochin frequently attend the Services: two or three have renounced Judaism, and have given proof of sincerity—In 6 Male and 3 Female Schools there are 283 male and 53 female scholars; consisting of 46 Protestants, 142 Syrians, 115 Roman Catholics, 3 Mahomedans, 3 Brahmins, and 27 Soodras: in a Seminary for the preparation of Schoolmasters, Catechists, and Preachers, there are 11 Indo-Britons and 36 Natives supported and educated by the Society—Pp. 97, 283, 284.

Cottayam: 50 miles S E of Cochin, and near the new Syrian College: 1817—B. Bailey, H. Baker, John W. Doran; J. Roberts, As.; with 6 Nat. As.—Congregation 190 to 200—Students in the College 53, in 8 classes: its revenue, from contributions and from the liberal endowments of the Native Government, is 4502 rupees; while the average expenditure is 3400—In the Grammar School, 44 youths are maintained and educated; and 18 educated only: in 37 Parochial Schools there is an average attendance of 979 scholars: 32 scholars, between 5 and 13 years of age, in a Female School, are obedient and attentive—See pp. 97—99, 326—329, for many promising indications in the Mission.

Allepe: between 30 and 40 miles S by E of Cochin: 1817—T. Norton; with 11 Nat. As., of whom 7 are supported by a friend in the vicinity—Con-

gregation 80; at family worship often 40 to 50: the Services are, one on Sundays in English and two in Malayalim, catechetical instruction on Tuesday Evenings, a Malayalim Service on Wednesday Evenings, and a Prayer Meeting on Saturday Evenings: near the bazaar, the Scriptures are read and expounded twice a week: since October 1827, six adults have been baptized—In one English and 5 Malayalim Schools there are 189 boys, and 13 girls in a Female School: all receive Christian Instruction in the native tongue, in which some read very well: of 19 boys and 11 girls, 5 boys are supported by a friend; and the other boys, with the girls, from a sum allowed by Government for the poor—P. 99.

Palamootah: 65 miles E N E of Cape Comorin: Inhab. 9400: Head-quarters of the Mission in the District of *TIRNEVELLY*, which occupies the south-eastern end of the Peninsula, and has 700,000 inhabitants: 1820—C. T. E. Rhenius, Bernhard Schmid, J. C. T. Winckler; John Regel, Valentine Coombes, As.; with 70 Nat. As., 40 as Catechists and 30 as Schoolmasters—The following summary at the end of 1828 sets in a striking light the importance of this Mission: connected with 46 Stations, there are 167 Villages, with 56 Chapels or Prayer-Houses, and 1408 Houses or Families: of Unbaptized, there are 1312 men, 1226 women, 1018 boys, and 909 girls; making a total of 4465: of Baptized, there are 322 men, 302 women, 139 boys, and 97 girls; total 760: forming an entire total of 5225; being an increase, in six months, of 61 baptized and 920 souls: Mr. Rhenius writes, July 5, 1828, "The Rev. Mr. Haubroe, of Tanjore, having requested us to take under our superintendence, as a temporary arrangement, the Congregations of this Province connected with the Madras District Committee, we opened our intercourse yesterday and to-day with the Catechists and Schoolmasters of that Mission: we have now 20 more Catechists and some Schoolmasters under our care."—In 42 Schools, there were, at Christmas 1828, scholars 859; of whom 57 were girls; with an average attendance of 674—See, for many interesting details connected with this Mission, pp. 101—103, 418—425, 433, 434, 518—525, 527—529, and 560—566 of our last Volume.

Mayaveram: 160 miles S S W of Madras: 10,000 inhabitants: 1825—G. Theoph. Bärenbruck; John Devasa-

gayam, with 5 Native Readers and 29 Schoolmasters: Mr. Schaffter has removed to Madras—Congregation 20 to 40; at daily morning and evening prayer, from 16 to 26 Christians, and from 3 to 20 Heathens: Christians attached to the Mission, 13 men, 12 women, 9 youths, and 20 children: communicants from 19 to 30. Advance of true religion slow; yet many give signs of that mighty working which is able to make them all wise unto salvation: 7 Heathen have been lately baptized. In the Seminary were 18 students: no Return of Schools has been received since that in the last Survey, when the number was 1656. See, for many interesting particulars, pp. 103, 104, 431, 432, 454—458, 558—560.

Madras: 1815—James Ridsdale, P. P. Schaffter, J. B. Morewood: E. Dent, As.: 7 Nat. Catechists or Readers and 21 Schoolmasters: Alfred B. Duckham, Printer, sailed in November: Mr. Sawyer is on a visit home, and has been appointed to a Chaplaincy under the E.L. Company: Mr. Schaffter left Mayaveram, to supply his place, in October 1828: Mr. Morewood arrived in February; and is preparing to establish, at the Nilgherry Hills, a Seminary for the sons of the Society's Missionaries: see pp. 107, 478—The number of Divine Services held weekly at the Stations where Places of Worship have been built is as follows: at Madras and Perambore 13; at Chingleput 1; at Poonamallee 3; at Tripasore 3: the average number of hearers is 315; who are generally very attentive: 9 adults have been baptized in the year—Besides a Seminary at Perambore for training Assistants, there are 19 Boys' Schools, 3 English and 16 Tamul: the Seminary has 40 scholars, and the 19 Schools have 766; of whom, 51 are Brahmins, 491 Soodras, 23 Mussulmans, and 241 Parriars: of the Schools, 9, together with the Seminary, all containing 470 scholars, are in Madras or its immediate vicinity; and, of the other 10, containing 336 scholars, 3 are at Conjeveram, 2 at Chingleput, 2 at Poonamallee, and 1 each at Tripasore, Madaveram, and Coimba-

The PAYMENTS of the Madras Corresponding Committee, for Three Years, from Oct. 1, 1825 to Sep. 30, 1828, reckoning the rupee at 2s. were, in round numbers, as follows: Tellicherry, 132*l.*—Cochin, 95*l.*—Cottayam, 4667*l.*—Allepie, 1165*l.*—Tinnevely, 5113*l.*—Mayaveram, 3207*l.*—Madras, 5106*l.*—Pulicat, 607*l.*—Nellore (now relinquished) 561*l.* Purchase of Buildings on the Nilgherry Hills, 550*l.*—Sundries, 442*l.*—making a Total of 22,504*l.* The RECEIPTS, for the same period, were: Benefactions, 356*l.*—Subscriptions, 518*l.*—Proceeds from Printing Press, 350*l.*—Books sold, 412*l.*—For House at Nellore, 100*l.*—Bills on the Society, 20,851*l.* (From Madras Com. Rep.)

dor. Mrs. Kindlinger, widow of the late Missionary at Pulicat, has taken charge of the Female Schools: a Committee of Ladies has been formed for promoting the education of Native Females: early in July about 120*l.* had been contributed in Donations, and about the same sum in Annual Subscriptions: the number of Schools was then 13—Since the beginning of 1825, besides a large quantity of general work, there have issued from the Press, for the Bible Society 35,000 copies in Tamul and 3000 in Telooqoo of Portions of the Old Testament or Single Books of the New; and of Tracts and Elementary Books, 80,700 copies for the Church Missionary Society, 151,000 for the Tract Society, 8000 for the Wesleyan Society, and 1200 for the Jews' Society. A Lending Library, now consisting of 230 Works, of the choicest kind, several of them extending to five or six volumes, is a valuable adjunct to the Mission. A Native Missionary Association, formed in 1825, has raised 1175 rupees, for the building or repairing of Churches or Schools; and has led to an increased spirit of inquiry into Missionary Operations, and an union of interests and community of feeling among Christians before unknown. See pp. 107, 367—370, 553—557, for details relative to Madras and its vicinity.

Pulicat: on the coast, 25 miles N of Madras: ceded, in 1825, by the Dutch to the British: 1827—Mr. and Mrs. Hamilton, E. Franz, As.; with 3 Tamul Catechists, 10 Schoolmasters, and 3 Schoolmistresses—Rev. John Kindlinger died in February: see his Character and Obituary at pp. 286, 287—291—To the Sunday Services, Mr. Kindlinger had added a Tamul Service twice a week, the attendance at which was from 30 to 40, with great numbers outside—In 11 Schools were 315 Boys; and, in 4 Schools, 67 Girls: slow but steady progress was made: great encouragement was given to establish schools in the surrounding villages: see an account of the Schools, and interesting notices of the state of the natives at pp. 370—373.

Having laid before the Public the principal events that have transpired since the publication of the last Report, the Committee believe, that their friends will now be prepared to join them in the sentiment, that although, from peculiar circumstances, the concerns of this Committee have not proceeded with all the regularity that could be desired, yet that the excellent men who are engaged in the service of the Church Missionary Society have not been spending their time and strength for nought. All places of this vineyard, it is true, are not equally fruitful: in some there is a large harvest; and, in others, it must be confessed, that it is as yet but the seed-time: nevertheless, when the Lord of the Harvest shall cause the refreshing showers of His Grace to descend on the seed that is thus copiously scattered abroad, who can say that these places, which are now nearly barren, shall not bud and blossom, and bear the fruits of righteousness, even as others. *(The same.)*

LONDON MISSIONARY SOCIETY.

Calcutta: 1816—James Hill, G. Gogery, John Adam who arrived Sept. 4, 1828—Congregations large and respectable at Union Chapel: native congregation 20 to 30, the majority of whom come 8 or 10 miles: native communicants 8: at two Bengalee Chapels, congregations good and attentive: in 3 villages, 23 families about to profess Christ—In 3 Boys' Schools are 160 scholars, and in 3 Girls' are 86: the New Testament is the principal class-book—Pp. 74, 75.

Kidderpore: near Calcutta—C. Piffard, Edward Ray; Ramhurree, Nat. As.—About 8 Native Services are held weekly in and near Kidderpore: the congregations increase both in number and attention: baptized, in the year, 13: candidates for baptism, 4: baptized from the beginning, 17 men, 16 women, and 6 children: the communicants were stated in the last Report at 22; but recent intelligence states that they had increased to upward of 80, with many candidates for baptism—In 9 Boys' Schools are 450 scholars, of whom 90 can read the Scriptures: in 5 Girls' are 90: at a Central Girls' School 70 attend—Pp. 74, 75.

Chinsurah: 22 miles N of Calcutta: transferred, in 1825, by the Dutch to the British: inhab. 30,000—J. D. Pearson, A. F. Lacroix: Mr. Mundy is in England—Preaching is numerously attended, but no instances of conversion among the Heathen can yet be stated—In 6 Boys' Schools are 490, and in 3 Girls' 50: both in discipline and proficiency, they are in a flourishing state: the higher classes read the Gospels fluently, and possess a knowledge of Christianity which is highly gratifying: the School-houses are all fitted up and used as Chapels in the evening—P. 78.

Berhampore: 20 miles N of Cutwa, and 5 S of Moorshedabad: 1824—Micah Hill—The ministrations of the Word to the Heathen is not unattended

with a blessing—In 4 Boys' Schools are 165: they read the Gospels in Hindoostanee: in 2 Girls' Schools are 14 scholars—About 14,000 Tracts are annually distributed, many of which are carried to villages 100 miles distant, and eagerly read by the natives: Mr. Hill could annually dispose of 20,000; and would be enabled, by such a supply, to visit Six Annual Fairs. "Often," he says, "when travelling through woods abounding with wild beasts, I have been recognised and kindly received by the peasants, as the person who had given them Tracts at the Fairs"—P. 81.

Benares: 1820—Matt. Thomson Adam, James Robertson—At a Native Service on the Lord's Day, Mr. Adam expounds the Scriptures to the Teachers and Monitors—In 7 Schools there are 250 boys in daily attendance: they read the New Testament with fluency, to the surprise and admiration of those who hear them—A translation of Isaiah in Hinduwee, and several Tracts, have been prepared—Pp. 82, 83.

Surat: 177 miles N of Bombay: inhab. 500,000: 1813—Alex. Fyvie, W. Fyvie; T. Salmon, Printer: Mr. W. Fyvie lately returned from a visit home—Sickness had much weakened the Mission Families; but one English and three Native Services had been almost regularly maintained every week: 5 adults had been baptized—In 6 Schools, 350 children enjoy Christian Instruction: there is reason to hope that much good is silently effected among the young—From the Press, 15,500 Publications were issued in the year: the Religious-Tract Society granted 24 reams of paper and 6300 Publications: 3000 parts of the Scriptures and 13,000 Tracts were distributed. A second edition of the Old Testament in Goozerattee was in the press: preparations were making for an edition of the Goozerattee New Testa-

ment in the Balboodh character for the use of the more-educated natives—A journey of 400 miles, from Dec. 5, 1828 to Jan. 10, 1829, afforded Mr. Alex. Fyvie numerous opportunities for preaching the Gospel to multitudes, who had never before heard of Salvation through Christ: the whole Goozerattee Country is stated to be *white unto harvest*: he distributed 2500 parts of the Scriptures and 10,000 Tracts—Pp. 28, 89.

Bellary: 200 miles N W of Bellary: 1820—Joseph Taylor—Public Services are conducted in Tamul and Mahratta: 3 adults and 4 youths, natives, have been baptized—Scholars are 153: much labour is bestowed upon them—Books distributed in the year were 37 Bibles, 80 Testaments, 127 Portions of Scripture, and 2900 Tracts—P. 93.

Bellary: 187 miles N of Seringapatam, and 300 N W of Madras: surrounded by many populous places: 1810—W. Beynon, John Reid; G. Walton, As.; B. H. Paine, Pr'nter; S. Flavel, Nat. As. Mr. Hands has been (p. 238) on a visit home: Mr. Reid sailed (p. 478) early in September—There are weekly 1 English, 7 Canarese, 5 Tamul, and 2 Teloo-goo Services: congregation on Sunday Mornings, 140, chiefly scholars; at the Jail, 400, where there is reason to hope for great good: alms are distributed thrice weekly to more than 100 destitute objects, when they are instructed: communicants, Tamulians and Canarese, 18; candidates 3: lately baptized, 3 adults; candidates 8: Popery renounced by 5: the conduct of the native members is generally satisfactory—In 8 Canarese Schools, with 2 Tamul and one Teloo-goo, there is an average attendance of 380 boys; and in one Canarese and one Teloo-goo, of 24 girls: in an English Charity-School, of 48 children, 12 are maintained and educated, and the rest educated by the liberal aid of the Gentlemen and Ladies of the Station—In Canarese 8500 single Books of the Old Testament were printed in the year; and, in Canarese and Teloo-goo, 54,000 Tracts: the Religious-Tract Society granted 32 reams of paper and 13,800 English Publications. The distribution has been much larger than in former years: in May 1828 and 1829, at the Humpree Festival, great numbers were circulated: the total of the year was 1200 Portions of Scripture and 54,160 Tracts, in the various languages of the surrounding Heathen. Eight Canarese Tracts

and two in Canarese and Teloo-goo have been prepared for the press. The Branch Bible Society raised 914 rupees in the year, the Tract Society 1982, the Missionary Auxiliary 334, and the Charity Schools 2200—Pp. 93—95.

Bangalore: 74 miles N E of Seringapatam and 215 W of Madras: inhab. 25,000 to 30,000 who speak Canarese; and an equal number who speak Tamul: 1820—W. Reeve, W. Campbell. David, Jacob, Paul, and Joseph, Natives, preparing as Teachers, were called to the knowledge of the truth at an advanced period: they preach in the Mission Chapel and the surrounding villages: of those, who, in the same Seminary; finished their education two years ago, one has been placed at Bellary, one at Chittore, two at Salem, two at Madras, and two remain at Bangalore—Congregation 70 to 90: attentive, and often deeply impressed: congregations in remoter parts of the town, 10 to 50: communicants 30—In 9 Schools are 151 boys and 13 girls: a Tamul Orphan School contains 8 boys and 4 girls; and their progress is highly gratifying: a Canarese School for the preparation of Native Teachers is very promising, the youths advancing in knowledge and giving evidence of growing piety—Tracts and several larger Works have been completed or are in hand: a Bible and Tract Association is liberally supported; the Religious-Tract Society granted 24 reams of paper and 11,600 English Tracts and Handbills—Mr. Reeve has made two and Mr. Campbell three extensive Missionary Journeys; and met, generally, with much to encourage them—Pp. 95, 96.

Seringapatam and Mysore—"In July 1828, I paid a visit," Mr. Reeve writes, "to these very populous cities. I found there a few, and but a few, who are witnesses for the truth, amidst the general surrounding darkness. By one individual, in either place, Weekly Services are held, suitable Sermons are read, Schools are superintended, and various exertions are made to diffuse a knowledge of the Gospel."

Salem: a large town, N. Lat. 12° and E. Long. 79°: inhab. 60,000: surrounded by populous villages: 1827—H. Crisp; 2 Nat. As.—At two Native Services on Sunday, from 10 to 20 attend: several times weekly the Natives are addressed in the streets and villages: they appear to be less under Brahminical Influence

than in other parts of India—In our English School and 5 Native are 155 scholars: the statement of the last Report relative to the number of scholars, made on the authority of official communications, the Directors have since found to be incorrect—P. 96.

Quilon: on the coast of Travancore: 88 miles N W of Cape Comorin: inhab. differently estimated from 40,000 to 80,000: 1821—James C. Thompson; with 2 Nat. As.—Congregation 20 to 50 adults, besides children: on the increase, and attention gratifying: reason to hope that the Word is blessed—In 11 schools are 222 scholars—Pp. 99, 100.

Nagercoil: head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE: 1805—C. Mault; Mr. Cumberland, As.; with 23 Nat. Readers and many Schoolmasters—In 27 Congregations, there are 1967 individuals: of 7 other Congregations, no Returns have been received. Attendance in most places regular: some give proof of having become new creatures in Christ Jesus: the temporal condition of many is much improved; cleanliness, industry, and order distinguishing them from their Heathen Neighbours. A powerful stimulus has been given, by the success which has already been granted: pious individuals, of both sexes, are diligent in imparting to their neighbours the knowledge of the Gospel which they have themselves acquired: of some women, appointed as Assistants in the Female Department of the Mission, Mr. Mault says, "The simplicity and fervour of their devotion, and the correctness of their ideas respecting the state of man by the Fall and the way of Recovery through Christ, have often delighted me." The labours of the Readers are of the highest importance, as few of the people can read—In 29 Schools are 1084 scholars: in 2 Female Schools are 63 girls: Evening Schools for Adults have been recently established in most of the villages—The Press has been constantly occupied: the Religious-Tract Society granted 32 reams of paper—Pp. 100, 101.

Travancore: head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: 1828—C. Mead, W. Miller, W. B. Addis; Mr. Ashton, As.; with 20 Nat. Readers and many Schoolmasters. Mr. Mead and Mr. Miller are residing at *Mandakanda*, 4 miles from Travancore, while the buildings are preparing. Mr. Addis, instead
Jan. 1830.

of removing (see p. 96 of the last Survey) from Quilon to Coimbatore, was to take up his residence at *Valaturry*, near Tre-vanderam—The Congregations are 28 in number: in 20 of these there are 1340 individuals: the attendance usually amounts to 1300, besides the scholars: some give promise of becoming prepared for baptism: many of the Heathen have lately shewn a disposition to embrace Christianity: in this Division also, wherever the people do this, their outward appearance and circumstances immediately assume an improved aspect—Of 23 Schools, the Returns from 19 give 493 boys and 14 girls: rooms, books, and teachers are wanted. In the Native Seminary, formerly at Nagercoil, but now attached to this Division, there are 14 youths of promising talents—A Printing-Press is to be sent out for this Division—Pp. 100, 101.

Combaconum: 20 miles N E of Tanjore: 1825—Three Native Readers are diligent in their work, under the friendly inspection, as opportunity offers, of the Rev. L. P. Haubroe, of Tanjore—Schools 5, but no Returns—P. 103.

Chittoor: 80 miles W of Madras: 10,000 inhabitants: 1826—Robert Jennings—At one Tamul and two Telooogo Services weekly, the attendance is from 60 to 120, besides scholars. The spiritual state of many individuals, who had professed Christianity before the arrival of Mr. Jennings, has not corresponded with the expectations formed respecting them: he is now subjecting them to catechetical instruction—In 3 Schools are 75 boys, and in one Girls' 14: their progress is respectable—P. 104.

Madras: 1805—Edmund Crisp, W. Taylor, John Smith; with 4 Nat. As. Mr. Smith arrived Aug. 20, 1828—There are 2 English and 3 Native Services weekly, besides other Native Services occasionally: the Assistants read the Scriptures and Tracts in the public places, and itinerate in the surrounding country—In 13 Schools are 597 boys: in 2 Girls' Schools are 64; of 3 others, no Returns have been received—Great numbers of Tracts have been received by the natives with evident gratification—Pp. 107, 108.

Trivassore: an out-Station of the Madras Mission, and assigned to the care of Mr. Taylor—Congregation, 20 Natives and 80 Europeans—In one Boys' School are 35, and in one Girls' 30. These Schools give some encouragement.

Cuddapah: 153 miles N E of Madras: 60,000 inhabitants: 1822—W. Howell; 2 Nat. As.—Communicants, 26: baptized in the year, 7 adults—In 3 Boys' Schools are 90 boys: in one Girls' are 32: in 2 mixed Schools are 36 boys and 16 girls—Mr. Howell has translated "Pilgrim's Progress" into Telooogo—The Christian Village continues to flourish: the natives, by conforming to discipline, are now brought into regular and settled habits, begin to prize the preaching of the Gospel, and evince that they have experienced its benefits—Pp. 109, 110.

Visagapatam: a sea-port, 483 miles N E of Madras, and 557 S W of Calcutta: 1805—James Dawson—On Sunday Mornings, young people from some schools assemble for instruction: a Sunday School is held in the afternoon, and English Service in the evening; but no regular Native Service is yet held—In 11 Schools are 312 boys and 53 girls. In a Telooogo and English School for native youths are 50 scholars, many of whom are fine young men of 16 to 18 years of age: this school promises fair to be a Seminary for Native Teachers: three who have been educated in it are already so employed—Pp. 111, 112.

The remarks made in last year's Report, on the progress of religion in British India, the Directors are happy to say, have been corroborated by the occurrences of the year, which is now closed. At many of our Stations, both in Northern and Southern India, the effects of the Word of God have appeared in the conversion of individuals: at several, a number of persons have been added to the church: at others, the progress of inquiry is still advancing, knowledge is extending, prejudices are abating, and the promise of a day of greater brightness and glory gradually increasing. The progress of the Work of God in Travancore is, especially, most encouraging: there are, in this quarter alone, Sixty-two considerable Congregations, containing several thousand persons, regularly instructed by our Missionaries, or by Native Teachers, whose qualifications are every day increasing and whose characters are more and more worthy of confidence and respect. The combined operation of the living Teachers of the Gospel, of the vast increase of Christian Schools, the translation and distribution of the Scriptures and of Tracts and Books on religious and scientific subjects, is surely, though progressively, preparing the way for the conversion of multitudes in India. (*Report.*)

AMERICAN BOARD OF MISSIONS.

Bombay: 1812—Allen Graves, Cyrus Stone, David Olliver Allen; Cynthia Farrar, Sup. Female Schools; James Garrett, Printer—Mahratra Congregation, on Sunday Mornings, from 60 to 130: in the afternoons, the teachers and children of all the Boys' Schools meet for religious instruction: in the evenings, an English Sermon: in addition to these regular meetings, every opportunity is taken of preaching to the natives—In 19 Schools, of which 8 are in Bombay and 11 on the continent, there are 1100 boys: in the Boys' Schools 77 girls are taught,

and in 10 Girls' Schools are upward of 500; of whom 70 read: the Scriptures are used as a class-book—A second edition of the Mahratra Testament, revised with the utmost care, had advanced as far as Corinthians: the parts which are completed pass into extensive circulation: facilities of distribution among the native population are yearly becoming greater. Besides 9000 Tracts, printing had been executed for others to the amount of nearly 1000 dollars—Pp. 89—91: and see pp. 450—452 for various details relative to the Natives and the Mission.

SCOTTISH MISSIONARY SOCIETY.

Bombay: 1828—John Stevenson; removed from Hurnee in May, with a view to devote himself chiefly to preaching. Rev. John Wilson and Mrs. Wilson have probably arrived, having sailed some time since—At several places from 30 to 50 attend: one adult has been baptized. Mr. Stevenson and the American Missionaries have divided Bombay into five districts, one of which he has taken: their object is the visiting of every house, with the Scriptures and Tracts for such as can read, and declaring to all, without

distinction, the glad tidings of Divine Mercy: many, whom he thus visited, had never heard the Name of Jesus—In 5 Schools under the charge of Mrs. Stevenson, are from 70 to 80 girls; a few only of whom can read a little—The Bombay Auxiliary held its Sixth Annual Meeting Jan 13, 1829: the payments had been 25,283 rupees; toward which 3500 rupees had been raised by local contributions.

Bankote: on the coast, 60 miles S of Bombay: 5000 or 6000 inhabitants:

1823: Alex Crawford. James Mitchell. *Hurnes*: 13 or 14 miles S of Bankote: 8000 inhabitants: 1824: John Cooper, Robert Nesbit—The people, not attending Public Worship as invited, were sought at their own habitations, and tours through the neighbouring country undertaken: one adult has been baptized—At Bankote, there are, in 42 Schools, 1193 boys and 90 girls; and, at Hurnee, in 35 Schools, 1436 boys and 119 girls: total 2838. The last return of numbers was 3219. Though diminished somewhat in number, the Schools never were in a better state, as to both knowledge and discipline: in the Bankote Division, of the children in the Boys'

Schools 750 repeat prescribed lessons; and, of these, 690 read as well as repeat: in the Hurnee Division, among the children in the Boys' Schools the readers amount to 705; and, of these, 540 repeat as well as read: of the girls in both Divisions, a considerable number read or repeat, but the greater part are either learning the letters or writing on the sand-boards—The Press has been fully employed: 18,000 Tracts and Elementary Books, from 4 to 52 pages each, were printed in the year: paper for Tracts in Mahratta was supplied by the Religious-Tract Society—Pp. 92, 93, 452—454.

WESLEYAN MISSIONARY SOCIETY.

Calcutta—Peter Percival, T. Hodson appointed.

Bangalore and Seringapatam—John F. England, T. Cryer; Nyanayuthum, Nat. As.—The Tamul Congregation is very encouraging in its attendance: sometimes the place is quite full: considering the people, their deplorable degradation, and the formidable difficulties in the way of their embracing the Gospel, perhaps quite as much has been done since the commencement of this Mission as we were warranted to expect; though it fall very far short of what our wishes would dictate: Members, 135—P. 96.

Negapatam: a sea-port, 48 miles E of Tanjore: 15,000 to 20,000 inhabitants: 1821—W. Longbottom; José J. Martins, As. Mr. Mowat (p.526) is on a visit home—Weekly Services are held in English, Tamul, and Portuguese: great inquiry is excited among Roman Catholics: the Mission, generally, is prosperous: Members, 23—The boys in the Schools improve: a School of 10 girls has been formed—P. 103.

Madras: 1817—Rob. Carver, Alfred Bourne, S. Hardey—There are nine Classes: the Members and Scholars have increased: 2 adults have been baptized in the year: Members, 156—P. 109.

In Continental India, Nine Missionaries, including one Assistant Missionary, are employed: the number of children in the Schools is 806 (*Committee*)—Madras and its neighbourhood occupy a plain of twelve miles in length, north and south, by about three east and west. On this plain are situated Fort St. George, Blacktown, Royapooram, Vepery, Triplicane, Royapetta, St. Thomé, and part of the little St. Thomas's Mount. The mass of the people may be divided into English—Country-born, of European descent—Moormen, thirty or forty thousand of whom are said to reside near the Nabob at Triplicane—and Tamul and Gentoo people. Four Protestant Churches are conspicuous on this plain—St. Mary's; St. George's; the Gothic Church at Vepery; and St. Andrew's, the Scotch Church: besides these places, many Chapels have been raised, in late years, to the honour of our Redeemer. Although Madras contains no splendid Heathen Temples, yet great numbers of an inferior order are to be seen on every side, and the mass of the native population is Heathen. (*Mr. Carver.*)

GENERAL BAPTIST MISSIONS.

Cuttack: 251 miles S W of Calcutta: 60,000 inhabitants: 1822—G. Lacey; Gungadhor, Nat. As.—See an Obituary of Mr. Cropper, who died soon after his arrival, at pp. 383—385 of our Last Volume—Daily preaching among the natives is maintained with few interruptions: correct views of the Gospel are often manifested by them: several have felt its power, and there are hopeful inquirers: Gungadhor, a converted Brahmin, la-

bours chiefly in and near his own village—Scholars about 300: there are Schools at the other Stations, but Returns have not been received. The Wives of the Missionaries chiefly superintend the Schools, that their husbands may be more at liberty for the work of the Ministry—Tracts, prepared by the Missionaries of the different Stations, were printing at Serampore to the number of 30,000: the Religious-Tract Society granted 32

reams of paper and 7000 Tracts and handbills—Pp. 112, 113.

Juggernaut, or Pooree: near the Great Temple of Juggernaut: on the coast, 8 of Cuttack: 1823—W. Bampton; whose labours have been much interrupted by illness; brought on, as it appears, by over exertion—Two natives have been brought to the knowledge of the truth—P. 113.

Balalore: 170 miles from Calcutta, 100 from Cuttack, 150 from Juggernaut: 10,000 inhabitants: 1827—A. Sutton;

The Directors of the London Missionary Society remark, in reference to the efforts of Christians for the benefit of India—

That these labours should have been so long in producing much visible effect can be no matter of surprise, when it is remembered that they have been exerted on a mass of more than a Hundred Millions of Human Beings under the influence of a System of Idolatry the most subtle, the most debasing, and the most deeply rooted of any in the world. All the Missionaries and Means, employed by all the Societies in existence, have borne no proportion to the wants and circumstances of such a people. Yet, few and feeble as have been the means and the instruments employed, the labour has not been altogether in vain; and all persons who are well acquainted with the present state of India, as well as Missionaries, unite in bearing testimony to the direct and indirect effects of the work which has been carrying on in that portion of the globe.

Looking at the vast and unavoidable expense of all their operations in this quarter, the Directors would be dismayed, were they not convinced, that if the Society be enabled only to persevere in feeding the flame which is already kindled, it will at last be more than compensated for all its labours. The gods of India will, we trust, ere long be consumed, and a pure, enlightened, and active population will take the place of the myriads of its now deluded and wretched inhabitants.

If British India be once conquered by the Cross, the surrounding countries will not be able long to resist its power. The golden-footed monarch of Burmah will then find it impossible to trample on the Book of God, or to prevent his subjects from receiving it. The idolaters of Persia will cease to worship the sun of heaven, having learned to do homage to the Sun of Righteousness; and the followers of Mohammed will renounce the authority of the Korân, for the glorious testimony of the Gospel of Christ. The Celestial Empire itself will be environed on all sides, and assailed with weapons of irresistible energy, till its gates shall be unbarred—its walls thrown down—and the triumphant standard of the Soldiers of the Cross be planted on its strongest holds.

The Serampore Missionaries, who have long been acquainted with India, bear the following testimony to the progress there of a spirit of inquiry—

A season of knowledge seems evidently dawning on British India, if not on the whole of Eastern Asia. The various means of knowledge given by Providence to Bengal within the last twenty-five years are extending themselves to different parts of Hindoostan. The Natives have begun to read, to a degree never before known in India since it became a nation: this naturally leads them to compare their own System of Religion and Morals with that contained in the Sacred Scriptures, and the superior excellence of the latter is confessed by many who have not the fortitude openly to renounce caste and embrace Christianity. Still, these discourse with their neighbours on the subject, without concealing at all times their dislike of their own system, and their admiration of that revealed in the Sacred Scriptures. This creates in others a desire to peruse the Sacred Volume for themselves. The progress of a spirit of this nature is almost as certain as the progress of the morning light after the day has begun to dawn; and it is not, perhaps, too much to say, that it will gradually spread not only throughout Hindoostan, but in due time find its way into those countries around it, which so many ages ago drank of the streams of delusion and death, that, originating in the books held sacred by the Hindoos, have now overspread the whole of Eastern Asia.

John Sunder, As. who was English Schoolmaster at Cuttack, but is now devoting himself to the work of a Missionary—The apathy of the people was very affecting to Mr. Sutton; but, a few months afterward, a striking change took place: from morning till evening he became engaged with earnest inquirers, 40 or 50 in a day; chiefly persons drawn on business to Balasore, from distances of 5 to 40 miles—P. 113.

Ceylon.

A VOLUME appeared, last year, entitled "Letters from an Eastern Colony, by a Seven Years' Resident." These Letters were written in the years 1826 and 1827, from Trincomalee, as it should seem; for neither the name of the writer or of his residence is given: ten of these Letters are occupied with the subject of Missions in this Island. This is just the kind of book which ministers to the wishes of those, who are seeking excuses for not supporting the efforts of others among the Heathen; while its misrepresentations and false colourings deprive it of all authority with competent judges.

BIBLE AND TRACT SOCIETIES.

AUXILIARY BIBLE SOCIETY.

The revision of the *Cingalese* Version of the Scriptures proceeds regularly: 2500 copies of the Pentateuch and 6000 of the Four Gospels have left the press. A grant of paper from the Parent Society has enabled the Auxiliary to proceed in printing the *Tamil* Scriptures, which are most urgently called for. The *Indo-Portuguese* Testament is so highly spoken of and so useful, that the Parent Committee has authorised the printing of 5000 copies of the New Testament, the Book of Genesis, and the Psalms. A

beginning has been made in printing the *Pali* Version: the delays, which have been experienced in carrying forward this work, have, in one respect, proved satisfactory; inasmuch as valuable testimony has been thereby elicited to its faithfulness. The copies of the Scriptures distributed in the year amounted to 3403. "I do assure you," the Rev. B. Clough writes, "the going-forth of the Word of God, accompanied as it is by Education, is becoming a terror to Heathenism"—P. 114.

BELIGIOUS-TRACT SOCIETY.

To the Auxiliary at Colombo, 48 reams of paper and 10,900 English Publications have been granted; and to the Society at Jaffna, 32 reams of paper and 6800 English Publications. The Jaffna Committee report the circulation, since the formation of the Society, of 70,840 Tracts; and the printing of several New Tracts, which have excited much interest

among the people: they consider themselves in a sphere of great usefulness; as they are situated in the midst of a population, which, by the successful operation of more than One Hundred Mission Schools, containing about 4000 Boys and 1000 Girls, are rapidly becoming a reading people—P. 114.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

CINGALESE DIVISION.

Colombo, with the village of Hanwell: 1812—Hendrick Siers; with Nat. As.—The death of Mr. Chater, many years an assiduous Labourer in this part of the vineyard, was stated at p. 333 of our last Volume. A Valedictory Letter, addressed to Mr. Chater when on the eve

of embarkation for England, and signed by more than 60 persons, bears a strong testimony to departed worth. "The general aspect of the Mission is such," the Committee report, "as to make it highly desirable to employ every possible means to perpetuate and strengthen it"—P. 114.

CHURCH MISSIONARY SOCIETY.

CINGALESE DIVISION.

Cotta: 6 miles S E of Colombo: 4500 inhabitants: 1823—S. Lambrick, Joseph Bailey, James Selkirk; W. Lambrick, J. De Silva, As.; with 10 Nat. As. C. Beling has left. The baptized Jew, who was to be Hebrew Teacher, has, it is feared, through the influence of his friends when on a visit to them, apostatized. Mr. Bailey has temporary charge

of St. Paul's Church, at Colombo: as Colombo may hereafter become an important Station, it was thought desirable to embrace this opening—At Cotta and the Out-Schools there are 5 and 6 Services, alternately, on the Sunday; with two Week-day Services: attendance fluctuates: indications of good not wanting, in orderly behaviour, seeming desire to understand, and suitable and considerate

answers to questions put to them in reference to what they hear—In the English School there are 20 boys, besides 14 who attend from the Native Schools: they behave, in general, well; and make as good progress as could be expected. In 10 Native Schools there are 243 boys and 24 girls, with an average attendance of 191: at a late Monthly Examination, the children repeated 4064 lessons and gave 3980 answers; and this may be taken as a fair average of the Examinations. A Girls' School has been opened, with good prospects, under the charge of Mrs. Lambrick: a building has been erected for the purpose, 35 feet by 19. Ten Youths have been admitted into the Christian Institution; five from Baddagame, four from Kandy, and one from Cotta: they are all well-behaved and diligent, and some give hope of piety—Mr. Lambrick proceeds (see p. 115) in his translation of the Scriptures into Vernacular Cingalese: the Epistle to the Romans is printed, and the Gospel of St. Mark was ready for the press: experience has proved the utility and acceptableness of this style of translation—Pp. 115, 116, 373, 374.

The Tenth Annual Meeting of the Missionaries from all the Society's Stations was held at Cotta Sept. 5, 1828, and following days.

Kandy: 80 miles E N E of Colombo: 1818—T. Browning; Joseph Fernando, As., with 10 Nat. As. — Mr. Browning thus describes his labours: "Preaching on Sundays at the School-Room in Portuguese and Cingalese, and at the Prison in Cingalese; catechizing the Cingalese Children on Wednesdays, and the Malabar Children on Thursdays; visiting the Schools occasionally; distributing Tracts and Portions of the Scripture; conversing with persons of different descriptions, as opportunities may offer, on religious subjects; and by having the Cingalese Scriptures read from house to house who are willing to hear them." It is most difficult to secure constancy in attendance on Worship: though many are Christians in name, and are frequently invited, they will come only occasionally: the attention of some of the prisoners is promising. Communicants 7: in 1828, there were 24 baptisms, 19 marriages, and 12 burials—In 8 Boys' Schools, there were 167 with an average attendance of 106; and, in 2 Girls', 34 with an attendance of 21. Three Boys supported by the Society give good promise—Pp.

116, 374, 375.

Baddagame: a village 12 or 13 miles from Galle: 1819—G. Conybeare Trimnell, G. Steers Faught; John Jausz, As.; with 5 Nat. As. — Preaching at the Church and the Country Schools is regularly maintained: the people are visited at their own houses, where sometimes the neighbours are collected—In 6 Schools there are 320 boys, with an average attendance of 162. In April there were 14 boys and 2 girls on the Boarding Establishment: one youth, Elias Alwis, had died, there is reason to hope, in the faith and love of the Saviour: their progress is satisfactory; but there was no evidence of any of them being powerfully awakened to the care of their souls. In April, from 70 to 80 girls attended school—Pp. 116—118, 375—377.

TAMUL DIVISION.

Nellore, near Jaffna: inhabitants 5000 or 6000—Joseph Knight, W. Adley; with Philip, Matthew, Joseph, Mark, Nat. As., and 19 Nat. Schoolmasters—The course of Ministerial Labour is as follows: every alternate Sunday, an English Service at the Fort, and a Tamul Service at Nellore on Sunday Morning and Wednesday Afternoon: the Youths, and persons connected with the Mission, are instructed on the Sunday Afternoon, and there is usually preaching or exposition of the Scriptures at two of the Out-Schools; and, in the evening, while the Mission Families are engaged in an English Service, the Communicants and others hold a meeting in the Church for prayer and mutual instruction. On Monday Afternoon, a Meeting is held for Inquirers: on Wednesday Noon, one of the Missionaries assembles the Communicants; and in the evening, after Sermon, there is a general meeting of all at the Station desirous of knowledge and instruction in the Christian Religion: on Fridays, the Schoolmasters attend, to be instructed from portions of Scripture previously given to them: on Saturday Afternoon, the Boys have a meeting, for the purpose of being instructed in Scriptural Knowledge; and in the evening, for prayer that a blessing may attend Missionary Exertions. For some months past, a Monthly Native Missionary Meeting has been held on the Second Monday in the month—In 19 Schools, there are 868 boys and 105 girls, with an average attendance of 714 boys and 80 girls: their progress is more satisfactory than

formerly: the Monthly Examinations by which the pay of the Masters is regulated, with other plans adopted to prevent imposition and secure faithfulness, have produced very desirable effects. To correct the parrot-like method, prevalent in the country, of learning every thing by rote without reference to the understanding, an attempt has been made, not altogether without success, to put in practice more fully than formerly the plan adopted at Cotta, of requiring the Children to answer questions proposed *impromptu*, on what is learnt or read at the time of examination. In the Boarding School 27 Youths are proceeding creditably in their studies, and many of them are of considerable promise—The Press has been kept in good employ: its receipts have exceeded the expenditure by more than 100 rix-dollars—A lending Library of Religious Books in Tamul has been productive of much good: it being felt, with respect to many in the School and connected with the Mission Premises, that, besides the usual Exposition of Scripture at Morning and Evening

Prayers, some daily means were necessary for their becoming more generally acquainted with subjects connected with the Christian Religion, an hour each day was appointed, between the time of dinner and the commencement of the afternoon studies, in which all should meet, and select Christian Works to be read, and, if necessary, explained. In this way, nearly the whole of the books in the Library have been gone through—Pp. 121, 122, 377—380.

“The Mission Cause at Nellore and the stations around,” Mr. Adley writes, in April, “is steadily, though slowly, on the advance. Besides occasional instances of conviction and conversion, decided proofs are given of decreasing attachment to Idolatry among the people generally. There have been many instances, during the late harvest, of neglecting the accustomed heathen ceremonies previous to the reaping and in-gathering of the grain; and the number of persons attending, and passing through the ceremony of ablution, at an Annual Bathing Festival near Tillipally, has, this year, very considerably decreased.”

WESLEYAN MISSIONARY SOCIETY.

CINGALESE DIVISION.

Colombo, with Colpetty—Alex. Hume, S. Allen, Richard Stoup—English Congregations, in the Fort, have been large and serious: many have become truly religious, particularly among the Scottish Soldiers: many happy deaths have occurred. Among the Natives, catechizing and preaching have been maintained as frequently as practicable: the Native Assistants manifest increasing piety: Members, 150—In the *Missionary Institution*, six students have made progress beyond former years; and, with one exception, have given, by their conduct, unqualified satisfaction: the three senior are now employed in the Missions—P. 118.

Negombo, with Chilaw: 20 miles N of Colombo: 15,000 inhabitants—Benj. Clough; John Adrian Poulier, As.—Congregations improve: there was an increase of 13 Members in the year, the number now being 117: a strong inclination for religious instruction is springing up among the Roman Catholics, who associate together for reading the Scriptures—P. 118.

Kornegalla: 60 miles N E of Colombo: 1821—Rob. S. Hardy; Dan. D. Perera, As.—The difficulties in the way of success in the Kandian Country are very great: one man has been baptized, and another is a promising candidate: the people are visited, as much as possible, from

house to house: Members, 8—P. 118.

Caltura, with Bentotte and Pantura: 27 miles S of Colombo—Dan. J. Gogerly; Cornelius Wijesingha, S. A. Bartholomeuz, As.—Pantura is most promising: regular preaching is maintained in six villages in that circuit, with a prospect of extensive usefulness: Members, 71—P. 119.

Galle, with Amlamgoddy: 75 miles S of Colombo—John M’Kenny; John Anthoniez, As.—There are 5 Classes; two English, two Portuguese, and one Cingalese. The Public Services in Portuguese have been particularly blessed of God: a large and saving influence has attended the publication of the Gospel in that tongue: Members, 56—P. 119.

Matura, with Belligam: 100 miles S S E of Colombo—W. Bridgnell; W. A. Lalmon, As.—The congregations, with one exception, are on the increase; and in some instances are twice or thrice as large as in the beginning of the year: Members, 121—The main strength of the Mission has been directed to the improvement of the children—P. 119.

TAMUL DIVISION.

Batticaloa: on the east coast: 60 miles from Caltura and 75 from Trincomalee—J. P. Sanmuggam, As.—Considerable encouragement: excitement exists among

the natives: Members, 29—The Schools are prospering—P. 119.

Trincomalee: on the north-east coast—Joseph Roberts, jun.; Solomon Valoopalle, Aa.—The work has not been prosperous; but has latterly improved: Members, 8—In 3 Schools were about 200 children: many boys are very promising—Pp. 119, 120.

Jaffna, with Point Pedro—John George, Ralph Stott; John Katts, John Hunter, Aa.—The descendants of Europeans have claimed much attention: in the Tamul department, the Public Services are tolerably well attended; and a few persons promise well: Members, 97—To the Tamul Schools, an English School, of about 20 boys, has been added—P. 120.

In the different Schools under the direction of our Missionaries in Ceylon, there are about 4000 children. Sir Richard Ottley, Chief Justice of Ceylon, whose indefatigable attention to every thing calculated to elevate the native character is deserving of the highest praise, in an Address, delivered at a recent Meeting of the Auxiliary Missionary Society at Jaffna, thus stated the Progress of Education, especially among those more advanced in learning, in the Schools conducted by Christians of different denominations—"In Ceylon, about 9000 children are now receiving instruction in the doctrines of Christianity; and many of them are making considerable progress in different parts of general education. I greatly rejoice to be able to state, from my own knowledge, that many of the children have made considerable progress in the first principles of Arithmetic, Geometry, and Trigonometry, in Algebra and Astronomy, and other branches of Natural Philosophy. At the same time, they have been instructed in the truths of the Christian Religion. If it be asked what object Missionaries propose in seeking to diffuse the knowledge of the phenomena of nature, and explaining to their hearers the first principles of true philosophy, my answer is this: The errors and superstitions of the idolaters, in this part of the country, are deeply, and perhaps inseparably, connected with erroneous and unfounded hypotheses in Natural Philosophy; and, in order fully to refute the propositions upon which they try to support their systems, we must go to the foundation, and shew to them, from experiments and the irresistible arguments of mathematical demonstration, that their systems are absurd, and contrary to the evident phenomena of nature daily presented to the senses." (*Report.*)

AMERICAN BOARD OF MISSIONS.

Tillipally: 1816: H. Woodward—*Batticoita*: 1817: Benj. C. Meigs, Daniel Poor—*Oodoville*: 1820: Miron Winalow—*Panditeripo*: 1820: John Scudder, M. D.—*Manepy*: 1821: Levi Spaulding. Many Native Labourers assist. The distances of these Stations from the town of Jaffnapatam are as follows:—*Manepy*, 4½ miles, north-by-west,—*Oodoville*, 5½ miles, north—*Batticoita*, 7 miles, north-west—*Tillipally*, 9 miles, north-by-east—*Panditeripo*, 10 miles, north-north-west.

"The first Missionaries in this field," the Board state, "have now been engaged in their labours with the Heathen more than ten years; and their brethren, who came subsequently to their aid, about eight years. All are more and more attached to their work. While they have seen great changes wrought, favourable to the Missionary Cause; and while they have witnessed the effects of Divine Truth brought to bear on the consciences, hearts, and lives of Natives, in such a manner as to give a lively

representation of what will hereafter be generally witnessed; they wish the community, in their native land, to be cautioned against supposing the great work to be already accomplished: the mass of the people, even in the district of Jaffna, are but little affected with what they have heard of Christianity. An extensive and powerful influence of the Holy Spirit must be experienced, before nations, or even villages, shall be born in a day."

Of the 93 Free Schools mentioned in the last Survey, 34 contained boys, 13 girls; and the remaining 46 have children of both sexes: some of these Schools have, from want of funds, been reluctantly relinquished: the scholars were, at the latest dates, about 3600. The Students in the Missionary Seminary have increased from 67 to 78: the Preparatory School had 100 boys, and the Female Boarding School had 30 girls—making the whole number of Beneficiaries about 208—Pp. 120, 121; and see pp. 569, 570 for statements relative to the Natives.

The Committee of the Wesleyan Society remark, in reference to Missionary Labours, generally, in Ceylon—

The communications from the Brethren on the different Stations in this important and interesting Island justify the hope, that, at no very distant period, the powerful and penetrating influence of the Gospel will diffuse a light, and implant in the mind a rectitude of judgment, relative to the Creator and Saviour of the World, which shall lead on to a wide and delightful extension of Sacred Truth among the benighted subjects of Buddhism and Capooism, or Devil Worship; and introduce them to those spiritual blessings and holy enjoyments, which are only to be found in the gracious and glorious system of pure Christianity.

Indian Archipelago.

STATIONS — LABOURERS — NOTITIA.

BAPTIST MISSIONARY SOCIETY.

Sumatra—Mr. Ward purposed to remain at Padang till he could complete a New Version into Malay of at least the New Testament—P. 123.

Java—Mr. Bruckner quitted Samarang in the early part of 1828, and ar-

rived at Calcutta on the 30th of July. He began without delay to prepare a fount of types in Javanese, with a view to the publication of the New Testament—P. 123.

LONDON MISSIONARY SOCIETY.

Batavia: 1814; revived 1819—Walter H. Medhurst; with Nat. As.—Mr. Medhurst's "labours among the Chinese," the Directors state, "which were formerly despised, are now systematically opposed by their priests, their rulers, and the wealthy class among them: there is difficulty in gaining access to the rich, and the poor are prevented by them from listening to the Gospel: persons would not be able to borrow money, nor keep what they have borrowed, if they had not an idol set up in their house, and did not openly profess idolatry. The Mahomedans oppose him still more steadily and systematically than the Chinese: his movements are perpetually watched by

their priests, and his labours counteracted by every means in their power: the books which he has given to the people have been taken from them by the priests"—Several thousand copies of Elementary Books have been printed at the Lithographic Press. A fount of Javanese Types has been executed, the cost of which, amounting to 1000 rupees, was chiefly borne by Mr. Bruckner, who was formerly a Missionary of the Society—Mr. Medhurst, in August 1828, visited the East Coast of the Malayan Peninsula, as far as Songara northward, and returned by way of Borneo; distributing Tracts and preaching the Gospel to the Natives—Pp. 123, 124.

NETHERLANDS MISSIONARY SOCIETY.

We are indebted to Mr. Ledeboer, the Secretary of the Society, for the following abstract: see pp. 545, 546.

In *Amboyna* and the neighbouring Islands, Br. Kam continues his assiduous labours: in 8 Islands, there are 57 Teachers and 4219 Scholars.—On *Timor Koepang*, 60 hours long by 20 broad, in 8° 11' S Lat. and 123° 26' Long., to be distinguished from Timor Laout, Br. Le Bruyn still greatly exerts himself: the population is not great, in proportion to the size: a Press and fount of Malay Types have been sent at his desire.—In the following Islands, the Brethren mentioned continue their respective labours: at *Ternate*, small and thinly peopled, Br. Jungmichel; at *Banda*, a small island, Br. Finn; at *Celebes*, large and fruitful, inhabited chiefly by Heathens many of whom it is said are well disposed, Br. Jan. 1830.

Hellendoorn; at *Ceram*, with a strong but uncivilized people, Br. Vonck; and, at *Depok*, Br. Akersloof.

Besides Br. Wentink, lately arrived at *Rivuu*, in *Batavia*, the following Missionaries have been recently sent out by the Society, and fixed in the Islands severally mentioned—In *Rotty*, near *Timor Koepang*, small but fruitful and pleasant, Br. Ter Linden; who has 5 Youths in training as Teachers. Br. Karbe, destined to be his associate, died before he reached *Rotty*—in *Letty*, with 2500 Heathen Inhabitants in a very low state of civilization, Brn. Wienekotter and Heymering—in *Kissér*, with 5000 Heathen Inhabitants tolerably civilized, Brn. Dommers and Baer—in *Moa*, a

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small island near Letty, Brn. Luyke, Hoeffker, and Verhaag: the inhabitants are moderately civilized, and consist of Christians and Heathens; the Christians distinguishing themselves by knowledge of the Scriptures, chiefly, it is said, by the labours of Mr. Le Bruyn among them. This active Missionary writes, in reference to these newly-arrived asso-

ciates—"Oh! if these Brethren shall be filled with the warm love of our Saviour toward the Heathen, then they may be of great service indeed. Wherever they come, they will find the way prepared by the visits of Br. Kam and myself; while in the Schools already established, they may at once enter on their labours."

Australasia.

Archd. Scott is on his return: his successor, Archd. Broughton, sailed in the Spring.

BIBLE AND TRACT SOCIETIES.

NEW SOUTH WALES.

The sum of 220*l.* has been remitted by the *Bible Auxiliary*, and 500 Bibles and 100 Testaments have been received—The *Christian-Knowledge Society* has distributed, by the Archdeacon, a very considerable stock of books; but regrets

that the accounts from this quarter are not encouraging—To the *Religious-Tract Society*, the sum of 26*l.* 3*s.* 4*d.* has been remitted, and 20*l.* from Van Diemen's Land: 66,700 Tracts and Handbills have been granted.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

NEW SOUTH WALES.

Mr. Lisk, having improved in health, was about to proceed, with his wife and two children, to New Zealand; all attempts among the Aborigines of New South Wales appearing hopeless, under present circumstances. Mr. Norman was labouring at Port Dalrymple, with advantage both to the exiles and the emigrants, and satisfaction to the Government; but, if Mrs. Norman's health would allow of his removal, it was probable that he would proceed to New Zealand, in furtherance of the direct objects of the Society.

NEW ZEALAND.

Rangheehoo: on the north side of the Bay of Islands: 1815—John King, James Shepherd, As.—Two Services on Sundays and one on Wednesday Evening: visits to Natives on Sundays, and occasionally in the week: great indifference to spiritual concerns—Scholars; 23 men and boys, 10 females: most of them diligent: principal Chiefs learn: good progress—The removal of the Mission to Tepuna (p. 126) not yet effected, as the relinquishing of the Station in order to strengthen the others was under consideration—P. 126.

Kiddeskiddes: on a river which falls into the Bay of Islands, on the west side: 1819—W. Yate; James Kemp, G. Clarke, James Hamlin, C. Baker, As.

—A Chapel is wanted: when all assemble, the number exceeds 100: regular visits to Natives, as far as Waimate, 10 miles distant: more or less opposed to the Gospel, and glad of an opportunity of turning the subject to ordinary topics—Scholars; 50 men and boys, 23 girls: general conduct very satisfactory. At a public distribution of rewards for good behaviour, great interest was excited: 68 boys and girls were present: the highest prize was a knife, or a pair of scissors, or a Jew's harp, or a comb: they were highly delighted with their prizes, as the Missionaries were with the good temper which prevailed. Of the progress of the scholars, in connection with religious knowledge, a pleasing indication is given in the following notice by Mr. Yate, on the 6th of November—"I had, this morning, all the boys of the first class, seven in number, in the barn, writing out, each one for himself, a copy of the Litany as it is translated into the native language. I was much pleased with their performance"—Pp. 126, 127.

Pyhea: on the south side of the Bay of Islands: 16 miles SE of Kiddeskiddes, and the same distance across the Bay southward from Rangheehoo: 1823—H. Williams, W. Williams; Richard Davis, W. Fairburn, W. Puckey, As.—A Chapel, 40 feet by 20 with a room attached 40 feet by 12, was opened in

September 1838: "For this part of the world," Mr. H. Williams says, "it is a noble building, and calls forth the praise and admiration of the Natives"—Scholars; 61 men and boys, 32 females—Mr. W. Williams is compiling a Dictionary: the Litany has been translated—P. 127.

Of the Twelve Labourers at these Stations, all are married except Mr. Yate and Mr. Puckey: all the married have children, amounting together to 28 male and 14 female. Mr. C. Davis, on

his return to his labours, embarked, with his wife, the Rev. A. N. Brown, Mrs. Brown, and Mrs. Hart, in April, for New Zealand: see pp. 158, 198. The "Active" has been purchased and sent out (p. 579) to supply the loss of the "Herald." At p. 201 will be found a short Obituary of Bure, a young native; at p. 284, a view of the Good Prospects of the Mission; and, at pp. 458—466, many details relative to the Natives.

We keep as many School Children in our families as we can: which appears of the greatest importance; as the young are much benefitted by being trained up in our ways and manners, the advantage of which we have already seen in some that came to us when young, and are now living with us: they, in general, look upon their native customs with disgust, and will not pay any regard to them whatever (*Missionaries*)—Very much of the rubbish is clearing away, and the prospect of usefulness every day more evident; and though we will not say, that those living with us, and around us, are any of them really *new creatures in Christ Jesus*, yet we see in some a change for the better. In many, there is a strict attention to the means of grace, and a pleasing deportment in our families (*Mr. Clarke*)—In one place which we visited on Sunday, the Chiefs were mending their nets: the ground about them was therefore "tapu," or sacred; and they forbade us to come within the fence: as we could not go to them, we called them; when they immediately left their nets and followed us. They said that they were not aware that it was Sunday, or they would not have worked. It is very encouraging to us to contrast the conduct and character of the Natives now, with what it was two years ago; at least, to what I conceive it must have been, from all that I can collect from the Natives themselves and from the Missionaries (*Rev. W. Yate*)—The state of the Mission is peace. All are advancing. The knowledge of the language is breaking in upon us day by day, and our voices are continually lifted up: much attention is paid by the Natives, and we trust that the Lord has given us grace in their sight. The Translation goes on; and we have lately introduced part of the Liturgy into our Morning and Evening Service, and shall probably continue until the whole be accomplished (*Rev. W. Williams*).

WESLEYAN MISSIONARY SOCIETY.

Mangunga: on the Shukeangha: 1827 Mrs. White are on their return to their—John Hobbs, James Stack. Mr. and labours—Pp. 127, 284, 285, 526.

Polynesia.

We recommend to all our Readers, who would wish to have a complete view of the surprising change, which Christianity has been the means of effecting in different groupes of the Islands of the Pacific Ocean, to avail themselves of Mr. Ellis's "Polynesian Researches." In these two interesting volumes, compiled by an eye-witness of many of the scenes and parts which he records, not only are the nature and process of this change developed, but the circumstances which preceded it and the effects which have followed, in respect both of religion and of the state of social life, are collected with diligence and care.

ISLANDS — STATIONS — LABOURERS — NOTITIA.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS: 20° s. 175° w.
Tongataboo: 1822—John Thomas, at Hihifo; Nathaniel Turner, W. Cross, at Nukualofa—Preaching in the native tongue is maintained at both Stations: at

Nukualofa, 500 persons, it is said, attend—Schools were opened in March 1828: at Hihifo there are from 10 to 20 scholars: at Nukualofa, 150—"The Chief, Tubo," the Committee say, "who had

met with considerable opposition from the other Chiefs for countenancing the Missionaries, and had been prevailed upon for a short time to withdraw from attending the Religious Services of the Christians, and even to close the Place of Worship, has not only permitted it to be re-opened, but has attended the Services as formerly, and is, at least, equally friendly." The Missionaries state: "As we advance in the knowledge of the language, so much the more do the people appear to be interested in what is said to them. We believe that there is a

gracious work commenced in the hearts of many: several families have daily worship in their houses. It is particularly gratifying to hear and see them singing the praises of Jehovah, and making their supplication to Him who alone is able to save them from death, and prepare them for heaven." More than 40 Hymns have been prepared in the native tongue—P. 128; and see pp. 570, 571 on the change of character in the people and the eager call for Missionaries throughout these Islands.

LONDON MISSIONARY SOCIETY.

FRIENDLY ISLANDS.

Tongataboo: 1823—Three Native Teachers—No report—P. 129.

HARVEY ISLANDS: 19° s. 159° w.

Rarotonga: 6000 inhabitants; 1821—At Gnatangia, C. Pitman; at Avarua, Aaron Bugacott, who arrived early in February 1828—The Gospel has already produced a great outward change: the people are erecting dwelling-houses and improving their plantations: they have abandoned idolatry; and most of them attend the Worship of God, and manifest a great desire of religious instruction—The want of books in the language is a serious evil: Mr. Williams, while here, translated the Gospel of St. John and the Epistle to the Galatians, which are in the press at Huahiné. Mr. Pitman had a class of 30 Young Men under his instructions—Mr. Williams made a sugar-mill; and introduced sugar-boiling into the island and at all the out-stations.

Aitutaki—The people are eager to obtain books, and their diligence in learning is great: many read well. They established a Missionary Society among themselves: Mr. Williams found that they had subscribed 270 hogs, which were to be sold for the benefit of the Society. He made them a lathe, which is actively employed; and constructed a rope-machine, and taught the people to make ropes: with these they were to raise subscriptions for the next year and to pay for their books—See at pp. 237, 238 a description of a Native Congregation at this island: the writer thus speaks of Aitutaki: "This island is a delightful place for a Missionary Station: the land is low and fertile. The town is nearly two miles in length: the houses, in general, are well built, and as good as village cottages in England: the whole of them have places for doors and windows, and are whitewashed without: some of them

have four or five rooms in each; have doors and window shutters, and are neatly whitewashed within: the walls are plastered, and the roofs are neatly covered with thatch."

Mitiaro—The people treat the Native Teachers with the greatest kindness, and are attentive to their instructions.

Atui—Four Native Teachers labour here with acceptance: they had suffered much, and had often escaped narrowly with their lives; but are now treated with kindness and deference.

Mauti—Two Native Teachers here carry on the work with success: many of the people can read well—There are comfortable Places of Worship at all these Stations, and plastered dwelling-houses.

SOCIETY ISLANDS: 16° s. 151° w.

Raiatea: 1818—John Williams—Mr. Williams was detained, in his visit with Mr. and Mrs. Pitman (p. 128) to Rarotonga, nearly 12 months; returning to Raiatea in the beginning of April 1828.

Tahaa—Mr. Bourne, who laboured here, arrived at home, with his family, in the beginning of July, on account of ill health.

Huahiné—C. Barff—Some at this Station took up the fanatic notions of those visionaries, which occasioned so much trouble and division in some of the islands; but the work prospers: the congregations are large and attentive, and the schools well attended. The people are all busy, in forming plantations, building boats, and erecting houses—Mr. Barff occupies all the time that he can spare from other labour in carrying on the translation of the Scriptures.

Borabora—G. Platt—Some of the people are established in the Faith: most of those who were led astray by false teachers profess repentance, and are attentive to the Means of Grace: in

general, the minds of the people are advancing in strength and knowledge: 34 were added to the members during the year, and there were nearly 100 candidates—Since 1824, there have been 40 more births than deaths.

Maupiti—Two Native Teachers—The ferment excited by the Visionaries (p. 130) had subsided; and Mr. Platt was in hope of recovering the people from the evils into which they had been seduced.

Maiaoiti—Three Native Teachers—On a visit paid by Mr. Barff, 7 communicants were added to the previous number—The population increases; and great improvements are made in respect of roads, houses, and gardens.

When Mr. Williams was at Rarotonga, the people built, under his direction, a vessel of between 60 and 70 tons, which he has named the "Messenger of Peace." In this vessel he returned to Raiatea; Makea, the Head Chief of Rarotonga, accompanying him. At the Missionary Anniversary, held in the following month, it was determined to undertake Missions on an extensive scale; and to send Native Teachers, with all despatch, by means of the new vessel, to the various groupes of islands to the westward, as far as New Caledonia: these Teachers are to be furnished by the chief of the Harvey, Society, and Raivaivai Islands. Mr. Barff had four promising Young Men under preparation for this object.

RAIVAIVAI ISLANDS: 24° s. 149° w.

Raivaivai—*Tubuai*—*Rimatara*—*Rururu*—*Rapu*: 14 Native Teachers from Tahiti. In December 1828, Mr. Williams visited Rururu and Rimatara. At Rururu, a New Chapel, 60 or 70 feet by 40, and far superior to any building of the kind in the islands, was opened on the 2d of January: the people have been taught to read and to understand the Scriptures: there are few or no adults who cannot read: the Auxiliary remitted, by Mr. Williams, 66l. 4s. 8d. to the Parent Society: a Sugar-mill was constructed by him in the island. The settlement at Rimatara, consisting of a long row of white cottages of a large size, has a fine appearance from the sea: about 80 persons can read. No account has been received of the other islands of this groupe.

GEORGIAN ISLANDS: 17° s. 149° w.

Tahiti: 1797—At Waugh-town, C. Wilson; at Hankey-city, H. Nott; at Wilks' Harbour, G. Pritchard; at Bur-

der-point, David Darling; at Hawaistown, John Davies; at Bogue-town, W. B. Crook; and, at Roby-town, W. Henry—Public Worship, Religious Meetings, and Schools have been maintained: many, who had been led away by Visionaries, have repented: in some Congregations, the number of hearers is great, and their attention fixed; in others, though the attendance is kept up, but little progress is visible—Numerical Returns from these Stations are imperfect: 53 adults are reported as baptized, and 13 as candidates; 44 admitted to the communion, 36 candidates, and 4 excluded: 11 deaths of communicants; 210 school children, and 100 adults; 600 hearers at Burder-point, and 300 at Roby-town, with 140 communicants at this last Station. These numbers are all, however, from partial returns—A New Chapel, 110 feet by 50, has been built at Hankey-city. Mr. Nott has been chiefly occupied in translating: the New Testament is finished; and was about to be put to press in a new and uniform edition, the first edition having been printed at different times and in separate books. "The whole of the New Testament," Mr. Darling writes, "is now read with facility and delight, by many at all the Stations."

Eimeo—At Blest-town, Elijah Armitage, Artisan; at Griffin-town, J. M. Ormond, T. Blossom (Artisan)—No report of the Cotton Factory under Mr. Armitage—The South-Sea Academy, under Mr. Ormond, had 23 Students: the Fourth Annual Examination, in March 1828, was highly satisfactory.

At the Tenth Missionary Anniversary, held in May 1828, it appeared that 1000 gallons of cocoa-nut oil had been subscribed in Tahiti in the year, and 350 in Eimeo.

"The Islands," Mr. Nott writes, in November, "are in peace; and the Missionaries, at every Station, labouring with faithfulness and diligence." Mr. Platt says—"I have been supplying the Churches at Eimeo for a month, and have visited most of the stations on Tahiti. Those who have embraced the truth, at all the stations, continue apparently steady; and though there a few difficulties and perplexities in the Mission, yet the prospects are pleasing."

MARQUESAS: 9° s. 139° w.

The two Tahitian Teachers, stationed in *Tabuata*, escaped from the island, at the moment when the wild natives con-

templated immolating them to their well, wished, on account of public disturbances, to return to Tahiti. *Uahou*, though the King treated them See pp. 128—132 of our last Volume.

On reviewing the information received from the South-Sea Missions during the past year, while the Directors have few facts particularly interesting or new to present to the Society, it is matter of devout satisfaction to find, that, though all who have professed the Gospel have not held it fast, nor all who still maintain that profession adorn it, the work is not retrograding, but maintaining its ground, and gradually advancing: the Churches generally enjoy peace, and the Missionaries all that influence which could reasonably be expected. Civilization goes on with as much rapidity as the peculiar circumstances of the islands will admit: the building of a vessel of 60 tons burden, fit for those seas, of materials chiefly found in the islands, and with the aid of native workmen, is alone an extraordinary proof of the progress which has been made, as well as of the ability and skill of Mr. Williams, under whose direction it has been executed.

In the course of the year, the Directors have had the state of the islands very fully under their consideration; and nothing but the state of the Society's resources has kept them from adopting at once some important measures, (which, however, are only kept in abeyance,) the effect of which, they are persuaded, would operate most beneficially both on the religious and secular interests of the people. The remoteness of the situation of the islands from those countries with which trade could be advantageously carried on—the nature of the productions of the islands, which are not such as to afford encouragement to mercantile enterprise—the jealousy of the Natives in regard to the occupation of their lands by those whom they still regard as Foreigners, though they respect them as Teachers—together with the great difficulty which the Missionaries have in finding suitable means of employing or providing for their children, now grown numerous on the islands—all these things, together, present a very peculiar combination of difficulties to the carrying forward of the work, which the Society has been honoured to commence, and which it has so long laboured to promote. (*Report.*)

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Hawaii: 1820, renewed 1824—At Kairua; Asa Thurston, Artemas Bishop; Delia Stone, As. at Kaavaroa; S. Rugles; T. Hopoo, Nat. As. at Waiakea; Joseph Goodrich; John Honorii, Nat. As. Mr. Ely, of Kaavaroa, has returned home on account of health—the death of Mrs. Bishop, in February 1828, was the occasion of much seriousness among the natives at Kairua: a deep and solemn impression was made on a great number. At Waiakea, the Place of Worship, which held 1000 persons, became too small: in the six months previous to August 1828, there was an accession of 1000 scholars.

Oahu: 1820—At Honoruru; Hiram Bingham, Ephraim Weston Clark; Mary Ward, As.; Levi Chamberlain, Secular Superintendent; Gerrit E. P. Judd, M. D. Physician; Stephen Shepard, Printer—The attention of the Natives at this station to preaching and to schools is less general than at any other station at the Sandwich Islands, on account of the baleful influence of foreigners; but “it is probably greater even here” say the Committee, “than at any other Missio-

nary Station in the world, except in the Islands of the Pacific and on the Western Coast of Africa.”

Tauai: 1820—At Waimea; S. Whitney, Peter Johnson Gulick; Maria C. Ogden, As.—This Station had been suspended for a year previous to the arrival of the last reinforcement of Missionaries.

Mauai: 1823—At Lahaina; W. Richards, Lorrin Andrews, Jonathan Smith Green; Maria Patten, As.; Stephen Puhui, Taus, Nat. As.—The progress is great: in April 1828, about 1000 persons professed to be seeking the salvation of their souls.

In the schools throughout the Islands, there were, at the latest Returns, not less than 43,152 scholars: no Return had been received from Tauai, but the total was estimated at 45,000. More than three-fourths are adults, and about one-half can read. “Supposing,” the Board ask, “that to extend the means of education and confer the blessings of knowledge on unenlightened nations was the only object aimed at in Missionary Efforts, or the only one in which they were successful, would not the labour and money expended in them appear to

be advantageously disposed of? and would not the desired object seem to be better accomplished than it has ever been by any other means? What other system of efforts ever, in ancient or modern times, advanced one step in changing an ignorant and degraded Heathen Population into a Nation of Readers?"

In the PRINTING DEPARTMENT, two Presses are kept in as constant operation as circumstances permit. In 9 months, ending Sept. 1, 1828, there were printed 51,900 copies of Hymn Books, Portions of Scripture, and Tracts, containing in all 2,417,900 pages. After the above date the operations were still more rapid. It is estimated that 600 reams of paper can now be printed in a year; which will make 22,000 volumes of 300 pages each, or 800,000 Tracts of 8 pages. The Natives are now extremely eager to supply themselves with every thing which is published in their language. "They read every new para-

A people, not one of whom knew a single letter of any alphabet, taught to read the Word of God—45,000 Pupils in school, from a population not more than four times that number, (all the inhabitants of the islands probably not exceeding 180,000)—at Six Missionary Stations immense Congregations, as they would be esteemed in any country, regularly assembling on the Sabbath to hear the message of Salvation—the Natives almost universally desirous of gaining some knowledge on moral and religious subjects—the Sabbath very extensively observed, and a vast majority of the people impressed with the sanctity of the day—a Government of Law succeeding to the arbitrary and capricious sentences of a haughty aristocracy—the voice of Prayer and Praise ascending from a thousand dwellings, and from hearts which were formerly strangers to every high and holy emotion—the Chiefs and common people coming under the influence of Divine Truth, and publicly consecrating themselves to the service of Jehovah, and committing their souls to Him as their Creator, Redeemer, and Sanctifier—Churches of Christ formed of conscientious and pious men and women, who had lived for many years the slaves of brutal appetite, in total ignorance of God, and without any moral restraint whatever—all this has been accomplished, by the favour of Heaven, in less than nine years from the landing of the Missionaries, and amidst the most furious opposition of earth and hell. Truly the Redeemer is able to save to the uttermost all that come unto God by Him! (Report.)

graph," say the Committee, "with great interest; and give as much proof of understanding what they read, as is given by the mass of the people in any country. The Word of God, whether read or preached, produces the same effects upon them, as upon other men: some of these effects are, a conviction that the Scriptures are the Word of God, a deep sense of the evil of sin, a desire to be delivered from the guilt and condemnation of sin, joy and peace in believing, and hope of final salvation."

In the summer of 1827 some Roman-Catholic Priests and Seculars arrived at Honoruru, to establish a Mission. The Missionaries anticipate little evil from the attempt: "for if they withhold the Scriptures," they say, "from the people, they will be ranked at once with unbelievers; and if they give them the Scriptures, they will overthrow their own cause."

See pp. 132, 133 of our last Volume.

Spanish-American States.

THE political circumstances of these countries have thrown every thing into confusion; and, combined with that alarm which the free circulation of the Scriptures naturally awakened in many bosoms, have rather increased than diminished the difficulties in the way of benefitting the people. The omission of the Apocrypha has been eagerly seized as a pretext for prohibiting the circulation of the Scriptures. In Mexico, an Edict of the Ecclesiastical Authorities at first nearly put an end to the sales, but they were beginning to revive.

In the face of these difficulties, however, there is abundant encouragement to persevere. The British and Foreign Bible Society has forwarded 11,400 copies of the Scriptures, or portions of them, within the year. Its Agents, Mr. Thomson and Mr. Matthews, have, from these copies and from their previous stores, put into circulation nearly 12,000 copies; besides those

distributed by other Agents and by the American Bible Society. A fact is stated in the last Report of the American Society which is painfully illustrative of the extreme want of the Scriptures in Spanish America:—

From one State, that of Chihuahua, bordering on our own territory, Letters have been received, soliciting, with much earnestness, a quantity of Bibles and Testaments for the supply of that State. The writer of these Letters is a citizen of the United States—a man of public education, and now occupying a public station in Chihuahua. His official duties have led him into every part of the State; and his opinion is, that, among its 121,000 inhabitants, not more than six or eight copies of the Spanish Bible can be found! He hears frequent inquiries for this Book.

At the other extreme of Spanish America the want of the Scriptures is nearly as deplorable. The Rev. Theophilus Parvin and Mr. Garcia, in Buenos Ayres, have carried the Scriptures from house to house, and found multitudes of the people not only destitute of them, but utterly ignorant of their contents. Yet, even there, a wide door is open, and no opposition has succeeded in closing it.

It is a highly encouraging fact, which we state on the authority of Mr. Matthews, that, when the Scriptures are purchased, they are attentively read: he has had himself abundant evidence that this is the case.

It is stated, that more than nine-tenths of those who read are Young Persons, while no proper books can be found in Spanish for children and the young. This subject was pressed very strongly on the Religious-Tract Society by the Rev. W. Torey, of Buenos Ayres: the Committee have, in consequence, entered on a course for the supply of this want, and have already printed 16 publications adapted to this important class, on whom the hopes for Spanish America must, under the blessing of God, mainly repose. Tracts, Sermons, and Children's Books, to the number of about 50,000, were sent to Spanish America by the Religious-Tract Society, in the course of its Thirtieth Year. Of these, 10,000—6000 of which were Books for the Young—were sent to Mexico. With respect to the 6000, a bookseller, on consulting the ecclesiastics and finding that no objection was made to them, took the whole quantity, intending to disperse them with the Almanacs of the New Year throughout the country; but, as soon as it was known in Mexico that such Books were on sale, they were all purchased on the spot. The Society is now shipping off 33,000 more.

The Spanish and French Translation Society has printed, in the year, 5600 copies chiefly of larger Works for the benefit of these Provinces. See pp. 213, 214 of our last Volume.

Guiana and the West Indies.

From the Reports of the different Societies engaged in benevolent exertions to meliorate in this world the lot of our afflicted Bondsmen, and to prepare them for that world where the cry of the oppressed shall be heard no more, we collect the following summary view of their proceedings.

The *British and Foreign Bible Society* has granted to different places, in the year, 775 Bibles and 2500 Testaments—At 6 Stations, with 13 subordinate places, in Jamaica, the *Baptist Miss. Society* has 11 Missionaries: in April, the Members were 8440; being an increase, within the 21 months immediately preceding, of 2756—Mr. Bromley and Mr. Allsop, of the *General Baptist Miss. Society*, Mr. Hudson having returned on account of

health, continue to occupy, in Jamaica, 3 Stations, with branches: the Members have increased from 98 to 276, and Inquirers from 527 to more than 1000—The *Christian-Knowledge Society* laments the difficulties which are still to be encountered, in Jamaica more especially, from the prejudices and fears of the planters, the political disputes and agitation, and the want of both Labourers and Funds: in the Diocese of Barba-

does the prospect is brighter—At the last general Returns, the *Church Miss. Society* had, in Jamaica, 3 European and 9 Native Teachers, with 11 Estates under their care; and 1 European Teacher in Antigua, Demerara, and Essequibo, respectively, with 2 Natives: the Scholars were 227 Boys, 59 Girls, and 41 Youths and Adults—The plan of Codrington College, in Barbadoes, has been enlarged by the *Gospel-Propagation Society*; with a view to the preparation of 12 Exhibitors for Holy Orders, as the net rental of the Estate, which is 2500*l.* per annum, is adequate to this object—The proceedings of several *Ladies' Societies* in behalf of the Slaves are stated at pp. 541—544 of our last Volume.—Mr. Joseph Ketley arrived in Demerara, from the *London Miss. Society*, in December 1828. Mr. Wray, of Berbice, has continued his labours with encouragement and success: he had 110 catechumens; and had, in the year, baptized 22 adults and admitted 24 to communion: there were 166 Sunday Scholars, and 100 Wednesday-Evening Scholars—Under the *Netherlands Miss. Society*, the Rev. F. A. Wix, at Newkerry, in Guiana, while he has to bear up against the indifference of the Whites, has much joy in ministering to a Congregation of 146 Blacks, many of whom have been baptized. Mr. Abkenius, also, at Paramaribo, has been the means of winning many Heathens to the Gospel—In connection with the *Scottish Miss. Society*, Messrs. Blyth, Chamberlain, and Watson continue their labours in Jamaica, with much zeal and success; but partial Returns only of members appear. Mr. Blyth had 300 children under religious instruction: Mr. Chamberlain had 175 Catechumens: Mr. Watson had 200 Inquirers, and 43 Communicants, a Day School of 70 scholars, and from 90 to 100 Sunday Scholars. Many of the Whites greatly favour the Mission—To different Islands, the *Religious-Traut Society* sent, in the year, 16,200 of its Publications; and others for sale, to the value of 60*l.*—Many details appear in the Report of the *Slave-Conversion Society*, from which we endeavoured to collect some general numerical results, but found that sufficient materials are not furnished. The discouragements under which the Society labours, with various interesting particulars, are stated at pp. 434—436, 467 468 of our last Volume—From an elaborate Official Return of the Missions of

Jan. 1830.

the *United Brethren* at the end of 1827, printed at pp. 266, 267 of our last Volume, it appears that there were, at that period, a total of 35,629 Negroes under their care: of these, 12,450 were Communicants; 7318 Baptized Adults, not Communicants; 6591 Baptized Children; and 3418 Candidates for Baptism, amounting to 29,777, the rest being New People, Excluded, &c. But few complete Returns of any of the Stations can be collected from communications of a later date: at the only Stations, however, five in number, from which such Returns are given, an increase is shewn of from 16,487 to 17,187. From the latest accounts it appears, that, in the Danish Islands, the Brethren have 7 Stations and 18 Missionaries; at Paramaribo, 6 Missionaries; and in Jamaica, Antigua, Barbadoes, St. Kitts, and Tobago, 15 Stations and 25 Missionaries—Under the *Wesleyan Miss. Society*, the Labourers, placed in most of the Islands, have increased from 52 to 59; the total number of Whites in connection with the Society is 1079, which is an increase of 141; that of Free, coloured and black, is 6910, being an increase of 440; and that of Slaves 24,085, which is an increase of 1495: the present total is, therefore, 32,074; and, the last having been 29,998, the total increase is 2076. "It is not merely," the Committee say, in their last Report, "in the increase of the number of converts from Negro Ignorance that the Committee rejoice: other and nobler reasons animate them to gratitude: the improved morals of the Slave Population, and their increased attention to all the duties and sympathies of domestic and relative connections, speak loudly in proof of the pastoral diligence and watchfulness of the Missionaries by whom they have been instructed in the doctrines and duties of religion and morality. The Schools also, numerous and well-organized, are extending the benefits of education to immense numbers of children: of these, the Children of Slaves form no inconsiderable portion, to whom special attention is directed; and who are both taught to read the Word of God; and catechetically instructed in its truths, and its diversified bearings upon Social and Christian Obligation: at present, there are more than TEN THOUSAND CHILDREN under instruction; and plans are in progress for rendering the Schools still more efficient and extensive."

H

North-American Indians.

THE proceedings of the Board of Missions among the Indians, by which Body the chief labours are carried on, were detailed at pp. 468—477 of our last Volume; and, at pp. 575—579, particulars were given of the Church Missionary Society's proceedings among the North-West Indians. The whole body of Indians within the United States appears to be, according to a late estimate of the War Department, 309,292. Efforts are making to remove the chief bodies further westward; but the measures in progress for this end incur the severe reprobation of conscientious men. In truth, the United States, as it appears to us, are in a fearful crisis of their affairs. With respect to two large classes of their subjects—the Aborigines and the Slaves—they are on their trial before the Common Father and Lord of All: and their future condition will probably bear plain and undoubted testimony, either that their Injustice hath brought them under His avenging Hand, or their Equity hath conciliated His favour toward them as a Community.

In the last year, the American Government granted 7350 dollars for the Education of Indian Children. Of this sum, 6600 dollars were paid toward the support of 1180 children, taught at 40 Missionary Stations, belonging to 10 different Societies, at which the number of Labourers of all descriptions amounted to 270. The Superintendent of Indian Affairs, from whose Report these particulars are taken, says of the Schools—

From the information which the correspondence of the Office affords, there is reason to believe that they all continue to advance, with increasing usefulness and prosperity.

Labrador.

UNITED BRETHREN.

Nain: 1771—Brn. Hean, Hertzberg, Lundberg, Meisner, Mentzel, Morhardt. Br. Mueller has retired, after a service of 35 years: Br. Lundberg has removed from Hopedale, to succeed him in the general superintendence of the whole Mission in Labrador—Of the state of the Mission at Nain the Brethren thus speak, in August: "During the last season, 14 children were born and baptized, and a youth baptized: 15 persons were admitted to the Holy Communion: three became candidates for baptism: four were received into the congregation: four couple were married: four adults and two children departed this life. The congregation consists of 237 persons; 101 being communicants, two for the time excluded; 38 baptized; 87 baptized children; two candidates for baptism; and 7 unbaptized persons. Though we may truly declare that we have cause to rejoice over the state of our congregation, yet we do it with trembling: there are some who are deficient in divine life, and we wish to see more fruits thereof in their walk and conversation; but we bear them with patience, and hope the best."

Okkak: 1776—Brn. Beck, Glitsch,

Knoch, Knauss, Stuerman—"The work of the Lord and His Spirit," the Brethren write, in September, "has been manifest. He has laid His blessing on the preaching of the Gospel: many of our people appear to have been truly converted, while others have increased in the knowledge of their Saviour: the meetings were well attended, and the Festival and Memorial Days were seasons of real blessing. We had, in general, reason to rejoice over the young people and children: they were diligent in learning to read, and in committing to memory texts of Scripture: the doctrine of the love of Jesus made a deep impression on their hearts. Thirteen adults were baptized, 15 added to the class of candidates, 14 admitted to the Holy Communion, and five admitted as candidates: four persons were received into the congregation, 20 children born and baptized; besides two born of unbaptized parents: 3 couple were married: six adults and nine children departed this life. The number of Esquimaux residing with us, including New People who are not yet baptized, is 388, of whom 114 are communicants."

Hopedale: 1782—Brn. Fritsche, Koerner, Kunath, Stock. Br. Koefner returned from his visit to Europe, at the end of July—"In the past year," it is stated in August, "12 children have been born and baptized: three persons have been admitted, and one re-admitted to the Holy Communion; and three couple have been married. Our Esquimaux Flock consisted, at the close of the year 1828, of 181 persons, young and old, of whom 66 are communicants. Concerning their spiritual state we can declare, with thankfulness to the Lord our Saviour, that the precious doctrine of His sufferings and death has not been preached in vain: we have seen its effects on hearts as hard as stone and as cold as ice; and have rejoiced, likewise, to witness its sanctifying power displayed in many of our people. Others, on the contrary, have occasioned us concern, by their lukewarmness and indifference; and a few we have been under the necessity of excluding from the privileges of the Church, on account of their falling into those open sins against which the

Word of God so plainly testifies: we have, nevertheless, had the satisfaction to perceive, that the serious reproofs and exhortations, with which this exercise of Church Discipline was accompanied, have, through the influence of the Blessed Spirit of God, been made instrumental in bringing these straying sheep to a confession of sin, and to an earnest desire after forgiveness and restoration to the fold of the Good Shepherd. The attendance at our Schools has been numerous throughout the winter; and the progress made by our scholars, on the whole, satisfactory: in some, we have rejoiced to perceive that their minds and hearts were open to the reception of religious truth: when they assembled together at the conclusion of the winter course of instruction, several of the older scholars expressed their gratitude for the advantages which they had enjoyed, in terms equally simple and affecting, and which produced a general emotion among all present.

See pp. 140, 267 of our last Volume.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1778—Brn. Grillich, Lehman, Tietzen, Ulbricht—"Our Congregation numbers," Br. Lehman writes in July, "380 persons, old and young: 194 of them are communicants. The Lord has been pleased to dwell among us; accompanying the Word of the Cross, which we preach in weakness, with divine power; and, by His Spirit, granting an increase of His love and knowledge in the hearts of our people, insomuch that their walk and conversation have been an honour to the Gospel: they delighted to assemble in His house, on Sundays, on Festival and Memorial Days, and at the Daily Meetings, with evident profit to their souls. We particularly rejoice at the work of the Lord and His Spirit among our Youth, of whom several have been admitted to the privileges of the Church. But we have had much trouble with two excluded persons, who will not attend to any admonitions, and give offence by their conduct: may the Lord have mercy upon them, and change their hearts!"—Pp. 140, 267.

Lichtenfels: 1758: Brn. Eberle, Koeigel, Popp—*Lichtenau*: 1774: Brn. Bausa, Ihrer, Mueller—*Friedericksthal*: 1824: Brn. Kleinschmidt, De Fries, Mehlhose. No Returns of numbers have appeared since those given at pp. 140, 267 of our last Volume.

Br. Kleinschmidt, in writing to the venerable Secretary of the Brethren's Society for the Furtherance of the Gospel, touches a chord to which the hearts of tens of thousands vibrate along the whole line of our Survey—"It is, indeed, true, My Dear Brother, that the all-conquering Word of the atoning sufferings and death of Jesus approves itself the power of God in the hearts of these people; and I cannot describe the impression made upon them, when this great subject is treated of, especially at baptisms and communions. I think the substance of all our singing and preaching should be continually, *Worthy is the Lamb that was slain, and hath redeemed us to God by His blood!*"

BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY, AND KEEP THOSE THINGS WHICH ARE WRITTEN THEREIN: FOR THE TIME IS AT HAND.

REV. I. 3.

CONCLUSION OF THE ANNUAL SURVEY.

Biography.

WHEN Converts from among Heathens die in the Faith, after an intelligent profession of Christianity and a walk worthy of the Gospel, it would be well if the Missionaries who witness such facts would put them on record; particularly in cases where any strength of character appears, or any especial exemplariness and usefulness of conduct. If attention were kept alive to this subject, it cannot be doubted that more records of this nature, than now appear, might be sent home from the numerous Missions established among the Heathen. We gladly avail ourselves of those which are accessible to us; as every such instance will be accounted, in the judgment of true Christians, an abundant recompense for all the sacrifices which can be made and for all the toil which can be encountered. In this point of view it is, that Memoirs and Obituaries of Converted Heathens acquire an interest, which they would not possess if the facts related to persons born and dying as members of a professed Christian Community.

OBITUARIES OF FIVE NATIVE CHRISTIANS.

WILLEM PLATJES, A HOTTENTOT.

The Rev. G. Barker, of Theopolis, one of the Stations of the London Missionary Society in South Africa, has sent home an account of the last days of one of his Native Communicants, the substance of which we here subjoin. Mr. Barker writes, July 19, 1828—

I rode this morning to Long Fountain to see Willem Platjes, who was ill, but had been laid aside only for two days. He had just recovered from a fainting fit, as I entered the hut: he could speak, but his breath was short. I asked him how he felt with regard to his eternal interests: he said, "Christ is all-sufficient, and He is all my hope." I observed to him, that he had served the Church of Christ faithfully for many years, and that his Saviour would not leave him in death: he looked at me very earnestly, and said, with great emphasis, "My services have been very imperfect, and on them I cannot depend: God is all-sufficient, and on Him I rest." We then conversed awhile on the nature of his complaint: he had discharged a great quantity of blood: he observed, that this gave him relief a little, but he was looking for relief in God's time. We then made arrangements as to his little property, which he described very minutely: he said he wished his wife to remain in

the undisturbed possession of all. After a little more conversation, and commending him to God in prayer, I saw his head reclining on the bosom of his wife, and as we supposed fainting; but he instantly breathed out his soul without a struggle. I could not help saying, *Mark the perfect man, and behold the up-right, for the end of that man is peace!*

Of this exemplary Christian Mr. Barker thus speaks:—

He was a man of sterling piety, of gentle and inoffensive manners, and of unblemished conduct: he was a father in our Church. He was truly a peacemaker among us: his language always was, "Brethren and Sisters! be the least in the kingdom of God; for *hoogheid* (greatness) does not become the people who profess to be followers of the Saviour."

I was acquainted with him thirteen years, but never knew that he had a dispute with any one. Since I came here, he left the station but once, to hire himself; and he obtained from his master a good character, and much respect for his faithfulness. He was regular in his attendance on the public ordinances of religion, and served the Church faithfully for Christ's sake.

PHOOLEA RUNJEET, OF CHUNAR.

Some account appears, at p. 321 of our last Volume, of the baptism, by the Rev. W. Bowley, of the Church

Missionary Society; in March 1828, of this interesting Young Woman, and of her Husband and two of their children. She was soon called to finish her earthly course: for Mr. Bowley writes on the 29th of that month—

I was roused, at four o'clock in the morning, to attend on one of the Female Converts, under an attack of the cholera. She appeared to be too far gone for us to entertain much hope of her recovery. It seems that she was labouring under the attack the greater part of the night, without suspecting at all the nature of the disorder. Her husband, Matthew Runjeet, left her last evening to go to Christian's Village to look out for a residence. I administered medicine to her during the day, and she seemed to be in a more hopeful way.

He thus speaks of her end—

In the evening of the next day a sudden change took place, and she became restless and roving during the night. On the 31st, about mid-day, she seemed quieted and calmed in her mind: under a sense of her approaching end, she entreated pardon, with her hands folded, of her husband and of all present, and cried for mercy at the hands of her Redeemer under whose shadow she had come, and resigned her soul to Him. Thus died Phoollea, who was admitted into the Church by baptism on the 9th instant. She was humble, modest, diligent, and consistent. Her death, as it respected herself, none could lament.

A NATIVE CHRISTIAN OF BANGALORE.

The Rev. W. Reeve, of the London Missionary Society, writes from Bangalore, in October 1828—

A few weeks since, a Member of our Native Church was called to enter, we humbly hope, into that *rest which remaineth to the people of God*. During his affliction, which was severe and protracted, he manifested a deportment and temper consistent and exemplary: he was always anxious to listen to the voice of his teachers; and never appeared more happy than when he had some Christian Friend by his side conversing with him on the subjects which pertain to the kingdom of God.

Having asked him, on one occasion, on what his hopes were founded for eternity, he replied in the answer of Peter to the Saviour, *Lord, to whom shall we go? Thou hast the words of eternal life:* and

added in the words of Paul, *For me to live is Christ, and to die is gain*. In a season of great exhaustion of nature, and when suffering acute pain induced by a diseased liver, he dilated, with apparent delight, on the cheering invitation, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*. Referring to his distressing affliction, he said, "The Lord Jesus Christ endured scorn and reproach, and, at last, the shameful death of the Cross, for the salvation of sinners; and surely it becomes me to be patient under suffering!" When about to depart, he observed, that all fear and dread had been removed from his mind, and that he was willing to receive the message, *The Master is come, and calleth for thee!* His last moments were employed in praying for *the grace to be brought at the revelation of Jesus Christ*. He has left a widow, who is likewise a member, and very consistent in her conduct.

GOOROOPAH, OF BELLARY.

The same Missionary, writing, in March last, from Bellary, gives the following particulars of the death of an aged Native Christian:—

The old weaver, Gooroopah, left this world, the week before last; and, as we have every reason to suppose, in reliance alone on the blood and righteousness of the Lord Jesus Christ, for salvation and eternal life. For some months, the outward man had been gradually decaying; having passed the age of threescore years and ten, and being greatly shaken by a distressing asthma: but it was only two or three days prior to dissolution that we had any certain indications of the near approach of death.

On entering his house, the Sabbath before his decease, he intimated to me that it would be shortly necessary to prepare for him the house of clay, for he thought his Master was about to give him his dismissal.

Every time I visited him, I was much struck with his patience, calmness, composure, and resignation. On being asked, if it should appear the will of God to call him now from time into eternity, whether he was prepared for his great change, he replied, "I hope so. I am very anxious to go and see my Lord Jesus Christ; who loved me so much as to come into this world, and shed His blood for me on the Cross, that my sins might be pardoned." When, at another

time, the question was asked, "Is your mind still fixed on the Saviour?" he answered, "Certainly, my Dear Teacher, it is: I am waiting for Him." When questioned as to the grounds of his hope, he said, "I expect to be saved only through the merits of Jesus Christ." When referring to the situation of his family after his removal, he observed, "If they continue to seek that Holy God who is on their side, they will have no occasion to be afraid." At another time he said, "I thank God my mind is happy. I have only another day to spend on earth: then I shall be released from all sicknesses and pains, and enter into that blessed place where all sorrows will be for ever done away." Shortly after this he departed.

During the seven years which have passed since his baptism, his conduct has been, as far as I can learn, quite unimpeachable. When not prevented by the infirmities of old age, he has been uniform and regular in his attendance on Public Ordinances, and in his performance of Domestic Worship. He could neither write nor read. At family prayer, one of his grandsons used to read the Scriptures; after which the venerable old man, in a simple and humble manner, would present appropriate petitions to the Throne of Grace.

ANDRIS, OF BERBICE.

Andris was a Slave belonging to the British Crown, and laboured under the severe affliction of leprosy. The Rev. John Wray, of the London Missionary Society, writes on the 13th of June—

I knew Andris when he was young and healthy, and an able boat-builder. He learned to read, and was baptized; but he has been confined for some years by this loathsome disease. The Lord, however, has been gracious to him, and has enlightened his mind in the knowledge of Himself. In speaking to him on the state of his soul, he said, "Yes, Massa, God is my strength and my salvation: He help me to lie down and to rise up. My pain is great; but that is nothing. I hope when I close my eyes, I shall be happy in heaven: I am wicked, but I trust in Jesus Christ."

The following extracts from Mr. Wray's communications will shew the manner in which this afflicted Christian escaped from the scene of his trials.

June 29, 1829—I found him lying in his hammock with his Testament by him. I said, "Well, Andris, how are you?" "Oh, Massa, pain—the pain is too much for me"—"I hope you pray to God to help you." "Yes, Massa, I pray when the pain is not too much"—"Do you read your Bible?" "Yes, Massa; but these two or three days I have not been able to see so well." He now took up the Bible and read the Twenty-fifth Psalm with feeling, and said, "I bless God for the promises of the Bible. He has promised to receive every sinner, who returns to Him by repentance. He is my strength and my salvation. Formerly I sinned against Him, but now I have turned to Him."

Aug. 17—He was very ill, and sent to call me. I found them dressing his sores. The sight was truly affecting: he was literally full of sores from the crown of his head to the soles of his feet: there was no soundness in him. I asked him, "Do you think you trust in God for salvation and happiness?" He replied to the following effect: "Oh yes, Massa, I have no one else to trust in. I am a poor sinner"—"Do you think you shall go to heaven at death?" "Oh yes, Massa"—"What makes you think so?" "Because I trust in my Saviour. I am a poor sinner; but He has promised to save all who repent. It is true, I used to go to Chapel before I was so ill; but then I was wild: but God's Word, which I read, has been very useful to me." He spake much of the goodness of God, and of the benefit which he had received from reading the Bible. I read the Sixth Psalm: when I had finished it, he observed, "I have read all that." In speaking of the Manager, he said, "He is a good man to me: he gives me every thing I want."

Aug. 22—I found him very ill, hardly able to speak. I was, however, delighted with what he did say. He spake to the following effect: "I am a poor miserable sinner, but I trust in Jesus Christ: He is my doctor and my strength: I come to Him, and He will receive me to His kingdom. The Bible says, 'Thou shalt not covet: thou shalt not bear false witness: thou shalt not be angry nor quarrel: all these things I have done. I have done many things that I ought not to have done: but God will forgive me for His mercy's sake. He will put an end to my sufferings. I used to go to Chapel and read my Bible, but I have

sinned. Since I have been sick, I have understood many things in my Bible which I did not understand then. I cannot read my Bible now; but when the pain is not too much for me, I pray in my heart." I asked him if he felt happy: he replied, "Oh yea, Massa: I have great pain in my body, but I feel too much pleasure in my heart;" meaning that he was very happy. He said he was full of sores and pains, yet he was happy in his soul. He spake with great confidence of going to heaven at death; but his confidence was entirely founded on the death and sufferings of Christ.

Aug. 23, 1829.—This afternoon I was called to see him again: they did not think he would live through the night. I said, "Andris, I hope your heart is fixed on Jesus Christ." "Oh yes, Massa"—"Do you think you shall be happy after death?" "Oh yes"—"What makes you think so?" "Because I trust

in my Saviour. I am a sinner; but all my sins are pardoned. I wait for my glorious Lord: day and night I trust in Him. I cannot read my Bible now, but I pray with my whole heart"—"Do you believe the Bible?" "Oh yes, Massa, I believe the Bible: it will lead us to heaven; and it will teach us not to swear, not to sin: it is true from the beginning to the end. I love the Bible, and I love God my Lord: I wait upon Him: I am not afraid to die." I asked him what I should pray for. He replied, "That God would look down in pity upon me, and not turn His face away from me."

Oct. 1.—I buried poor Andris, who died in the morning. Though he was very low for some days, and his speech scarcely intelligible, yet his heart seemed fixed on the Saviour. What a blessing the Bible has been to him, during the years of his affliction and pain!

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.
FROM Mr. Dudley's communications we collect some facts, which illustrate, very forcibly, the

Great Efficiency of Ladies' Associations.

Hull—In consequence of the Divine Blessing on the measures adopted last year for improving the organization of this old and important Auxiliary and its dependencies, a considerable increase has been experienced, both in the Receipts and Issues. The amount received this year is 870*l.*, being 340*l.* more than in the year preceding; while the number of Bibles and Testaments distributed is 2286, being an excess of more than 300 over the issues of the last year. The increase, in both respects, is mainly attributable to the Ladies' Associations, whose Reports afford very satisfactory evidence of the moral benefits derived from the Institution.

Beverley—During a period of 15 years, the average annual income of the Beverley Auxiliary, from all sources, scarcely exceeded 50*l.*; and, during the latter half of this time, was reduced to about 30*l.*, while the number of Bibles and Testaments annually distributed seldom exceeded 100: but, during the last two years, more than 450*l.* have been received, nearly 1000 copies distributed,

and 1200 subscribers obtained; while the Ladies' Association has not only left the entire funds of the Auxiliary free for the general object, but has already voted nearly 100*l.* to the Parent Society.

Bridlington—During a period of 15 years, preceding 1826, the average income of the Auxiliary did not exceed 41*l.* In that year, 43 Bibles and Testaments were distributed; and the Committee, in their Annual Report, expressed their "full persuasion, that not an additional sixpence could be procured of yearly income," and their belief "that all within their reach were supplied with the Scriptures." Within less than three years from that time, 1338 Bibles and Testaments have been distributed at the cost price—more than 930*l.* have been collected—and nearly 2000 persons have enrolled their names as Subscribers; being an average proportion of 1 to every 6 of the entire population. While such facts as these demonstrate the necessity of Bible Associations, on a regular and systematic plan, in order to investigate and supply the local wants of our country, they should encourage the Committees of other Auxiliary and Branch Societies to adopt the same measures for the attainment of the same end.

Individual Labourers in Scripture Circulation.

Mr. Dudley mentions an instance

of individual exertions well worthy of imitation.

A benevolent Lady, residing in the vicinity of Louth, adopts a mode of distribution which may afford an useful suggestion to others, where the plan of Bible Associations has not been carried into effect. She has engaged a poor, but truly pious man, formerly a sailor; and, having furnished him with a suitable basket, employs him in carrying about Bibles and Testaments to the destitute Villages and Hamlets within thirty miles of her residence, and selling them at the cost prices; though she gives him a limited discretion, in this respect. He sells many copies to waggoners, and others on the roads. Within the last four years, he has disposed of 410 copies in this manner. Being nearly blind, he was unable to obtain the means of subsistence by labour, and must have become dependent on his parish had he not been thus employed. The Lady pays him a shilling a-day, besides his expenses, which average about sixpence a-day.

WESLEYAN MISSIONARY SOCIETY.

THE Committee have circulated the following

Urgent Appeal for Increased Support.

The remarkable openings in various parts of the Heathen World for the establishment of New Missions, and the affecting appeals for an increase of Labourers in the vast harvest before us, having induced the Committee to extend their operations—though without other sanction for their support than the confidence which they have in the God of Missions, and in the liberality of His people; they have addressed the following Circular to the active Officers of the Missionary Societies, in the hope that their hands will continue to be increasingly strengthened in this good work.

DEAR BRETHREN—We have thought it necessary, at this period of the year, respectfully and earnestly to solicit your attention to the present extended state of our Missions, and the necessity of the most vigorous efforts to prevent their being cramped and injured by any falling-off in the amount of the Subscriptions and Collections. Perhaps, in the present state of public affairs and the general depression of trade, it is not allowed us to indulge the hope, that the amount of our whole receipts should be much increased during the present year;

although we are happy to find indications of growing prosperity in many of the Societies. In some places there will, in all probability, be a defalcation, owing to the pressure of the times; not (thank God!) from any enervation of that noble zeal and honourable liberality which have already distinguished them. On this account we have thought it advisable to suggest to our Brethren in the Ministry, and to you, the leading Officers of the several Societies, on whose influence and exertions their prosperity mainly depends, the necessity of keeping up the Societies already formed in as great a degree of efficiency as possible—that nothing may be lost but what a stern necessity may reluctantly abstract from this hallowed and urgent work; and that the spirit of this branch of the Cause of our Redeemer committed to our charge may be preserved in full activity, both for present necessity, and for better and more productive times.

It has been often found that renewed regularity in meeting the different Committees—the influential and encouraging presence, counsel, and exhortations of the Ministers and the Official Members—supplying the places of the Collectors, who have, from removals and other circumstances, ceased to fill that important department, by New Collectors—the institution of new canvasses in the old districts, where of course many new residents from time to time appear—and an occasional recommendation to the Congregations of zeal and liberality in this work, in a few words dropped from the pulpit by the Preachers of the Circuit—have all been effectual means of fanning the sacred flame; and of quickening langour, whenever it has occurred, into a cheerful and successful activity.

Wherever, from any circumstances, irregularity or inattention may have appeared, or, which is more frequently the case, where a degree of discouragement has prevailed, we take the liberty to commend, in a special manner, the concerns of the Society with which you are officially connected, to your affectionate care and oversight; feeling, as we do, that every exertion will, in the present state of things, be found necessary to keep up the Missionary Income, and to prevent those painful results which would follow from any considerable falling-off.

This the more excites the anxieties of the Committee, because of the necessity which they have felt laid upon them

to listen to several calls for an enlargement of the work in different quarters; calls so EXTRAORDINARY, SO PRESSING, and, as they have deliberately concluded, so PROVIDENTIAL, that they could not, without OFFENDING GOD, resist them. This has been especially the case as to the Tonga Islands; where the people are eagerly running to every vessel which touches their shores, to know whether Missionaries have arrived; and where, in one of the Islands, they have already erected a Chapel, in expectation that the help for which they sigh could not long be delayed. The calls from the yet unvisited parts of Southern Africa, a large portion of which God has manifestly given into our hands, are almost equally affecting; while the enlargement of the work on old Stations, and the deaths or returns of disabled Missionaries, create a constant and increasing pressure on our funds.

But so clearly is *the finger of God* in this success, and these extraordinary circumstances are so unequivocally the beckoning of His hand to enlarged exertions and more glorious triumphs, that, although the Committee feel anxiety, they do not despair of the full supply of the necessary means to maintain the ground already won from the Powers of Darkness, and to extend the triumphs of Redeeming Mercy. Let us, Dear Brethren, *thank God, and take courage*: and let us excite anew the sacred fire in our bosoms, by *musings on the works of His hands*. His arm is abroad upon the nations—an arm now no longer shrouded, but *made bare in the sight* of all. Let us then be co-workers with God, gladly contributing our aid AT HOME to aid the triumphs of His grace ABROAD: and with all these efforts, let us pray, *with all prayer and supplication, for all saints*, and for all our Missionaries, *that utterance may be given to them, that they may open their mouth boldly, to make known the mystery of the Gospel*.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

GENERAL VIEW OF WEST-AFRICA MISSION. THE following abstract of proceedings is taken from communications dated in September: the notices of the Mission which occur at pp. 5, 6 of the Survey in the present Number Jan. 1830.

carried the account to Midsummer. A comparison of the following view with that summary will shew the changes which took place in the period from Midsummer to Michaelmas of last year.

Freetown.

Mr. Betts has continued his MINISTERIAL duties both at St. George's Church and at the Jail, though with little encouragement. The average attendance of Europeans at St. George's has not exceeded 4 persons; but few of the coloured population have attended; and sometimes the whole adult part of the Congregation has not exceeded 12 or 14 persons: the attendance of the School Children has been proportionally small. The number of Communicants has been 7. The dilapidated state of the Church, which admits the rain, to the great inconvenience of the Congregation, in a great measure accounts for the smallness of the attendance. Of his Congregation at the Jail, Mr. Betts writes—

I have generally found the prisoners attentive; and I would rejoice, that though it is not my province to *open the prison to them that are bound*, yet that I may proclaim spiritual liberty to the captive, and the acceptable year of the Lord.

Mr. Wilhelm, who, as well as several of his Congregation, has suffered from fever, has been enabled, with some interruptions, to continue his services at Gibraltar Chapel, where there has generally been a good attendance when the rains did not prevent: the number of Communicants is 8. After noticing a trial which he had met with in the misconduct of one of his flock, Mr. Wilhelm mentions the following case of another, an aged Christian, whose conduct, during an attack of sickness, filled him with joy: of this individual, Mr. Wilhelm writes—

The grace of our Saviour appears to have wrought in this poor African such a simple resignation to the will of the Lord—such child-like confidence in His mercy and goodness—such gratitude for every relief and comfort experienced—such faith in the atonement and righte-

ousness of Christ Jesus, and love to Him, as afforded him a large share of peace and joy in believing, whatever his outward circumstances were.

He afterwards adds—

There may be more such characters in my Congregation, and in others, though their number be unknown to us. Let us go on sowing the seed, the precious seed, and praying for the blessing on which the harvest depends. The Lord will not be wanting, on His side, in fulfilling all the good pleasure of His goodness and the work of faith with power, though we may now and then see occasions to sow in tears: the blood of Christ cannot have been shed in vain, without effect or success; the death of the Son of God must bring forth fruit. Are there thousands and thousands who, in unbelief, thrust His salvation from them? It will one day appear, that there were yet thousands and again thousands who were made willing, in the day of His power, gladly and thankfully to receive it. At the Marriage-Supper of the Lamb the tables will be furnished with guests: *His Father's house will be filled.*

In the COLONIAL SCHOOLS there are 329 Boys, with an average attendance of 239; and 226 Girls, with an average of 139: during the quarter, 46 Boys and 17 Girls have been admitted; and 12 have left the Boys' School, and 27 the Girls'.

The CHRISTIAN INSTITUTION has, at present, 7 Students, whose conduct has been satisfactory to Mr. Haensel. Samuel Crowther, who for some time was employed as assistant to Mr. Haensel, has quitted the Institution, having been appointed as Native Teacher at Regent; but none of the other Youths appear fully qualified to succeed him.

Riber District.

The Rev. John Gerber has the general superintendence of this District, in which three Stations are at present occupied by the Society—Hastings, Kiskey, and Wellington: Mr Gerber's residence is at Hastings; Mr. Edmund Boston has had the charge of Kiskey since July 30th; and William Tamba, a Native Catechist, is entrusted with the care of Wellington. Considerable assistance as also been ren-

dered by Mr. Haensel, who has preached eight times at Kiskey during the quarter, and has conducted a Sunday School there since the 9th August; the Youths from the Institution acting as Teachers. Of

Kiskey.

Mr. Gerber reports—

This is a Station where a zealous Missionary would have full employment, without attending to any other place. On account of there having been no resident Teacher in this Village, I have hitherto found much difficulty in administering the holy Sacraments of Baptism and the Lord's Supper; especially as my visits are so scanty, on account of the great distance from my resident Station, when on such occasions I am obliged to leave home for two or three days: this inconvenience has been removed during the quarter, by placing Mr. Boston at Kiskey. The people attend well on Public Worship. The Members of the Church last reported were 143: 7 have since been excluded, and 1 removed; leaving a total of 135: Candidates on trial for Baptism and the Lord's Supper, 35. The Government School of Children born in the Colony was, on Mr. Boston's removal, given up to him: he has begun to introduce the Infant System, which appears to attract the attention of the children: the scholars have increased by more than half the former number.

In the SCHOOLS there are 79 Children; of whom, 44 are Boys, and 35 Girls. Of these, Mr. Boston reports—

Twelve can read the Scriptures, 10 African Tracts, part II.; 17 Cards, pp: 5-11; 10 Monosyllables; and the remaining 30 scarcely know a letter in the Alphabet. On the whole, I am much pleased with these Children; for though they do not know much, they are so affectionate, and have such a desire to get forward, that it is quite encouraging to instruct them. The Sunday School has, since my residence, been carried on in the Church at this place: the attendance on last Sunday was 78. With the assistance of Br. Haensel's Youths, I anticipate our School going on well; but without that assistance, it could not be carried on to the extent to which it is at present; for I do not see the least prospect of getting any number of Teachers from our own Congregation.

Mr. Boston presents the following general view of the Station—

Religion is at a very low ebb among us; but I am glad to tell you, that our Congregations are increasing. For several Sunday Mornings past, Mr. Haensel has preached to about 400 hearers. In the evening, I have usually addressed an average number of 300 persons; and on two additional Services which I have commenced, one on the Tuesday and the other on Friday Evening, not less than 200 have been present. Daily Morning Prayers have been attended by about 60 persons. There are 36 persons who meet on trial for Baptism. Of these, I can only say, that they regularly attend the meetings appointed for their edification; but, as they know but very little English, I fear they do not receive much profit from them. The number of Communicants is 134. There are a few among them who give evidence, by their life and conversation, that they really possess and follow the truth. Of the others I am at a loss what to say; for they are so extremely ignorant of what is contained in the Scriptures, that they themselves hardly know what they believe; and thus it is no wonder that they should have but little regard for the Ordinances and Means of Grace. Did we not know that there would be tares among the wheat, these things would be discouraging: let us, however, be thankful that the Lord has in any measure prospered the work of His servants.

Wellington.

William Tamba has for a long time suffered from a rheumatic complaint, which for some time confined him to his bed; but he is now sufficiently recovered to resume his duties at the Church, though not able to walk to a distance. There are a number of old Christians from among the disbanded soldiers, of whom Mr. Boston speaks favourably: the younger Christians look up to the old as their guides. Divine Service is generally well attended: sometimes there are above 300 persons; but, during the rains, about 200. The number of Communicants at the end of last quarter was 247; since admitted, 11; died, 2: total at present, 256. Candidates on trial for Baptism and the Lord's Supper, 15. As a proof of

the zeal manifested by the people, Mr. Boston mentions that they have a neat stone Church nearly finished: this is much needed, as the present building is in a very bad state. William Tamba gives the following account of his labours among the people:—

Morning and Evening Prayers are kept regularly. On Monday, after Evening Prayer, I meet with those on trial; on Tuesday Evening, I speak to the people; on Wednesday, I visit the sick, when I am able; and in the Evening, after Prayer, I meet the Females' Class; on Thursday I speak to the people; on Friday, after Evening Prayer, I meet the Females' Class; and on Saturday, after Evening Prayer, I meet the Males' Class.

Hastings.

This place possesses advantages above others in the District, in having the pastoral care of a resident Minister. Of the general state of the Congregation and School, Mr. Gerber makes the following encouraging statement:—

I have reason to bless the Lord for what I am allowed to see among the inhabitants of this Village. The attendance on Public Worship has much increased during the quarter: there is but little difference between Sundays and Week-days: the Place of Worship is always crowded; and, from the general conduct of the people, I am led to conclude, that a good number will not hear the Word of the Lord in vain. The Communicants last reported were 64; of these, 4 have been excluded, and 2 have died; since received, 15: total, at present, 73. Candidates on trial for Baptism and the Lord's Supper, remaining from last quarter, 32; of these, 15 have been baptized, 2 died, and 3 dismissed: received during the quarter, 29: total at the close of the quarter, 40. The School is improving gradually: the number of Scholars is 47: the School discipline adopted for the Society's Schools appears to be for the better, as the children attend more regularly than formerly: there have been but 6 dismissals during the quarter.

Mountain District.

This District at present comprises the following Stations:—Leicester,

Gloucester, Regent, Bathurst, and Charlotte; among which the Labourers are thus disposed—the Rev. T. Davey, Mrs. Davey, and Mrs. Heighway, and John Attarra and his Wife, Native Teachers, at Bathurst; Mr. John Weeks, Catechist, and Mrs. Weeks, with Samuel Crowther and his Wife, Native Teachers, at Regent; David Noah, Native Teacher, at Gloucester; and some other Native Teachers, not specified, at Charlotte.

Leicester.

David Noah visits the people here on the Sunday Afternoon, and Matthew T. Harding on the Wednesday Evening. The attendance on Public Worship is encouraging: some of the people attend at the Church at Gloucester on the Sunday Morning. There are 8 Communicants, who attend the social meetings at Gloucester on Saturday Night: one person has offered himself as a Candidate for Baptism.

Gloucester.

Mr. Boston left this place for Kisseey, July 30th; and was succeeded by David Noah, who has conducted the Public Services and the School. Mr. Davey administers the Lord's Supper on the third Sunday in the month. Of the Congregation, Mr. Davey makes the following report:—

The attendance on Divine Service is on the increase. At the time I last performed Divine Service there, I had a Congregation of upward of 350, including children. The number of Communicants has been reduced to 66, by the suspension of 1. There are 8 Communicants at Leicester, which, added to those of this Village, make 74; out of which there has been an average of 48 present at the Lord's Table. One of the two backsliders reported as being on trial last quarter has been dismissed for irregular attendance; and 2 have since been received; making a total of 3. They have hitherto attended the Weekly Prayer Meetings regularly. Two of the Candidates have been suspended for irregular attendance; there are now 2 men and 4 women; total 14: these have been generally present at the Meeting of Candidates every week. I have baptized 10 infants, and married 7 couples.

David Noah states, that the num-

bers in the schools are, 79 Boys, and 56 Girls, and that the average attending are 118: of this department of labour, Mr. Davey writes—

When I visited the School last, the children appeared to have made some improvement, though not so much as I had anticipated: they were, however, more orderly in their behaviour than I had been accustomed to see them. Many of them had commenced writing: several, indeed, had made sufficient progress to enable them to write in copy-books. The present number on the books is, 79 Boys, 56 Girls; total 135; out of which there has been an average attendance of 118.

Regent.

The usual Services and Meetings have been continued by Mr. Weeks; and Mr. Davey goes to Regent on the second Sunday in the month, to administer the Sacraments of Baptism and the Lord's Supper. The attendance on the Sunday Services has increased; and the last time, previous to making his report, that Mr. Davey officiated, the Congregation consisted of at least 600 persons. There are 206 Communicants; of whom, generally, Mr. Davey does not speak favourably; and 20 backsliders are on trial. The want of adequate superintendence has been greatly felt in all the Stations throughout the Colony; and on this subject, in connection with Regent, Mr. Davey writes—

This is still a place requiring much vigilance from those who have the spiritual charge of the souls of its inhabitants;—much more vigilance, indeed, than can be afforded by one individual, if, at the same time, he has the charge of the whole of this populous district. There is much to discourage us in the discharge of our duty, on the one hand; and much to animate us to increased exertion on the other. How can we help being discouraged, when our attention is drawn to the cases of those professing and calling themselves Christians who are living in open sin—when we witness the cold indifference shewn to the Means of Grace—and the apathy manifested by many respecting their Church privileges? Such abuses need correction, and ought to have it. But how is the task to be effected? The little that can be done, I

trust is done. Certainly the Members of the Church are now in the way of being more narrowly watched than formerly; and there is a probability of the whole of them becoming better known to their Teachers than they have been, for some time past. On the other hand, it is animating to see many of the Members walking consistently with their profession, to meet them regularly at the House of God, and to witness their apparent attention to the Services of the Church and to the word spoken. Many of the Candidates also, we trust, are treading in the steps of the latter. This, together with an increased attendance at Divine Service, affords us abundant encouragement to go on in our work.

The Candidates on trial for Baptism and the Lord's Supper are 81 in number, 39 men and 42 women. Mr. Davey has found it needful to be very circumspect before he admits candidates to these ordinances, there being considerable difficulty in ascertaining their real character: on this he remarks—

With all my knowledge of the Africans, I find every day that I am but a learner in these matters, and that I need the wisdom of the serpent with the simplicity of the dove.

There are two SCHOOLS; one for the larger children, and the other an Infants' School. The former of these was considerably increased, in July, by the addition of 78 who had been instructed in the Government School for Liberated African Children: their number has since been reduced to 50, which, in addition to the children born in the Colony who attend, makes the number of Boys 148, and of Girls 97: total, 245. Of this School, Mr. Davey writes—

It bids fair to be the foremost of all our Schools; for the children are at least three or four years advanced in age before those of any other village: the elder children, it is hoped, will therefore soon be of great service, in the way of Teachers.

Of the Infants' School, Mr. Weeks thus reports—

With pleasure and gratitude I record the progress of our Infants' School. The number has increased during the quarter, from 183 to 195: the average attend-

ance is 160; which I think, considering the rainy season, is as many as we could expect. We have 24 in the First Class reading the Scriptures: many have been promoted from different Classes: still we have upward of 100 little ones in the Alphabet Class.

Mr. Weeks adds—

I trust that I shall be able to speak still more favourably another quarter; as I have now a good Assistant in Samuel Crowther, who was lately appointed to Regent: he promises fair to be very useful: he has, no doubt, had great advantages while in the Christian Institution; and, I think, he has made good use of them. May the Lord give him grace and keep him humble! I earnestly hope that those Youths, who shall hereafter be sent from the Institution to instruct others, will do equal credit to their Tutor.

Mrs. Weeks has now 26 girls from the Infant School: some are working samplers, and the rest are improving in their sewing. She has commenced a Sunday School, which is very well attended. I have lately begun an Adult School on Monday Evenings: our present number is 9.

Bathurst.

Mr. Davey, in his Quarterly Report, states, that the Sunday and Week-day Services at Bathurst have been regularly kept and well attended; the number on Sundays being about 500, and on week-days 200, including children and some of the people from Charlotte. The Communicants are 16.

Of the SCHOOLS, Mr. Davey makes the following report:—

On the 13th of July the Liberated African Girls of this place were taken under our charge again: the number at that time was 142, but has since been reduced to 126. These Girls are taught in the same room, and nearly on the same system, as the Infant-School Children: the lowest class is reading in the African School Tract, No. 3. Part I.

The Infant-School Children appear to me to improve in behaviour, attendance, and learning.

The Sunday School now assumes a pleasing appearance. The fact, that some have learnt to read Elementary Books who have only attended on Sundays, and that since November last, at which time they did not know the Alphabet, begins to excite in others a desire to go

and do likewise. Thus we have found our numbers almost imperceptibly increasing for the last few Sundays. We sincerely trust that they will continue to increase. Nothing but religious instruction is given to our Scholars, the whole of which is generally closed by a short and plain address suited to the capacities of those who attend.

The Evening School, though small, is interesting, and I trust useful. It contains one Bible and one Testament Class: the total number is 22. John Attarra constantly attends it, and I go when I can.

In the Infants' School, which is under Mrs. Heighway's care, there are 130 children, with an average attendance of 114: of their proficiency, Mrs. Heighway writes thus:—

There are in all 12 Classes, but the distinction between some of them is very trifling: the three upper Classes are reading in the Scriptures: the others are reading Elementary Books, learning to spell Monosyllables, and about 20 are in the Alphabet. The improvement of the children in reading and general knowledge is on the advance, though it may not appear so rapid as in English Children.

In reference to their attendance, she adds—

When the distance that some of them have to come and the unfavourable state of the weather for the last three months are considered, it affords encouragement to see them attending their school so well, and to know that the parents are as anxious to send the children as they are to come. Many of the Children are brought as soon as they can just walk and speak: several of them are not more than two years old. May it be found, that the instruction imparted to them proves like the *doctrine which drops as the rain, as the speech which distils like the dew, as the small rain upon the tender herb, and as the showers upon the grass!*

Charlotte.

Mr. Davey gives the following account of this Station—

Charlotte continues to claim and to receive all the attendance which we can give. The number of those who attend Church is not so great as we could wish: about 100 usually attend on Sunday Afternoons, when either John Attarra or myself go to keep Service. The four Communicants are constant in their at-

tendance on the Means of Grace at Bathurst: the same may be said also of the Candidates of this village. The number has been increased by 1 this quarter; making it 12.

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.

FROM some communications by Mr. Barker, just received by the Society, we give some important extracts.

Interesting Scenes in the Schools at Egina.

On visiting the schools, I requested the Masters to note down the names of those boys whose poverty was such as to put it out of their power to purchase the Holy Scriptures, and to call with them on me the next day. Most of the children whom I saw were of this class; and their tattered clothes bespoke their indigent condition: and, as a further proof of this, out of several hundred volumes that have been sold at different times in Egina, a few only were to be met with in the schools, and those in the hands of the better sort of boys. When I questioned the Masters why they had not introduced the Sacred Scriptures into their schools, they and the boys answered, that they saw them exposed for sale in the town, but they were for the rich only; and that although they longed to possess them, yet they could not afford to do so.

The next and following days, most interesting scenes ensued: the Masters, with their poor boys, came to my residence at the appointed hour; and, on examining them according to the instruction which they possessed, a New Testament or a Psalter was presented to each, noting down their names and country, and inserting them in the books given them. I had the satisfaction of making many happy by this distribution. The boys were in raptures; and the smiles of their Masters testified their joy also. Thanks, benedictions, prayers were all poured out together on the Philanthropists of England, who manifested their anxiety for the welfare of their Nation by sending them this succour: it was curious, as well as interesting, to hear the different effusions of their hearts, which varied according to the age and abilities of the children. But what appears to me of great importance is, that the boys who received books are from all parts of Greece, and a very small number only belonging to Egina;

so that as soon as they return to their respective countries, they will carry along with them the Word of God.

I made it a point to talk to the children on the importance of not only reading the Holy Scriptures at school, but also at home, to their parents, and that daily. I was surprised at the ready answer of one of the boys—"We know it is our duty to do so; for the Word of God is as essential as bread, and ought to be read as often as we take that food, and oftener if we can."

The distribution of the Sacred Scriptures to the school-boys brought a concourse of other children and men to my lodgings; so much so, that I was obliged to keep my door closed, to prevent the crowd from entering. I let in a few at a time: and to those to whom I thought it would be a charity, I gave a New Testament; though but few were fortunate enough to get a volume, for I had already distributed about 620 copies in this island, and I did not think myself authorised to give more gratis. Although I signified that I could give no more away, yet, for several days, the yard of the house I lived in was full of boys, men, and women, waiting for hours together for books: some of the boys remained till late at night, and returned again very early in the morning. At times, I was obliged to lock up my room and go out into the country: for if I walked in the town, I was sure to be followed, and entreated for books. I had excellent opportunities to converse with the people, and found them always ready to listen to me; and, whether priests or laymen, all spoke with high veneration of the Word of God.

Of the Government School Mr. Barker says—

I witnessed a pleasing sight in this school, which I must not omit to mention. I went once there when the boys had assembled for their dinner: wishing to see whether they were orderly in their meals, I entered the dining-room; and was surprised to find, not only great order, but a boy standing in a conspicuous place and reading aloud, in a clear and audible voice, chapters out of the Society's Modern-Greek New-Testament, to the boys who were eating their soup. I inquired if this was a daily practice; and I was told, that not only at dinner-time the Scriptures were read, but also in the morning and evening, during their other meals. On taking final leave of

this school, one of the Directors requested me to remain a little longer: when he addressed the boys, telling them who I was, and that I had presented them with 250 volumes of the Sacred Scriptures; and finished by admonishing them to attend to their studies, promising, that as soon as a boy knew how to read he should immediately have a New Testament. The whole of the boys then rose, and shouted, as loud as they could, "Long live the Friends of Greece!"

CHURCH MISSIONARY SOCIETY.

Proceedings and Plans of Missionaries in Egypt.

THE Rev. J. R. T. Lieder's Journal of his visit to the Faioum in Upper Egypt, with various other interesting details and a general view of the Mission, will be found at pp. 172—188, 230—237, 308 of our last Volume.

Mr. Lieder had contemplated a second Journey to the Faioum, but an attack of sickness compelled him to suspend his intention. On this interruption of his plans, he writes, in July—

I felt extreme sorrow at not being able to undertake my journey to the Faioum: several times I was willing to leave, notwithstanding my illness; but Dr. Dussap and all the Brethren continually dissuaded me from doing it, representing to me the danger to which I evidently should expose himself. Finally, I threw my concerns upon the Lord, who also mercifully directed me; and, as it is now too late, on account of the great heat, I am obliged to postpone it till next Autumn.

Besides the leisure afforded him, when convalescent, for improving his knowledge of the Arabic, Mr. Lieder found this, in other respects, not an unprofitable season: in reference to it he writes—

It was a school of the Holy Spirit, in which I found much to learn. We are too much inclined to think of ourselves as being something, and even something almost indispensable; therefore the Lord frequently shews us that we are unnecessary, and that it is mere mercy, on His part, if He makes use of us, as fellow-labourers in the building of His Temple.

At the date of the above communication, Mr. Lieder's health was so far restored, that he was shortly about

to visit the Delta, carrying with him, for distribution, a supply of the Scriptures and Tracts: the following is the plan which he gives of his intended journey:—

From the southern corner of the Delta, I purpose sailing down the eastern arm of the Nile as far as Damietta, visiting all the cities and villages on both sides where Christians dwell, and staying at every place as long as requisite. From Damietta I shall return to Mansur, which lies on the eastern bank of the arm, where many Christians live; from Mansur, either pass over to Mahalele Alkebir, and from thence, by land, with camels or mules, to Fua; or else sail round the southern corner of the Delta, and proceed by water to Fua. Fua is the only place on the western coast of this island where there are some Christians; but even these few are not natives of the place, but only employed as clerks to the Pacha. From Fua, I think of going to Rosetta; where I have not yet been, and which is inhabited by many Christians: from thence I intend to proceed to Alexandria, for the purpose of forming friendly connection with the Copts; and, as Mr. Mac Pherson is likely to leave ere long for England, I wish to treat with his Schoolmaster, who is the best Teacher that we have seen since we have been in Egypt.

From Mansur, Mr. Lieder expressed his intention of visiting a celebrated place of Pilgrimage of the Copts; where, every Spring, not only large numbers of Copts are collected, but, from curiosity, many Romanists, Greeks, and Armenians. Mr. Lieder gives the following account of this place of general resort:—

It lies at 8 or 9 hours' distance, easterly, from Mansur in the Desert, and is called Sette Gemiane. A great Saint of the Copts, after whose name it is called, is buried there; in whose sepulchre, every year, a pretended miracle is performed. If a person, the people say, is desirous to see any Saint—as, for instance, Sette Gemiane or the Mother of our Lord—on entering into that sepulchre the Saint makes his appearance to him, not in his natural stature, but in a smaller and fiery shape. Among the Saints, it is said, St. George is singularly distinguished; who, according to the Copts, was born a Copt. He makes his

appearance on horseback, with the spear in his hand, and in the act of killing the Dragon. But, in the case that one, who wishes to see him, be addicted to any vice, St. George raises up his spear, rushes in upon him, and suddenly the man dies: or if a man be possessed of an evil spirit, he likewise raises up his spear and drives out the spirit. The Copts assert, that these miracles are performed on account of the Mahomedans, to convince them of the truth and godliness of the Christian Religion; and that many Mahomedans, who had gone there through curiosity, had been persuaded, and had gone to Upper Egypt, in order to live there as Christians in secret, escaping murder for public profession; but many, who had gone there for the purpose of scorn only, have found a sudden death. All our arguments against the reality and our demonstration of the unworthiness and abominableness of these things were of no avail: they continually said, "We have witnessed the fact with our own eyes: go yourself, and behold it."

Of his future plans, Mr. Lieder thus writes:—

I hope next Autumn to visit the Faioum and Upper Egypt. As I can then avail myself of the inundation of the Nile, to visit many places by water, I think of proceeding first to Upper Egypt; and therefore request you to send to me for that voyage the following books: 100 Arabic Bibles—200 New Testaments—200 Acts of the Apostles—200 Gospels—100 Psalms, Coptic and Arabic—600 Genesis—400 Parables of our Lord Jesus Christ—400 Prodigal Son—300 Sower—200 End of Time—200 Watts's Catechism.

The following extract from a Letter written by Mr. Krusé shews the valuable aid afforded by the Malta Press: he writes thus:—

We should gladly receive a further supply of the Parables; as most probably we shall be able to dispose of a good many of those which we have received. The Tract entitled "Traveller and Yourself" will also soon be gone. As to the rest, we are fully provided with Bibles, Testaments, Gospels, Psalms, and Arabic Tracts: do not send any more Greek Tracts before we write for them again. I rejoice to say, that we have never been so rich in Bibles and other books as we are now, especially since we received the three cases from

Smyrna, containing 140 Bibles, 200 Testaments, 700 Psalms, 33 Genesis, and 50 Syriac Testaments; and we hope that all will soon find their way to the Christian Families in this country. One thing I forgot to mention in my last Letter, that a Syrian Catholic Priest has already entreated me six times to procure for him a Bible, or the Venetian edition of the Syriac Old Testament. Have the kindness to send it, as soon as you can.

Mr. Kugler, in a Letter from Cairo, mentions, that he had made some proficiency in the study of the Tigré Dialect; and that he had met with two Abyssinian Pilgrims—one a Priest, the other a Layman—returning from Jerusalem, with whom he conversed in that language. He states—

The subject of our conversation was Religion. I read a little Ethiopic to them, and explained it in Tigré: they appeared to be much enlivened by hearing—most likely the first time—the pure Gospel in their own language: it was a cordial to their souls. They understand Amharic; and I am much gratified at finding my Amharic Spelling-book is as well understood as I anticipated. The Abyssinians are much pleased with it. We long exceedingly for the remainder of the Amharic New Testament.

Mr. Kugler gives an affecting account of the

Atrocities of North-African Slavery.

I shall always be glad to collect such facts, from information and observation, respecting the inhabitants of Africa, as will prove the best refutation of the great errors of many Philosophers in Europe, who disdain the idea of acknowledging the black Africans as brethren belonging to the same family of which they are members. Let them attentively listen to the report respecting a tribe of these despised people, and they will certainly perceive, that there is more fear of God, and less vice to be met with, among this people, than—it is awful to say—the majority of well-instructed Europeans exhibit in their conduct at home and abroad. It is remarkable, that the Africans of the interior extremely despise and abhor white people, on account of the truly-abominable Slave-Trade. This is an unquestionable evidence, that such Africans have higher and

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more just feelings than the advocates of Slavery. The people from Darfur, and other neighbouring tribes, invade the interior at least every second year—and sometimes every year—with no other than the criminal purpose of murdering every individual who refuses to exchange his liberty for the cruel fetters of Slavery. It is not surprising to hear that the people of Darfur* believe that the white people are cannibals; for these invasions are frequently repeated, and multitudes of their friends and neighbours are successively carried away to a far country, whence scarcely a single individual ever returns; the invaders taking only young people, and putting aged individuals to the sword: these awful facts certainly afford reasons to them for the idea that their unfortunate friends and relations have become a prey to cannibals. I know an individual who refused eating meat for a fortnight in Egypt, supposing that these people were cannibals. It is utterly impossible to describe the cruelty with which these poor slaves are treated by those who capture them: sometimes whole families are taken; and this sad circumstance increases their torments. It happens frequently, that an individual of such an unfortunate family occasions the destruction of his friends. I am informed, by an eye-witness, that persons are seen, during the journey, clinging to their fainting friends; declaring to their cruel drivers, that they are resolved to die with their expiring friends. Vigorous and dreadful measures are immediately employed to carry such rebels along with the others: but when all these fail, they strike off the heads of such poor sufferers, and then all the remaining individuals must pass by and look at them. I am informed that such a scene makes little impression on the survivors, except that many are more exasperated against their cruel masters.

Account of the Magaginé, an African Tribe.

Mr. Kugler has communicated some interesting particulars relative to the civil and religious state of a Tribe in the interior of Africa, which he obtained from an individual belonging to it, during his residence in Egypt. He commences his account with some

* The slaves of the interior, probably, who are kept there in employment, and see hundreds and thousands of slaves passing by to Egypt and other quarters.

Geographical Situation of the Tribe.

The African Tribe, concerning which I have proposed to give you some information, inhabit a place called Darbia, and the name of the people is Magaginé. Darbia is about south-west from Darfur, at a distance of 300 English miles. There are three considerable rivers in this country: the largest of these is the (White River) Led; the second Karo (River of Reeds); and the third is called (the Black River) Gililo. All the horrors of the invasions for the Slave-Trade, already mentioned, trouble the Magaginé in Darbia: they are however so fortunate as to be in possession of a good asylum; not the work of their hands, but the work of Him to whom we owe all good things: this is, a very high and steep mountain, and accessible only in four places: its name is Surock. This is the place of refuge for the Magaginé, when they are so fortunate to spy their enemies in good time; but the latter exert themselves to the utmost to take the people by surprise, in order to make a prey of them. The Magaginé, however, having once safely reached their asylum are secured there from all the terrors and consternation occasioned by these invasions: the four passages of that mountain are well defended by the men of the tribe against their enemies; so that the people live unmolested in their asylum till their enemies retire. These people do not suffer from any want while on that mountain; for they have good fountains and a plentiful pasturage for their cattle, and other necessary supplies are provided while the people effect the retreat to their asylum. The siege of this mountain lasts sometimes for several months. The abodes of the people are usually pulled down by their enemies; but this is a matter of little concern to the Magaginé, for they do not think much of the trouble of building other houses of mud and stones in place of their former abodes. The soil in Darbia is very fertile, and requires but little labour for obtaining the enjoyment of its fertility. It is remarkable, also, that it snows in Darbia, but the snow melts as it falls to the ground. Nobody claims a property of soil; and quarrels about property of land are, of course, unknown amongst the Magaginé. Every one cultivates as much ground as he pleases.

Its Government, Customs, and Manners.

The Magaginé are a free people, and

appreciate liberty as the greatest blessing: Slavery, therefore, is to them the greatest horror and abomination. Their liberty, however, is not without order and discipline; but they have good and just laws—not many—according to which differences and quarrels are admirably adjusted. The Magaginé have a Headman, whom they obey and honour as their superior: they have also other ranks besides that of their Prince; but nothing raises an individual to a higher rank, except bravery and personal merit.

Trifling quarrels are never referred to the judge, but are settled by the parties themselves in single combat: such two competitors cut branches from a tree, and beat each other with them till they are satisfied. Whenever jealousy is the cause of quarrels, then the single combat always ends in the death of one of the party. The elders exert all their authority on such occasions, to bring the parties to terms of reconciliation; and such is their authority, as frequently to put a stop to quarrels which would cost the life of a man without their interference. Thus we see that wisdom and good counsel are sought with old age; that great honour is conferred on it amongst the Magaginé; and their elders therefore are invested with the power of judgment. The Prince and the elders together maintain good order, by a regular discipline amongst their people. Singular measures are taken in difficult suits in which witnesses are wanting. The suspected criminals are sought in the following manner, and by these two extraordinary measures. There is a set of men among the Magaginé Tribe who make it a practice to swallow an immense quantity of water; and this strange practice is repeated till they appear to the people to be masters in their art, and the preparation for their office is thus finished. When a crime is supposed to have been perpetrated by a man, application is made to a water-drinker. He begins his work with swallowing as large a quantity of water as practicable: the individual suspected to have committed the crime is then called by name; and the charge is detailed in the presence of the water-drinker, who uses every effort for throwing off the water whilst the charge of the criminal is detailed to him. If the water-drinker succeeds in throwing off the water, the person accused is cleared; but if his efforts are in vain, the individual accused is de-

clared guilty, and is reserved for punishment. The second measure is for detecting unknown female criminals; and it is this:—water is poured into a pot, and put to the fire till it boils: the suspected female is then called, and is obliged to put her hand into the hot water: it is confidently believed that this hot water only injures the guilty persons. Considering that the Magaginé have no coin, and that the necessities of life are plentiful with them, it is obvious that there cannot be many quarrels among such a people; and their judges have little to do. Adultery is punished with death, not always by a regular trial. A person having the small-pox must separate himself from the community of the people, and live in a tent, by himself, during forty days. The relations have to take care of such a patient; but nobody dare touch him whilst in quarantine. The same regulation is in force for other contagious disorders. The Magaginé are reported to be generally on good terms with one another: and, it appears, they live together as one family, of which each member delights in relieving or assisting those of the community who need support. The men assist each other in tilling and sowing the ground, and in gathering in the harvest. Hunting is a favourite pursuit among the men: they make use of nets, when they have hunting parties in the proper season. The women assist each other in arranging the domestic affairs. The Magaginé are said to be a very active and industrious people. The practice of medicine is not entirely neglected by them, though they are not troubled with many complaints. These people have only natural wants; and artificially refined things being out of their reach, they satisfy themselves with things which nature yields, and avoid many troublesome complaints by this reasonable way of living. The women are the practitioners of physic; and are said to possess a good knowledge of botany, which they turn to the best account. The roots of the medicinal plants are generally employed by the female physicians, either boiled for making baths, or for external local application: they are also taken internally in some shape or other, and are sometimes used in both ways, to insure success. Surgery is very properly allotted to men. The strikes of scorpions, the bites of poisonous serpents &c. are safely cured, in due time,

by the application of the remedies with which the female physicians are well acquainted. There is no salt in Darbia; but the Magaginé have made nitre a substitute for it: it is obtained in the same manner as in Europe.

Religious Notions and Customs of the Tribe.

The Magaginé have an idea of God, but their knowledge of Him is that of tradition: they believe that every body receives reward or punishment of God, according to his merits, after this life; and they, therefore, believe also in the immortality of the soul. They have a correct notion of the existence of the Devil and his angels; but their idea of the good angels has a taint of superstition. The history of the Deluge is preserved in the tradition of the Magaginé; but it is defective, as they believe that every living creature perished in that awful calamity, and that God created altogether new beings after the Deluge. Thunder and lightning are considered as signs of God's displeasure towards men, on account of their wickedness; and they appear to have a deep impression of the fear of God. Neither figure nor image of any kind is to be found among this interesting people; but they have a temple, to which they occasionally bring sacrifices of cattle, for the angels. A singular opinion is attached to a correct idea respecting the good angels: the good angels are considered as the guardians of good people, and an individual falling into wickedness is said to have been forsaken by his good angel and to be under the controul of a bad one: they have therefore great regard for good angels, and make them such familiar companions as to try to gain their favour by putting meat into pots, which are placed in different corners of the houses, under the idea that the good angels come and enjoy the things prepared for them. Offerings of the first-fruits are also presented to the angels in the temple already mentioned. The men of the Magaginé Tribe have their own guardian angel, and the women theirs, and each party has a particular regard for his guardian; yet the Invisible God is feared and revered above all. They swear by nothing but by God; and I am told that a false oath is a very rare occurrence. It is further reported, that individuals of their community, when wronged, appeal to God, believing that He will do them justice in due time.

A festival is held once a-year, at which

an aged priest, with other old men, officiates: boys and girls are also employed on the occasion, whose office it is to touch the sacrifices and offerings which are there presented to the angels. At this festival the whole of the tribe meet on the banks of a river with their Great Priest: the people bathe, and the priest then marks the sign of the cross on the chest of each person with mud of the river. Another annual festival with the Magaginé is a fire-festival, for which they prepare themselves with fasting. The ceremonies of this fire-festival last three days. Large fires are made at night in every house: singing, beating drums, &c. are the exercises of the people on this occasion. The final ceremonies of this fire-festival are, that the people carry pieces of burning wood from their fires to a river: having thrown their fires into the water, they take mud from the river and mark the sign of the cross on their chests, as their Priest does on a former festival. Besides the Great Priest, there is a Sheikh (Senior) in every place where a considerable number of people live together: these Sheikhs perform prayers for the sick when requested. The whole mode of worship observed and practised by the Magaginé appeared to be very simple, and it is free from the obscene practices of other Pagan Tribes; but they are still Pagans. The Magaginé take great care of their children, and teach them early to obey and reverence their parents and aged people, and to serve them willingly; and the children generally observe and practise the precepts of their parents with diligence.

Polygamy is not prohibited in Darbia; yet there are people who live in monogamy: this, however, is not, with many, a matter of choice, but of necessity. Some of the females contrive to maintain monogamy by the following stratagem: they learn wrestling and fighting as well as they can, and shew occasionally in public their skill in those exercises, when single, in order to acquire a reputation for them: thus the point is gained; for such an one, when married, enjoys the blessing of monogamy, as her husband cannot persuade another female to live in his house.

Circumcision is also in use with the Magaginé; but it is not a religious practice, yet uncircumcision is a disgrace. A candidate for circumcision must first submit to a very severe preparation, which certainly no child could endure.

The young man must act the part of a hero; standing in a place to receive a hard whipping with branches of a tree, in order to try his courage. Young men, who acquit themselves with such bravery as to make a mere play of the whipping, are counted worthy candidates for circumcision, which is performed accordingly, after the whipping; but if a candidate makes the least noise, he is immediately dismissed in disgrace. Many tender parents wish to save this trouble and pain to their sons, and try to dissuade them from being circumcised; but those who do not comply are stolen away, and circumcised without the knowledge of their parents.

I cannot give any information of the Magaginé Language; but I perceive, from the few words which I have heard, that it has many sounds in common with the Amharic.

May God soon favour all the benighted tribes of Africa with the light of His Gospel! May He abundantly bless all His servants, and prosper His work in their hands, to the glory of His Name!

Difficulty of obtaining suitable Native Teachers.

The obtaining Native assistance, for the work of Translation or Schools, is, as might be expected, attended with no little difficulty in a country where those, whose help is procured, in the absence of a higher restraining principle, avail themselves of every opportunity and of the slightest pretext for advancing their own interest. Two instances of this are mentioned by Mr. Krusé: he writes concerning one of them—

Phares attended the Arabic Service; and, after it was over, he declared his resolution of returning to Malta, provided he should receive the same emoluments as he had in the service of the Pacha, viz. yearly salary, 4800 piastres, clothes 1000 piastres, asses' food 300 piastres; total, 6100 piastres, or 406 Spanish Dollars a-year. He has, further, a daily meal with the Effendi, which, probably, he first wants to be reckoned for; and has the promise of more, as they said to him—"At first a drop falls, and then the rain;" that is to say, the 406 dollars are the drop, and the meal with the Effendi is a small part of the rain which follows.

The other instance mentioned by Mr. Krusé is as follows:—

Some days ago, Phares came again, just before the Sermon; and on my inviting him to attend it, he consented to come with Luigi Assemanni. While I went before them, thinking they followed me, Phares said to L. Assemanni, "I have for three years past attended such Service, but God has not given me money"—and went away and left L. Assemanni alone: such a man is not worth seeking after. Phares has now so far influenced L. Assemanni, as to induce him to take up his abode with him, and to be discontent with his wages. Assemanni has got 10 dollars a-month, besides board and lodging: a fortnight ago, he, on a sudden, said that he could not stay longer than seven days, as an employment had been offered to him by the Pacha, in a paper-mill which has recently been erected and is now directed by people of the Levant, which would secure to him a permanent employment and a salary of 33 dollars per month, besides board with the Superintendent, who is also a Levantine. What course had I to take? I was in the greatest perplexity, and in anxiety for my school, which had scarcely recovered from the injury it had received by Joseph's removal. I requested Br. Lieder to speak with him, and to hear the reasons for which he would leave us, and to see whether we could agree together in some way; but Mr. Lieder could not effect any thing, and gave me no hopes of his remaining. Two days after, L. Assemanni entered my room for the purpose of stating to me the causes of his leaving us, lest I should afterwards think meanly of him, as having gone away without a reason. As a principal reason, he mentioned, that though six months had elapsed since he came to us, no answer to his Letter had arrived from Mr. Jowett; and it seemed to him, as though we only retained him till we could procure another, and then should dismiss him; when he would probably not have so favourable an opportunity for employment as he was offered now. Another reason was, the smallness of his wages. "A poor clerk," he said, "who can do nothing more than copy accounts, receives from the Pacha 25 to 30 dollars, besides two changes of raiment a-year, food for the ass, &c.; and I," he added, "give instruction in the school in Reading and Writing, Grammar, &c.; and, besides

the school, I translate, and am never idle for a moment—nor can or will I be without labour, for I love to work." I now declared to him the whole matter; but he again brought objections: finally, I succeeded so far, that he agreed to stay, in case I should make terms with him to his convenience. He would not demand so much as he was promised by the Pacha, because he deemed our business much nobler than the Pacha's. Having found, in the course of our conversation, that he estimated the food at our table too low, though I cannot reckon it at less than 15 dollars a-month, and that he liked to provide for himself best, I was obliged to make quite a new arrangement with him: hence we finally agreed to pay him 30 dollars monthly, out of which he will provide himself with board and lodging. We cannot indeed be surprised that he looks for more money, if we consider that Joseph, who went for a converted Christian, was not content, though he was not able to write a line without error, and would never have found employment with the Pacha because he understood nothing. After all, Luigi Assemanni has not much more now than he had before, including food and lodging, especially in the present dearth of all provisions which prevails this year. The artal of corn, which two years ago was 24 piastres, is now from 40 to 45 piastres, and the same is the case with all other things: eight days ago, I bought corn for 16 dollars, for our poor scholars, baking the bread at present in our own house, as the dearth is daily increasing: a few days since, it rose again 5 piastres. The water which we want, for drinking and cooking alone, costs every month three dollars, and for the school nearly one more.

Importance of a Seminary for the Preparation of Native Teachers.

The difficulty of obtaining suitable Teachers has suggested to the Missionaries the value of a Seminary for the preparation of Native Youths for the work of Education; though the expense of the Establishment, in the present state of the Society's finances, and other local circumstances, throw difficulties in the way of such an undertaking. On this subject Mr. Schlienzy writes:—

The Brethren seem to agree in opinion, that an Institution for the educa-

tion of Schoolmasters for Egypt should be established by our Society. It will be observed in their different Letters, that they found with the greatest difficulty a man whom they could employ in their present school; and even that one, whom they have got, does not seem at all to meet their approbation. They also mention, that the want of a suitable Schoolmaster was one of the principal reasons which influenced them not to establish a school at Damietta; which, it seems, could have been done with considerable advantage. Of course, to the ignorant and to the blind they cannot entrust the teaching of children; and yet the Schoolmasters they can find at present in Egypt have, besides other deficiencies, especially those of ignorance and blindness. It is therefore plain, that if the Brethren ought to yield effectual assistance to the Youth of the Egyptian Christians, and, through them, to the whole mass, suitable Teachers must first be procured, by giving to promising Youths Christian Education.

On the means of effecting so desirable an object, Mr. Schlienz remarks—

How can this work be effected, except we ourselves put our hand to it? From a Mahomedan Government—from morally-degraded and superstitious Christian Churches—from a people, among whom truth and love, knowledge and virtue, are universally estranged and despised; and hypocrisy and hatred, ignorance and vice, are frequent—we cannot expect efforts for such purposes. Parents know not their duty towards their children, nor are they possessed of the necessary qualifications for instructing them; and many of them would know better and find more pleasure in training up camels and wild Nubian horses than their children. To us, therefore, to our Society especially, which has the spiritual welfare of Egypt at heart, it belongs to procure Schoolmasters and other means by which we are able to bring the totally-neglected children, and through them also more of the adults of the different Christian Denominations in Egypt, to the knowledge and love of our Lord Jesus Christ.

Mr. Schlienz adds:—

Difficulties will certainly attend such an undertaking; several of which might perhaps be comprised in questions like these—Where can we establish such an Institution? Where find a suitable Teacher or Teachers for it? How can it

be placed on the most advantageous footing in general?—As to the first of these questions, the answer might be different. Some would say in Egypt: some, in Malta. If it be in Egypt, I fear we should always hear of assaults and excommunications from the side of the blind Clergy: and if it be in Malta, the oriental customs of the Youths, the prejudice of the people as if we had political intentions, the expenses which their carriage occasions, might make us difficult. The advantages which such an Institution might enjoy, if established in Malta, have been mentioned on former occasions: if undertaken in Egypt, it promises many benefits for Egypt, Ethiopia, and Palestine.

India within the Ganges.

Reported Abolition of the Practice of Widow-Burning.

Mr. Thomas, one of the Baptist Missionaries at Calcutta, writing in July, makes the following interesting and highly important statement:—

The Missionaries in Calcutta and its neighbourhood have recently addressed the Governor-General, Lord William Bentinck, on the subject of Burning of Widows, and the Loss of Property experienced by the Natives on becoming Christians. WE HAVE REASON TO THINK THAT THE FIRST QUESTION WILL SOON BE PUT TO REST, AND THE RITE ABOLISHED.

It is stated, in another communication, that some step has been already taken by Government. Mr. Smith, Serampore Missionary at Benares, is reputed to have written, on the 13th of February—

Went out by the river side, and conversed with a number of Brahmins on religious subjects, and also brought in the Order respecting the prohibition of Suttees; on hearing which a Brahmin exclaimed, "What! has the Government now arisen from sleep? So many years has this cruel practice been carried on, and has compassion at last entered into their breasts? They ought to have prevented this practice many years ago." It astonished me to hear such expressions from a Hindoo.

We give this last statement as it has reached us; but there is an evident inconsistency in the two extracts,

as the fact of such an Order having been issued must have been known at Calcutta. There is reason, however, to hope that the anticipation in the first extract will be realized; as it appears, from the "Indian Gazette" of the 27th of July, that the attention of the Supreme Government was, at that time, seriously directed to the ascertaining of the most speedy and effectual method of accomplishing this great measure of National Justice and Mercy.

Ceylon.

NELLORE.

CHURCH MISSIONARY SOCIETY.

FROM a late communication by the Rev. Joseph Knight, we extract the following passages.

Schools.

Though our Free Schools are not so encouraging as we would wish, we trust that good results from them. The daily committing to memory portions of the Holy Scriptures and Catechisms by 600 or 700 children, besides their regular attendance twice a-week at the House of God, hearing Divine Truth explained from time to time at the Schools, and other means of instruction, cannot, with the Divine Blessing, be without beneficial effects. Though the progress of knowledge may be so slow as to be imperceptible, and though the influence of Heathenism may be so powerful as to present barriers apparently impregnable, yet we have evidence that progress is made; and we trust that the gradual spread of Truth will, eventually, tend to the removal of prejudices, and prove the means of winning the hearts of many to the Saviour.

Female Schools.

Female Education does not equal our wishes or the hopes which we formerly entertained: the instruction of their Girls not being valued by their parents, they are not sent to learn, except as they are rewarded with clothes or money. About as many continue to attend most of our schools as formerly, and some are able to read printed books fluently; but, in most instances, they are taken from school before they have attained such a proficiency, and then nearly all, which they have learned, is soon forgotten. I have many times been pained, in my visits to their

houses, at finding little girls, whom I recognised as having been under instruction, and as having made considerable progress, who, on inquiry, proved to have lost nearly all which they had known. Those sent to school are, generally, the children of the lower classes; and, as soon as they are old enough to be made useful, they are kept at home, except where the hope of a trifling reward operates as a more powerful incentive. These are difficulties with which, as it is not in our power to remove them, we must still have to contend. We hope, however, by perseverance, to do something towards breaking down prejudice and eradicating bad customs, and thus gradually to ameliorate the condition of at least a part of the female population.

The Girls' School, mentioned in our last Report, is discontinued; the Master not being able to collect enough girls (though the pay is $\frac{1}{4}$ th more than for boys) to make a mere subsistence. A second Girls' School, in another village, has met with a similar fate.

Beneficial Influence of Education.

In former communications, allusion has been made to some, who, though they have enjoyed the privilege of Christian Instruction in our Schools, are growing up hardened in sin, resisting the Truth, and more open and daring in opposition to our efforts, than persons unacquainted with us. It is cause of rejoicing, however, that there are many of a different character. I often find, in my visits to the villages around, young men, that formerly belonged to the Schools, who evince a degree of attachment for us and of reverence for the doctrines which we preach, not to be found in others; and who readily admit their obligations to practise what they formerly learned, though, influenced by their friends, they still persist in walking according to the customs of their country. Conversation with such persons has often shewn me, that, though they stifle conviction, and yield not to the invitations of the Gospel, truth has, nevertheless, produced a salutary effect on their minds, by softening their prejudices, and giving them favourable impressions of the excellence of Christianity. And such effect may be looked for, by the Divine Blessing, on the means now employed, in an increasing ratio; and thus the way be more and more prepared for the coming of the Saviour. At the time when these young men were taught, the privileges enjoyed

by the Schools, of a peculiarly religious kind, were comparatively small. I was then the only Missionary at the Station; and the former part of the time, being but imperfectly acquainted with the language, my instructions could be expected to make but a slight impression on the minds of my hearers. I had no fellow-labourer—no pious Native Assistant—no Native Church Members to reflect, by a holy and consistent life, the reality of the doctrines inculcated: but now, these privileges, with many others, are constantly enjoyed; the powerful influence of which, operating directly in a less or greater degree, on the Youths of the Free Schools, as well as on all others connected with us, and *indirectly* on all around us, must, it is hoped, have an increasingly beneficial tendency, which may more fully appear on some future day.

Beneficial Effects of Publications.

It is the decided opinion of our Missionary Brethren, which they have frequently expressed, that the Nellore Press is exerting a powerful influence on the population of this District, by means of the Tracts printed for the Tract Society. To the correctness of this opi-

nion, I can safely add my testimony. Knowledge of the truths of Christianity is thus communicated to great numbers who would otherwise remain in ignorance; while, by means of our Free Schools, and those of other Missions, a numerous reading population is coming forward, in some degree, favourably disposed, we hope, to receive the truths thus brought before them. Instances of good impressions from the reading and hearing of Tracts are not wanting: the attention of the careless and the indifferent is often thus engaged, and they are constrained to yield at least a momentary assent to the power of Divine Truth; and we cannot but hope that some impressions thus made may, by the power of the Holy Ghost, prove more lasting. One instance, at least, may be adduced of a young man who has joined the Church in connection with our American Brethren, and walks consistently with his profession. We trust this will not prove a solitary case: a spirit of inquiry is excited in the minds of many, which we hope may issue in their relinquishing their Idols, and giving themselves to their Saviour.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—It is stated in a late Circular—

One of the Ministers belonging to the Committee, who has long been employed, with diligence and success, in the service of the Gospel at home—the Rev. Ebenezer Daniel, of Luton—has offered himself, and has been accepted, as a successor to our late Missionary, Br. Chater, in the Ceylonese Mission.

Church Miss. Soc.—The Rev. Timothy Sandys (p. 158 of our last Volume) and the Rev. C. Blackman, having completed their studies at the Institution and been admitted to Priests' Orders, sailed for India, in January, with their Wives to whom they were lately united; Mr. and Mrs. Sandys, from Portsmouth, in the "Cæsar," Captain Watt, on the 1st of January, for Calcutta; and Mr. and Mrs. Blackman, on the 21st, from Gravesend, in the "Duke of Roxburgh," Captain Brown, for Madras.—Mr. Thomas Chapman and Mrs. Chapman, having been recommended to the Committee, as suitable Individuals to promote the objects of the Society in New Zealand, embarked at Gravesend, January 11th, on board the "Arab," Captain Ferriers, and passed through the Downs, on their way to New South Wales, on the 18th.

London Miss. Soc.—The Society has lost Seven of its Directors, by death, since the Anniversary in May. All of them had, in their respective departments, greatly advanced the interests of the Society: to the last of them, the Rev. William Roby, of Man-

chester, who died on the 11th of January, the Directors have paid a tribute of respect, in a Special Resolution expressive of their high regard to his memory as having been "connected with the operations of the Society from the first, as one of its founders and most zealous supporters, whose personal and ministerial services, both at Manchester and elsewhere, have often conferred the most important benefits on the Society, and from whose Church some of its most valued Missionaries have gone forth to labour among the Heathen."—The Rev. James Humphries, of Malacca, has returned home in a state of greatly impaired health; and has, in consequence, relinquished his connection with the Society: he arrived, with his two motherless children, in the "Royal George," on the 2d of November.

Wesleyan Miss. Soc.—The following Labourers have lately sailed: Mr. T. Haddon, for Calcutta; Mr. W. Longbottom and Mrs. Longbottom, for Negapatam; Mr. T. Cryer and Mrs. Cryer, for Bangalore; Mr. Ralph Stott, for Jaffna, in Ceylon; Mr. T. Pennock and Mrs. Pennock, with Mr. Saxton and Mr. John Greenwood, for Jamaica; and Mr. and Mrs. Walton, for St. Kitts: see pp. 35, 40 of the preceding Survey.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mr. and Mrs. Farrar and Mr. Dixon (see p. 28 of the present Number) arrived at Bombay on the 17th of July, and have joined Mr. Mitchell at Bandora.

Missionary Register.

FEBRUARY, 1830.

Biography.

MEMOIR AND CHARACTER OF THE REV. CHARLES FRIEND,
CHURCH MISSIONARY IN NORTH INDIA, WHO DIED AT CHUNAR, JUNE 12, 1829.

THE death of Mr. Friend was mentioned at p. 27. The following Memoir is compiled chiefly from his own communications.

In January 1825, Mr. Friend commenced his studies in the Institution at Islington; and, throughout his residence there, exhibited such a bright example of the Missionary Student as encouraged all, who were acquainted with him, to hope that he might be long and extensively employed as the messenger of that Saviour, to whose service among the Heathen his affections and powers were consecrated.

Having made considerable proficiency in his Oriental and other studies, Mr. Friend was admitted to Deacon's Orders on Sunday, Dec. 24, 1826; and was ordained Priest on Sunday, Dec. 23, 1827. He left England in April 1828, with the Rev. Ralph Eteson and Mrs. Eteson, to proceed with them to join the North-India Mission. It was originally intended that they should prosecute their labours together at Benares; to which place they in the first instance proceeded, soon after their arrival in India: but the failure of Mr. Bowley's health having greatly interrupted his labours at Chunar, it was deemed expedient for Mr. Friend to remove thither, which he did in December 1828. The circumstances connected with his death are thus detailed by Mr. Eteson, in a Letter of the 18th of June, 1829:—

On Wednesday the 10th instant he read Prayers and preached at Chunar Church; and, during the Service, fainted twice: none were present to take an active inter-
Feb. 1830.

est about him; and this fact was unknown to all but those who were present, who were English Invalids, till after his death. He had been previously requested to abandon this part of his duties till the cessation of the hot winds, but declined. The following day he sent for medicine to Dr. Smith, and took some castor-oil and Epsom-salts, but did not wish to see the Doctor. On the morning of Friday the 19th, the Clerk called on him to take a funeral; which he declined, as he had taken medicine, and directed the Clerk to read the Service. Just as he was going, Mr. Friend asked the Clerk if he thought that he looked pale. "No," he replied, "you look more blooming than I have seen you lately." The Clerk, however, was mistaken; for this bloom, it appears, was the hectic flush of fever. I believe that nothing further is known till noon of the same day, when a message to Dr. Evans arrived from Mr. Friend, that he wished to see him immediately. Dr. Evans found him in a raging fever, walking about his room, and apparently delirious. Mr. Friend, in describing his sensations, said, that his flesh felt as if it were dropping from his bones. Dr. Evans immediately directed a blister to be applied to his head, and other means to be used; but had scarcely gone home again, when he was hastily called by Mr. Friend's servants, who said that their master had fainted. He, and Captain Jeffreys, the Fort-Adjutant, immediately repaired to Mr. Friend's house; and found him laid on his couch, with his eyes fixed, his teeth clenched, his whole frame convulsed, and utterly insensible. The lancet was applied, but to no purpose; and he departed from this world about four o'clock in the afternoon of the 19th.

An express was sent off to me; but I did not receive it till late in the morning of the 13th. He was buried at sun-rise,

by the Adjutant, with every proper respect.

In reference to this afflictive occurrence, Mr. Eteson remarks—

Having no one near him to remind him of the necessities of his body, and being too modest to complain, he perished for want of timely precaution. Even on Thursday, according to Dr. Evans's opinion, nothing, humanly speaking, could have saved him, but vast doses of calomel and immediate embarkation for England.

Mr. Eteson adds—

You have lost a Brother, whose piety and talents qualified him for eminence and usefulness—I, a fellow-student and Missionary, whose memory will be dear to me as long as I live—and the Church Missionary Society, a most laborious and devoted Minister.

The following Extracts from Letters addressed chiefly to his relatives in England will illustrate the character of this devoted servant of God, and enable those who read them to estimate the loss which the Church of Christ has sustained in his early removal.

Thoughts on commencing his Voyage to India.

On the 15th of April, 1828, we started, very early in the morning, from the Downs, but not before a boat from shore arrived at the ship: the weighing of the anchor, and the great noise attending the getting under weigh, had aroused me. The weather on the 16th was very squally; and, after beating round to Hythe, we had to turn back again, to anchor in the Downs. Deal looked well the next morning from the sea: we had a fine view, being very near shore, just off the South Walk. I did not expect to see Deal again, and my sensations were very painful for a few moments; but these soon subsided, and became sanctified through the Spirit, and I regained my wonted calmness and cheerfulness. How truly may it be said of our Heavenly Father, *Thou wilt keep him in perfect peace whose mind is stayed on Thee.* My soul, on the preceding evening, had been much strengthened and supported by the consideration of the kindness and love of God in calling me to a knowledge of His salvation, in having chosen me unto salvation through sanctification of the Spirit and belief of the truth. May that same blessed Spirit sanctify you all more and more, and work in you that effectual belief of the truth, which will lead to holiness, and to a meetness for the inheritance of the saints in light!

Proceedings on the Voyage.

We have regular Service on deck every Sunday Morning; but it does not appear likely that we shall be able to have any further Service. Two of our most respectable passengers are very sceptical, and never attend. I was exceedingly grieved one Sunday Afternoon, at overhearing—what I could not avoid, my cabin being so near the cuddy—those two individuals, with a third, abusing, what they termed “that monstrous and absurd doctrine of the Trinity.” I left my cabin, and, having apologized for overhearing their conversation, begged each of them to accept a Tract on the Trinity, entirely in the words of Scripture. I laid one before each of them, and left the cuddy. This is the commencement of that pain with which my mind will be often lacerated, when I come to hear that Saviour, whom I love, dishonoured and despised. I must add, that the individuals I have alluded to conduct themselves always in a polite and gentlemanly way.

I am now reading St. John in the Hindoostanee Language and Nagree Character; but have made, as yet, but little progress.

Proceedings at Madras.

The vessel reached the Madras Roads on the 16th of August; when, on a review of the voyage, Mr. Friend writes—

You will be glad to learn, that a kind and gracious Providence has watched over us hitherto, and that I enjoy perfect health. We have passed through different regions and climates: the thermometer has varied at least 30°, and we have experienced one severe gale for about twenty hours; but the good hand of the Lord has been with us, and His eye has been upon us for good.

During the gale alluded to, the wind blew with great violence: we were obliged to heave-to under bare poles, and suffer ourselves to be driven by the wind and waves. I cannot say that I felt the least alarm: my soul was stayed on God, and was therefore kept in peace. While the waves were beating with great force against the ship, and the wind was whistling through the yards, and I thought of the possibility of her foundering, sweet indeed was the thought, that death has lost its sting, and can create no terror in the heart of the Christian. Oh! let us cleave unto Christ, believe in Him with all our heart, and constantly exercise faith in that redemption which God has given us in Him: then, whenever the hour of death arrives, with a

meanness for the inheritance of the Saints in light, we shall gladly leave this world of sin, to behold the King in His beauty, and to have our souls assimilated to Him.

His feelings, occasioned by his first entrance on a Heathen Land, he thus describes:—

We landed early enough, last Sunday Morning, to attend St. George's Church; and, in the evening, we had the pleasure of hearing Brother Ridsdale at the Mission Church. The scenes around us are new, and deeply interesting: we perceive ourselves in a foreign land, and in a Heathen Country; and it is almost impossible to describe accurately the feelings of the mind, on first beholding the temples and the worshippers of Satan. I think I shall never forget how I almost involuntarily shrank back from a man who approached me, who bore on his forehead—not the name of my God—but the mark of the enemy both of God and man. We passed an idolatrous procession on our way to the Church in the evening; and, while Mr. Ridsdale was discoursing on *This is Life Eternal, that they might know Thee the Only True God, and Jesus Christ whom Thou hast sent*, we heard the sounds of the unhappy Natives, who were striking their rude instruments in total ignorance of this Eternal Life. Last evening I preached at the Mission Church, from a text, the truth of which every thing around me makes me feel more forcibly—*Unto you, therefore, which believe, He is precious*. There were five Missionaries present—Br. Ridsdale, Br. Eteson, Br. Kindlinger from Pulicat, myself, and Mr. Adam of the London Missionary Society, who has just arrived at Madras, on his way to Calcutta.

We desire simply to leave ourselves in the hands of our Heavenly Father, to labour in that part of the vineyard which He may appoint; and only wish, that, wherever we are, we may be kept from falling, and from all that is inconsistent with our holy calling, and be found faithful even unto death.

During the week that the vessel remained at Madras, Mr. Friend and his companions were hospitably received by Mr. and Mrs. Bannister: in reference to this, he writes—

Our stay at Madras was a very delightful break in our voyage: nothing could be kinder than the treatment which we met with. At a Prayer-Meeting on the Thursday Evening, we met several of the house-

hold of faith, and mingled our prayers and praise. Delightful it is, in the kingdom of Satan, to meet with some of the Children of Jehovah, to talk of the loving-kindness of the Lord.

On the 23d of August we visited Perambore; where Mr. Sawyer, our Missionary, resides. Mr. S. was then absent; but we inspected his School and Church. I was deeply interested in hearing, for the first time, children of Heathen Parents reading the Book of the Lord. At my request, they read part of the Third Chapter of St. John's Gospel, in Tamul; and answered some questions which I put to them through their Teacher. Some of the elder children sung a hymn in Tamul: thus have I heard the Lord's Song in a strange land. In a part of his compound, near the public road, Mr. Sawyer has built a Church, with which I was exceedingly pleased: it is a neat little building, plain and compact. It is intended for the Natives, and therefore has no pews; for the Congregation, after their custom, sit on the ground. Happy shall I be when I have a place like this, and the gift and grace to speak to the people, in their own tongue, the wonderful works of God.

Arrival at Calcutta.

Mr. Friend and his companions left Madras on the 23d of August, for Calcutta: of their arrival he thus speaks:—

Calcutta, Sept. 12, 1828—On the 31st of August we anchored at the Land-heads, and arrived the following evening within a few miles of Diamond Harbour. The next morning, we procured a boat from the harbour, and left the Ganges; as the pilot thought that probably a week would elapse in getting up the river. We were all that day, and a great part of the following, in getting up to Calcutta, as the current down the river is at this season so very strong. With the exception of passing the night, our excursion was very pleasant. I shall not attempt a description of the scenes we witnessed; but shall refer you to Bishop Heber's Journal, where you can find more than I could inform you, and put in far better language than I am master of. The following extract, however, from a memorandum which I made at the time, may not be uninteresting:—

"Sept. 2.—We started again soon after midnight: the moon was just risen, the sky was clear, the water calm: the only thing that disturbed the almost universal silence were some distant sounds, which

proceeded, we feared, from some poor idolaters at their midnight orgies. A few hours before, we had witnessed a severe thunder-storm; but we were able, I trust, both in the storm and in the calm, to feel the consolations of the Gospel, and to realize the presence of our Heavenly Father. We proceeded pretty briskly till we came to a small village (Neckta), where we procured some fruit, milk, &c. and remained while the crew rested and the tide abated: we then started again, the men at first towing us, but afterwards making use of a small sail. The banks of the Hoogy are in many parts really beautiful, at least at this season of the year. There are, indeed, no high lands nor conspicuous views, but the banks are frequently seen covered with the richest verdure down to the water's edge. I am at this moment writing on board of our little bark, taking pleasure in beholding the scenery, but inwardly grieving that the inhabitants are unacquainted with that gracious Being, who spoke—and all was made. I might almost apply the words of Bishop Heber, and say, 'Every prospect pleases, and only man is vile.' Oh! happy fast-approaching time, when light shall dawn on this benighted land, and the song of the ransomed of the Lord shall resound in the dwellings of the poor Hindoos!"

Proceedings at Chunar.

Soon after their arrival at Calcutta, Messrs. Eteson and Friend proceeded to Benares; from which place, as has been stated, Mr. Friend removed to Chunar: of his occupations there he gives, in December, the following account:—

My present plans and labours are as follows: One English Service on the Sunday, and one Hindoostanee; one English Service in the week, visiting the Hospital and School, attending the Bazaar every afternoon with Br. Bowley and the Native Assistants; together with attending to all the occasional duties of burying, marrying, &c. At present, I can only take the Prayers in Hindoostanee: a young man, a Bengalee by birth, reads a Sermon prepared by Br. Bowley. This young man, should I remain here, I am to endeavour to bring forward, that he may hereafter be ordained. You will perceive by this, that there is no want of employment. Beside the Public Service mentioned, there are Hindoostanee Services early on Sunday Mornings and on Thursday Evenings; but these are left, in a

great measure, to the Native Brethren, of whom we have three or four very superior and, apparently, excellent men. Br. Bowley is so unwell, that he cannot take a very active part, bodily; but he does mentally: he moves the whole machine among the Natives. In the conversations which take place, when he finds it necessary, he is always ready with his words of advice or reproof. This has been a busy week with me: I preached on Wednesday Evening, preparatory to the Sacrament on the following (Christmas) day. Early on the morning of that day, we had Hindoostanee Service and the Lord's Supper; in the latter of which Br. Bowley assisted. The Communicants were numerous and, apparently, devout: many of them are the widows of European Soldiers, who married Native Women. After this, I had full Service and Sacrament in English; and again, in the afternoon, assisted in the Hindoostanee Worship. To-day, Saturday, I have to preach again before the Freemasons of this place, it being St. John's Day: then, to-morrow, is the Sabbath again.

On the same subject he writes, in March:—

My engagements here are much the same as when I last wrote. We have continued going to the Bazaar every day, at times, has been very great, and at times very small; but we were in the path of duty, and were assured of the favour of our Lord and Saviour. The people sometimes shew the most disheartening apathy: they gape and stare, or sneer, or laugh, and then pass on. At other times, we are cheered by finding that the Word of the Lord has affected some immortal soul; and we tremble with hope that an heir of glory will be born. I am happy, most happy, in my work: and should be far more so, if it were not for a body of sin and death, and an evil heart of unbelief. The chief of the Native Converts (I speak of about six individuals) afford me much satisfaction.

Mr. Bowley, I am sorry to say, is on the Ganges for the benefit of his health; and will probably go down to Calcutta. This is no small trial; but there is One who never changes, and is always present. I manage as before, in the Hindoostanee Congregation: I read the Prayers, and Charles Doss a Sermon of Mr. Bowley's: this relieves me of much anxiety; and, from the native accent of Charles, and the perfect simplicity and idiom of Mr. Bow-

ley's composition, is more effective than if I were to preach myself. We have other Assistants, but at the present moment they are absent from the Station.

The following Extracts from Mr. Friend's communications will shew the feelings of his mind on occasion of forming a Missionary Association at Chunar.

I think I mentioned, in my last, that I wished to form a Missionary Association here. I succeeded in doing so on the 29th of January, after having preached a Missionary Sermon, and sent round a Circular. Our new Association is at present supporting two Readers, three Hindoo Schools, one Persian School, besides printing a Tract. Printing short Addresses and Tracts forms a part of our new Association.

Jan. 25, 1829: *Sunday* — Preached a Missionary Sermon, from the words, *Freely ye have received; freely give*—which apply with peculiar force to Chunar. Our collection was not large; but then we have no persons of wealth here: it amounted to between 80 and 90 rupees, which I hope we shall get made up to 100. This, I believe, is the first Charity Sermon ever preached here. I feel strongly, that more ought to be done in India for the extension of the Gospel; but it is painful to observe with what indifference the subject is viewed. May God assist me to bring about a different feeling in Chunar!

Jan. 29—This has been a memorable day for Chunar. A Public Meeting has been held for the formation of a Missionary Association. The Meeting was held in a large room at my house, and was pretty well attended; but we were disappointed in not having several Gentlemen whom we expected, and especially in the absence of the Rev. Messrs. Proby and Eteson, from Benares. Br. Wilkinson presided, and gave some interesting accounts of the state of the people. In some places there is certainly a great spirit of inquiry arising: conversions, too, have been recently more numerous. Br. Wilkinson has been the honoured instrument of admitting no less than seven, during the last fourteen months, into the fold of Christ. Our Subscriptions have been more numerous than we had anticipated, and, I trust, will yet increase: we had the pleasure of reading the names of twelve, who volunteered to be Collectors; and if they possess, as I trust they do, a right spirit, we shall hope to do something, however small, for the publication of the Gospel. Two individuals, not of this place,

who were prevented attending, have given Donations; one of 100, the other of 50 rupees. I cannot but hope for many collateral benefits from the formation of this Association. Oh! that it may be the beginning of better days for Chunar! May it induce some to think for their own souls, as well as for the souls of others!

His general Health.

In reference to his health and to the climate, he thus expresses his sentiments, in December:—

I have continued, through the loving-kindness of the Lord, to have very good health. The weather is at this season very delightful; and so cool, and in the mornings and evenings so cold, that I can scarcely fancy myself yet in India. Every person speaks in the strongest manner of the hot season, and hot winds, which I have yet to experience. Even Br. Bowley, who was born and brought up in the country, says, that the air at that time is not hot, but *fery*: however, it is pleasing to find that the cold season is so pleasant. Thus may we ever look from present evil to future good; especially with regard to these minor evils, which must be experienced while we are travelling, comparatively in the dark, in the midst of a dangerous wilderness. The night will cease, the day will dawn—the difficulties will vanish, the enemies be overthrown: only let us be faithful to the warning voice of that beloved Friend, who will never leave us nor forsake us.

Mr. Friend's labours seem to have been continued without interruption, till the termination of them in the sudden manner which has been described; nor does he appear to have suffered more inconvenience from the climate, than is ordinarily felt by Europeans. On this subject, we extract the following remarks from a Letter addressed to his relatives a few days previous to his death:—

From the short time I was at Madras, I could not learn much of the climate; but I find here, and suppose that it is so there, that exercise is indispensably necessary in order to preserve health. You must walk or drive out every day; you are obliged, in this country, to keep a conveyance, something like a single-horse chaise at home, which is called a buggy; the Society gives a monthly allowance for travelling expenses, which includes this: the first expense, however, comes very heavy. This,

and some other things, would be luxuries at home; but here they are only NECESSARIES, which we would gladly do without, if we could. Chunar is considered a very hot place, and the season, hitherto, has been very severe; but, through the kindness of our Heavenly Father, I have been very well. From the construction of the houses at Madras, I suppose that they have not the hot winds: here, our houses are like English houses, with respect to thick walls and glass windows, or rather doors. During the hot winds, which are now blowing, we shut them up close early in the day, except two or three doors facing the wind, where tatties—that is, grass on bamboo frames—are placed, and kept constantly wetted: the wind, passing through these, has its heat absorbed, and enters the houses comparatively cool. This is all well; but, sometimes, the sun is very hot, the ground ready to burn the feet of the poor creatures who are obliged to go out, and no wind blowing: it is then rather trying. The beginning of the rains, till the earth becomes somewhat cooled, is represented to me as very bad: our cold season here is very agreeable.

His Habitual Preparation for Death.

How soon disease, aided by the climate, was to carry off this faithful servant of Christ, has been already seen. That he was habitually prepared, by the teaching of the Holy Spirit, for this change, appears from the general tenor of his communications, and from the following remarks addressed to his relatives some time before his departure from England:—

You seem to have continued warnings, that this is not your rest. How apt we are to forget this! I may think of journeying into the country; I may think of voyaging to the East; but seldom can I realize, to any considerable extent, that trip I must shortly take, where all are spiritual beings; where all will appear new, and wonderful, and strange; and where I shall be brought into the immediate presence of Him, in whom we now live and move and have our being. And this is the more remarkable, since, generally, our curiosity is most alive where we have the least information. And what do I know about that eternal world? No traveller, out of all the millions that have gone thither, has ever returned to give us an account of that mysterious world. And then, when I feel, that my happiness for ever and ever is connected with that

world—that there I shall enjoy ineffable bliss or insupportable woe—and, moreover, that the sun, which now is shining in glory, may rise the following morning and gaze on my empty tabernacle; nay, that, at the next breath, the *breath of life*, the spiritual principle, may come forth free from her prison-house, and take this solemn and most interesting excursion—how is it that the things which are seen so completely drive away the consideration of those things which are unseen? Let us guard against this: let us live in the constant remembrance, there is but a step between us and death. Surely if we do this, we shall also constantly remember Him who is the *Resurrection and the Life*. He has taken away the sting of death: that which caused death to be so terrific was the sense of deserved punishment: let that be removed by faith in the *Lamb slain from the foundation of the world*, then welcome Angel of Rest, sent to remove us to a calm and happy and glorious home. But we must also seek the gracious influence of the Spirit of our God, to change and purify our souls; that, being made like unto the angels, we may be able to enter into angelic employments—being made in some degree partakers of the moral likeness of Jehovah, we may be able, in some degree, to participate of His happiness. The Christian must ever bear in mind, that holiness is happiness: it contains the very elements of happiness. Mark, then, the gracious dealings of God in His Fatherly corrections, and seek to have the object of His chastisement realized in your souls. *He chastens for our profit, that we might be partakers of His holiness:* Heb. xii. 10.

I have parted with my old friend Yate, and with Mr. Davey. May the Angel of the Covenant go with them! We are separated in body, but still one in spirit—

Partakers of the Saviour's grace,
The same in mind and heart;
Nor joy, nor grief, nor time, nor place,
Nor life, nor death, can part.

His Anxiety for the Spiritual Good of Others.

His anxiety for the spiritual interests of others, which is one evidence of a gracious spirit, is developed in the following expressions of his sentiments to his relatives. On one occasion, he writes—

I long to hear of your temporal welfare, but still more of your spiritual. Is Christ becoming more precious to your souls? Is the world losing its magic influence? Is

prayer more your delight, the Bible more your treasure, and God more your all in all? We must have no half measures in religion: a small degree will only make you unhappy: but give yourselves up to God—give up your heart and best affections to Him—tread the world under you—look forward to eternity and glory—anticipate the joy of heaven—and then the prayer of your souls will be, *Lord, lift Thou up the light of Thy countenance upon us.* That the blessed God and our Saviour may visit you with every spiritual blessing, is my constant prayer.

How small and trifling, comparatively speaking, are the things relating to this world in which you are concerned, now I am so far removed from you! Not that I am not interested even in your smallest concerns: I can tread in imagination each well-known walk, gaze on each well-known scene, talk on each well-known event: but, still, the things which relate to another and a better world—a world of joy and bliss—a world in which we meet, but never part—possess an overwhelming importance. Blessed be God, that He has brought most of you, I trust, to know and love Him! Seek to know Him more and more: seek to be filled with the knowledge of His will, in all wisdom and spiritual understanding; yea, seek to be fruitful in every good work, and increasing in the knowledge of God. The knowledge of God, in His Son, will make you wise, holy, and happy; will raise your thoughts and desires above this lower world; and lead you to have your conversation in heaven, while you are still on earth. The Lord give you this knowledge more and more.

On another occasion, he makes the following appeal to the heart and conscience:—

Before entering on my more immediate labours as a Missionary, when my time will be, I hope, completely taken up, I wish once more to address you, in writing, concerning that Salvation which it is my desire to live and die in publishing to the world. A world lying in wickedness, exposed to the just indignation of God, is calculated to raise the sigh of pity, and the energies of the man who has tasted the sweets of pardoning mercy. But while the Missionary surveys the wide world, and looks on all mankind as forming but one family, he still feels a more earnest desire after those who are, in a nearer way, *bone of his bone, and flesh of his flesh,* that they may escape from impending wrath, and obtain an inheritance among

them that are sanctified by faith in Christ Jesus. Suffer me then—it may be the last time that I may ever be able efficiently to do it—suffer me to urge upon you the consideration of your eternal welfare.

You will probably say that you do not neglect Religion—that you attend to public and private devotions, to the Sunday School, and to other places where you hear and see that which is good. BUT WHAT IS THE STATE OF YOUR SOUL BEFORE GOD? Is your heart yet changed? Is your temper subdued—I do not mean eradicated, but is its violence abated? Do you strive against it? Do you mourn, when it gains the mastery over you—mourn, not only for the unhappiness it causes yourself and others, but BECAUSE IT IS SO SINFUL IN THE SIGHT OF GOD? Is your heart sanctified? Do you think, in the sight of God, that you are washed, and sanctified, and justified, in the Name of the Lord Jesus, and by the Spirit of our God? Can you call God to witness that you have indeed repented of your sins committed against Him who has spared you so long, bestowed blessings so numerous, and loved you so much as to give His Son to die for you, that you might not perish, but have everlasting life? Are you so sensible that you deserve never-ending misery—even *the worm that never dieth, and the fire that is never quenched*; that it is the earnest cry of your soul, *God, be merciful to me a sinner! save me, Jesus, or I perish!*? You sometimes hear faithful and very plain Preachers, and you say that you like to hear them: but tell me, in the sight of God, do you delight to do what they advise you to do? Am I wrong when I say, You know, but you do not? Oh, my Sister! awful indeed is your state, to sit and hear the Gospel, to be privileged to be told of your danger, and the way of salvation—of your disease, and of a cure—of your helplessness, and of a Guide, a Helper, and a Teacher in the Blessed Spirit—of a hell that yawns for you, a heaven that is open to receive you—of the blood of Jesus, which cleanseth from all sin—of God, who is now a reconciled Father, beseeching you, by His Ministers, to repent, and to trust in the glad tidings of mercy! With all these momentous things placed before you continually, you neglect the welfare of your dying soul, and suffer yourself to be occupied with any thing other than with the great work of your own salvation. Think of these words from that blessed book—which, if you were to read more, and to pray over more, you would be different from what you are—*How shall we escape, if we neglect so great*

salvation? In the words of your Incarnate God, let me say, *One thing is needful.* You have an immortal soul to save; a soul which will soon be separated from the body; a soul capable of the most exquisite happiness or misery. That soul is under the curse of God's violated Law: but Jesus was made a curse for us, when He was crucified on the Cross, that the curse of the Law might be removed from us. But, the death of Christ, His agony and bloody sweat, His cross and passion, His death and burial, resurrection and ascension, will have been in vain for you, unless you apply to God, that the precious blood of Christ may be applied to your guilty conscience—that you may, individually, be made a partaker of all the benefits of His work. Seek, then, through the blessed Jesus, for that salvation which you, as well as all others, need. Seek the pardon of your sins, and the sanctification of your soul. Ask, in the name of the Redeemer, for the gift of the Holy Ghost, to enlighten your mind, to convert your soul, to make you see your need of Christ, and to go to Him for the salvation of your soul. *God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.* Unto me, unworthy as I am, He has been pleased, by His own grace, to commit the word of reconciliation. You know that I desire your best interests and everlasting welfare: suffer me, then, with all the affection of a Brother, united to all the love which I bear you, as one for whom Christ died, as an *Ambassador for Christ, as though God did beseech you by me, I pray you, in Christ's stead, be reconciled to God: for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. He that believeth in the Lord Jesus—that is, trusts in what He has done and suffered—shall be*

saved. He that believeth not, is condemned already. At the great Day of Judgment, that you and all dear to me may be found among the redeemed of the Lord, is my fervent prayer.

To a relative, who was about to proceed to India, he addresses the following judicious remarks:—

I rejoice at the thought of your coming into the Missionary Field. Do not come with too sanguine hopes of success; that is, of seeing with your bodily eyes the fruit of your labours, but with an earnest desire to labour quietly, meekly, affectionately, and faithfully—and to leave the result with God. You will have often need of strong faith: you will need it much, when the hour draws nigh to say farewell: you will need it, when floating on the mighty waters: you will need it in many varied and trying circumstances, all through your course. It was an excellent prayer of the Disciples of old, *Lord, increase our faith!* The Missionary, above all persons, is called to walk by faith. You will have the very great advantage of having a companion experienced in the ways of the Lord, to be your guide and counsellor, and the helper of your joy. But do not rely too much on man: let your chief reliance be on the Lord your God. Man is frail and weak, liable to be removed by many accidents; but God is firm, and strong, and abideth for ever. Strive to obtain a habit, through Grace, of casting all your care on God.

May He who, in His unerring wisdom, has removed one of His devoted servants when just entering on his work, send forth many more, endued with similar faith, to proclaim to the unhappy captives of Satan the message of His redeeming love!

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

Want of the Scriptures in Wales.

In speaking of the last Anniversaries of some of the Auxiliaries in Wales, Mr. Dudley states, in decisive proof of the necessity which existed, and still exists, for such Institutions—

The population of the Principality, including Monmouthshire, according to

the census of 1821, is something short of 800,000; and when it is considered, that no fewer than 275,000 Bibles and Testaments have been printed in the Welsh Language for the British and Foreign Bible Society, and that the Society for Promoting Christian Knowledge has not been inactive in the same field of labour, it might reasonably have been concluded that the inhabitants were adequately supplied: and, indeed, this was brought forward last year, as an objection to the formation of the So-

eties then happily established. But the results of systematic personal inquiry, by the Committees of six of these Societies, will exhibit the fallacy of all general arguments on such questions.

	Families visited.	Totally destitute.
At Blenavon	503	180
At Coad-y-cymer... 420	420	88
At Merthyr	840	301
At Aberdare.....1082	1082	215
At Nant-y-glo.....1066	1066	303
Tredeggar	536	189
Total, 4447	4447	1276

Nearly one-third of the inhabitants having been found totally destitute, exclusive of many who possessed imperfect or mutilated copies of the Scriptures!

Want of the Scriptures in Herefordshire.

A Sub-Committee having been appointed, by the Herefordshire Auxiliary, for ascertaining the supply of the Scriptures within that County, the following result of their labours is given by Mr. Dudley:—

Through the indefatigable exertions of these Gentlemen and the persons employed by them, during a period of nearly six months, a more complete and systematic investigation was effected through about one-third of the County than I have ever heard of in Great Britain; and it being the opinion of the Committee, that the inquiry had been carried on sufficiently far to discover the average wants of the inhabitants, it was relinquished. The following Table will exhibit the results of this investigation:—

Parishes visited	129
Families ditto.....	9,651
Individuals	41,017
—who can read	24,222
Scriptures } Bibles 10,372 } possessed } Testts. 1,966 } ..	12,338
Families destitute of Scriptures..	1,558
—from home when Visitors called,	494

As this investigation included the City of Hereford, and those sections of the County where the most has been done toward supplying the inhabitants, it may be safely estimated, that at least 4500 families, of 25,000 individuals, in the County of Hereford, are at this moment destitute of the Scriptures!

Adaptation of the Association-System to supply these Wants.

In reference to the wants of Wales, as stated above, Mr. Dudley adds—

Nor will the following Table exhibit less-conclusive evidence of the readiness
Feb. 1830.

of the people to avail themselves of the means provided for remedying so serious a calamity. The Receipts and Issues of the Five Auxiliaries, during their first year, have been—

	Receipts.	Iss. & Tests.
Pontypool.....£.234	234	706
Blenavon..... 143	143	469
Nant-y-glo..... 157	157	289
Tredeggar..... 347	347	1631
Merthyr	480	1300
Total...£.1361	1361	4395

And the aggregate number of subscribers to the Auxiliaries and their nine connected Associations exceeds seven thousand.

Of the labours of the Herefordshire Committee he writes, on the 13th of November—

Having ascertained the existence of an evil, the next step, in the path of Christian Duty, is, to provide a remedy. On this principle the Committee of the Auxiliary Society have acted: the County has been divided into Sections, for Branch Societies; and these Sections subdivided into suitable Districts, for Associations; and, after attending twenty-nine General Meetings, and more than an equal number of Committees, since the 15th ult., I have now the pleasure of announcing the establishment of Five Branch Societies and Twenty-one Associations in this County; and their regular organization, according to the system recommended by our Committee, and now in general adoption throughout the kingdom... The Bible System of the County now includes One Auxiliary, Seven Branch Societies, and Twenty-seven Associations. Of the 239 Parishes within the County, about 128 have been thus brought under Bible Cultivation. May the blessing which alone giveth the increase descend on the labour and the labourers!

LONDON MISSIONARY SOCIETY.

The Committee have circulated the following

Appeal in Support of Missionary Ships among the South-Sea Islands.

Among the many pleasing traits of Christian Character exhibited by the converts in the South-Sea Islands, none are more prominent and cheering than their ardour in Missionary Enterprise. It is gratifying to notice their intelligence, comfort, industry, morals, and piety:—

and peculiarly so, to behold them directing their energies to the extension of that knowledge, which has, under the Divine Blessing, been the means of producing such a decisive and salutary change in their own circumstances.

The Christians in the South-Sea Islands have among themselves voluntary Associations for aiding the Missionary Cause; and their contributions, which, from the want of a circulating medium, have consisted of the produce of the soil, have been, if their means be considered, truly liberal. Besides furnishing pecuniary aid to the Parent Society, every Congregation has sent out Teachers; while some, for several years past, have maintained five or six. At present there are not fewer than forty of these Native Teachers engaged, besides others ready to enter upon the work.

Those already employed are labouring in islands at some distance from one another, and still more remote from the European Missionaries. This deprives them of mutual intercourse and communication with the nations from which they have been sent. It is essential to their prosperity, as well as to their comfort, that they should be visited once, or, if possible, twice every year; but the distance is too great for Native Canoes, and European Vessels can but rarely be obtained. In addition to the Islands to which Teachers have been sent, there are others whose inhabitants are desirous of instruction.

In order to visit the islands in which Native Missionaries reside, and to convey Teachers to others, they have constructed two vessels.

The first of these was built in Rarotoga, one of the Harvey Islands, by Mr. Williams and the Christian Inhabitants. The forge, anvil, bellows, &c., were prepared with such materials as could be procured on the island; and the iron-work for the vessel made from old axes, and pieces of iron hoop. So diligent were the people in the work, that, in four months after the keel was laid, the vessel was launched. They called it "The Messenger of Peace;" and, having rigged it with cordage made with the twisted bark of a tree, and furnished it with sails made from rushes or leaves woven into matting, the King of the island, a number of the Natives, the Missionary, his wife and family, and one European besides, embarked, and loosed from the shore, taking with them, as part

of their cargo, some large rejected idols. When they had been 14 days at sea, and had traversed a distance of 800 miles, they reached Tahiti in safety. Subsequently, the vessel sailed to Raiatea; and when the last intelligence was transmitted, it was on the point of conveying Missionaries to the Marquesas, a group of islands about 1000 miles distant.

Another vessel, rather larger, has been built in Huahiné for the same purposes, and is fitted out in the same manner.

Mr. Williams, from Raiatea, and Mr. Barff, from Huahiné, and one of the Christian Chiefs in Huahiné, have written, stating that the prospects of extensive usefulness are very encouraging, from the facilities which these vessels will afford. They express, at the same time, their desire to preserve the hulls of the vessels by means of copper; and to render them more efficient at sea, by furnishing them with canvas sails. A single gale would rend their matting sails to pieces; and the insects which abound in those seas will soon perforate the bottoms of the vessels, which copper would preserve, perhaps, for twenty years.

A number of individuals, friendly to their advancement in civilization, and desirous to encourage them in the art of ship-building, and interested, besides, in their commendable exertions to spread the Gospel (a work which must ultimately devolve on Native Missionaries), have contributed liberally to furnish the articles which they require, but which they can neither manufacture nor procure in the islands. It is presumed that there are also many others, who, if acquainted with their necessities, would willingly assist them in this respect.

Donations in money, for the purchase of copper and canvas for the Missionary Ships, or a supply of these and any other articles needful in fitting up vessels of 70 or 80 tons burthen, may be sent to the Rev. William Ellis, Mission House, Austin Friars, London. They will be gratefully received, and transmitted to the South Seas by the first conveyance, which will be early this spring.

WESLEYAN MISSIONARY SOCIETY.

Enlarged Exertions in aid of the Funds.
At the Quarterly Meeting of the Sheffield Auxiliary, held on the 16th of Dec., it was resolved unanimously—
That, considering the extraordinary information recently received from the

South-Sea Islands, and feeling it to be our duty to support the General Committee in what they have done, in reference especially to that part of the world, this Meeting resolves, by increasing their subscriptions, by donations, and by renewed applications to their friends, to augment the funds of the Wesleyan-Missionary Society to the utmost of their power.

It is stated by the friend who communicated the Resolution—

Immediately after the passing of the above Resolution, the Members of the Committee present on the occasion DOUBLED their subscriptions, and most of them gave donations of from five to ten guineas; which good example has been followed by others, who were not at the Meeting.

The Committee state, that they make this Resolution and its results known

—with thankful acknowledgments to the Author of all Good, for the spirit of benevolent exertion so seasonably created in the quarter from whence the Letter has been communicated; and in confident hope that the holy feeling will be caught by the Societies of other places, and produce the special exertion called for at this momentous period of the history of our Missions.

With the same view, the Committee have published an

Instance of Exemplary Zeal in a Collector.

The following Extract of a Letter from a Collector for the Missions affords details of personal exertion in behalf of this Sacred Cause, truly praiseworthy and exemplary. It is, in a great measure, to the unabated diligence of our Collectors that we must look for the maintenance and increase of means, to continue in effective operation our widely-extended Missions. We earnestly recommend this example of individual and disinterested labour to the imitation of our Collectors generally; for were there proportionate feeling and exertions throughout this department of our Auxiliaries, we should not only be preserved from embarrassment by our increasing expenditure, but should be able to attend to the additional calls, which, at present, are unavoidably deferred.

Being extremely desirous to assist the general objects of the Wesleyan Methodist Foreign Missions, I have, within the last seven weeks, with three weeks

in May last, travelled on foot upward of One Hundred and Ninety Miles, for the sole purpose of circulating information, and soliciting subscriptions or donations in aid of the funds of that Society. I have waited personally upon upward of 1970 families; and, through the Divine Blessing on these exertions, not only this town (comprising a population of nearly 5000 souls), but also a district of country on every side of it, to the distance of from five to nine miles, in which there are upward of twenty villages (some very populous), has been brought under a complete state of canvass and contribution to this Branch Society; and there is scarcely a house or a family, from the poorest cottage, garret, or cellar, up to the most stately mansion, but has had the opportunity of knowing the extent and utility of the Wesleyan Missions, as detailed in the "General Views," and also the privilege of giving something in their support: and, blessed be God! the effect of these labours, and those of other friends, has been an increase upon last year's subscriptions of nearly twenty pounds.

The success which has thus attended these endeavours, the general interest manifested to lend their assistance by those upon whom I called, and the kindness experienced by myself and friends who have occasionally accompanied me in these journeys, will ever be remembered with the most heartfelt gratitude.

And, lastly, it may be necessary to state, that although these labours have been attended with great exertions both of body and mind, yet they have not been made at the sacrifice of my own extensive business, nor yet at any expense whatever to the Institution for whose benefit they were designed.

LADIES' SOCIETIES

IN BEHALF OF NEGRO SLAVES.

Object and Proceedings of the Peckham Association.

FROM a communication sent to us by this Association, in conformity with the suggestion made to such Associations at p. 542 of our last Volume, we collect the following view of its Objects and Proceedings.

The "Peckham Ladies' African and Anti-Slavery Association" was one of the first Societies formed in the vicinity of the Metropolis on behalf of the Enslaved Africans. Its objects are—1. To assist

in the Abolition of Slavery throughout the British Dominions, believing that iniquitous and oppressive system to be in total opposition to the spirit and principles of the Christian Religion—2. To promote the Education of Negro Children in Africa—3. To excite feelings of interest and sympathy in the hearts of the British Public, by circulating authentic and official information on the nature and evils of Colonial Bondage: and, as one means of its removal, to solicit the use of Free-labour Produce; particularly that of Sugar, as the cultivation of this article is more destructive of slave life than any other.

In thus dividing their labours, between calling the attention of their countrymen to this painfully-interesting subject, and the instruction of the Young African on his native shore, and not directing them to any active endeavours for the personal relief of the Slaves themselves, the Committee wish fully to imply, both in the avowal of their sentiments and in their modes of operation, that the total **EXTINCTION OF SLAVERY**, and not merely its **MITIGATION**—truly desirable as they feel this to be—is the object which they have in view; and they consider, that in aiming to enlist in behalf of the enslaved the power—the influence—the exertions—and the sympathies of the people of England, they are virtually striking at the root of the evil which they deplore.

In pursuing their plans of education among the children of the Free Natives, and not those of the Slaves of the West Indies, the Committee confidently hope, that they are fitting them for extensive and important usefulness in their own country.

The proceedings of the Society have been successful. Their Schools in Congo and Portuguese Towns were first put in operation by the kind exertions of Mrs. Hannah Kilham, in her last visit to Sierra Leone; and were afterward conducted by the estimable Missionaries Monro and Peck, of whose premature death from fever the Committee have been painfully apprised: since that period, they have had gratefully to acknowledge the superintendence of the Church Missionaries over the Schools; and have great satisfaction in the prospect that their objects will be yet further carried into effect by Mr. Keightly, a Missionary lately embarked for Africa.

Some interesting intelligence respect-

ing the Schools has been received. More than 100 children are under instruction: some of them have begun to write on paper, and appear to make a general progress in their lessons. The parents evince considerable gratitude, and partially contribute to the support of the Teachers.

The modes of local operation pursued by the Peckham Association are these:—Its extensive village has been divided into districts; and each district confided to the care of two Collectors, who canvassed from house to house, and were pleased to find much friendly feeling. Great ignorance, however, appears to prevail, even as to the existence of Slavery, not only among the poorer classes, but where the opportunities for information on the lamentable subject abound.

To Annual Subscribers of five shillings and upward, the "Monthly Reporters" of the Anti-Slavery Society are regularly communicated; occasionally with the loan of suitable Tracts: by which means, together with frequent conversation, the Collectors endeavour to keep alive the interest once excited.

The funds, after defraying expenses, are appropriated to the objects of the African and Anti-Slavery Institutions, or are applied in such other ways as appear needful.

Believing that satisfactory evidence can be given, that no danger need be apprehended from emancipation, and that if the Negroes are well treated they would be an orderly people, and disposed to work for their employers and their own maintenance, provided they had the common stimulus of labourers in a free country, the Members of this Association earnestly appeal to those who can feel for unjustly-inflicted sufferings, that they would exert their efforts to *loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free.*

BRITISH & FOREIGN SCHOOL SOCIETY.
Appeal on behalf of Greece.

SOME of the chief facts stated in the following Appeal, lately circulated by the Society, have been already noticed in our pages; but as they are placed in connection with others which have not appeared, and present, all together, a lucid statement relative to the condition and prospects of Education in Greece,

we give the Circular as it was issued.

No sooner had that arduous struggle commenced which so rapidly devastated the plains of Greece, than the sad condition of its inhabitants excited Christian Sympathy, and called into existence various benevolent enterprises on their behalf. For many years past, Christian Missionaries have penetrated as far as the country has been accessible; and, as fast as the tide of war has rolled backward, they have scattered the seeds of intelligence and piety, trusting in their Divine Master for His effectual blessing. Fully alive to the peculiar difficulties of their work, these agents of benevolence have invariably found it advisable to bend their energies mainly toward the Instruction of the Young: and the appeals, which they have made to British Christians, for assistance in this department of their labour, have been both frequent and powerful.

Among the various Institutions which have promptly answered these touching solicitations, the British and Foreign School Society has occupied a conspicuous station.

The attention of its Committee was first drawn to that quarter by communications received from Corfu, informing them that plans were maturing, under the patronage of the Government, for introducing Elementary Schools. Mr. Allen, the Treasurer of the Institution, soon after visited the East; and availed himself of every opportunity for diffusing a knowledge of the British System and for promoting Education throughout Greece and the Ionian Islands. His Excellency Sir Frederick Adam, the Lord High Commissioner, warmly espoused the cause; and, by his personal attentions as well as by his correspondence with the Society, evinced the deep interest which he took in the moral improvement of the inhabitants. Under his patronage, several Schools were immediately established; and, in order to supply them with suitable lessons, it was resolved to translate those used by the Society into Modern Greek. A good translation of these valuable selections from the Gospels and Epistles, forming a compendium of the Doctrines, Facts, and Duties of Scripture, was therefore prepared, and a large edition carefully printed: this Volume, which is not quite so large as a Testament, has been extensively circulated; and is now generally introduced, as a Class Book, into the Greek Schools. Similar Lessons

were also printed on broad sheets, for Reading, Spelling, and Arithmetic; forming altogether a complete set for Schools of Mutual Instruction.

On the return of Mr. Allen, a correspondence was opened between the Secretary and the Rev. Isaac Lowndes (of the London Missionary Society), then at Zante, but subsequently settled at Corfu: by his exertions, the Manual, detailing minutely the mechanical operations of the System, was translated into Modern Greek; and an edition of it, under the revision of Dr. Politi, passed through the press. Through the efforts of Dr. Politi (who had acquired a knowledge of the plan of education while studying medicine in Paris), several Schools were formed in Santa Maura, Zante, and Cephalonia; and, in a Letter to the Secretary, he feelingly acknowledges the kind assistance which he had received from the Treasurer of the Society. From time to time, very pleasing accounts have been received from him respecting these Schools, and the State of Education generally, in the Ionian Islands. He now holds an appointment under Government, as Superintendent of Lancasterian Schools; and bears unequivocal testimony to the fact, that the daily reading of the Holy Scriptures has been productive of good, and occasioned a perceptible improvement in the manners of some of their Youth.

In the year 1823, two Greek Lads, from the Island of Cyprus, arrived at the Central Establishment in the Borough Road, to be educated for School-masters. The elder of them returned to Greece with Mr. Masson (whose sole object in visiting that country was to promote its moral and religious welfare), and was furnished by the Committee with slates, lessons, and school-apparatus sufficient for 200 children. On their arrival in Greece, the Young Man opened a School at Tripolitza, which prospered, and was increasing, when (only a few months after its establishment) the Turks again occupied the place—the School was dissolved, and the Master obliged to fly. He was subsequently established, by the Greek Government, at Napoli di Romania: there, too, he exerted himself with much success, until that town fell a prey to civil discord, and the School was dispersed. While at Napoli, he wrote to the Committee, stating his delight at being permitted to instruct one hundred and sixty children in the Scriptures, and inform-

ing them of the great progress which the children were making in Reading, Writing, and Arithmetic. A second donation of school requisites has been sent out to him ; and it is pleasing to hear, by a Letter lately received from Dr. Korck (of the Church Missionary Society), that he is likely to be again settled in a School.

Mr. Demetrius Pieridi, his early companion, has, after six years' residence in the Society's Establishment, returned to Greece, fully competent to superintend the training of Masters ; and it is hoped, that, under the patronage of Count Capo D'Istria, who has kindly consented to take charge of him, he will prove a valuable auxiliary in the cause of Education throughout the country.

Four other Greek Youths are now at a private Boarding-school in England ; and a fifth is supported by the liberality of an individual. It is intended that they shall all return to Greece, as Schoolmasters, when they shall have attained to a suitable age.

The arrival of Eleven Greek Youths at the Central Establishment, who had come to England under the patronage of the Greek Committee, gave a fresh impulse to the cause. New measures were immediately projected for training Masters and Mistresses, paying their passage to and from England, and providing the necessary lessons and school apparatus : but the resources of the Society proved inadequate to the burden. A new subscription was, therefore, set on foot, devoted to this especial object ; and an address on the subject of Education in Greece was prepared and widely circulated. The Committee were encouraged by the news, that a School had been opened at Athens, and another at Argos containing 150 children ; and that a third was about to be built at Salamina.

The Greeks themselves, even in the midst of the desolations of war, always vigorously seconded these efforts in their behalf. The Legislative Assembly decreed that a Grand Central School, on the Lancasterian Principle, should be established at Argos ; and that each province of the Confederacy should send two pupils for the express purpose of acquiring a knowledge of the System. It is true that this Decree has not yet been fully carried into effect : subsequent and unavoidable causes have prevented the Government from effecting much for the moral improvement of its subjects : but the enactment at least shews how cordi-

ally the Greeks desire to co-operate in such measures. Individually, they have by no means been idle. The praiseworthy exertions of Dr. Politi have been already alluded to : at Syra, the Greek Merchants have, in the course of last year, erected a new building for a School of 300 Children ; and, at Egina, the President, Count Capo D'Istria, has established an Orphan Asylum for 600 Boys, to which the Committee have forwarded lessons.

From the Journal of the Rev. John Hartley we learn, that at the time he visited Greece (1827) there were Six Schools on the British System in Syra. "In one of them," he says, "we found children writing a very fair hand, who six months ago did not know the Alphabet ; and Cleobulus (a native) had, he tells us, rendered considerable service to his country by adapting the Society's Tables to the Modern Greek, and by instructing many Young Men in the System. At Myconi, he engaged the Master of the British School (Christodulus) to sell the Scriptures, and established a Public Library in his School-room. At Tinos, he found a Public School supported out of the revenue of the Church, as well as a Lancasterian School containing 150 scholars.

Professor Bambas (who was for many years at the head of the extensive College at Scio, where, at the time of its demolition by the Turks, in 1822, upward of Five Hundred Youths were receiving instruction) writes from Corfu, urging the importance of establishing two central points for Education in Greece, under the superintendence of an Agent. He says, that a love of learning is common to all the Greeks ; but that the means of intellectual light have hitherto been small ; and that nothing will remedy the moral evils that afflict Greece but well-established Schools.

To encourage those who were thus actively exerting themselves, the Committee sent out a fresh supply of slates and Scripture Selections ; as well as a large quantity of elementary spelling, reading, and arithmetical lessons. They also granted to the Rev. Daniel Temple, from America, who had prepared a new edition of the Manual in Greek, 200 sets of plates to illustrate the mechanical parts of the system ; and very recently forwarded a considerable stock of school materials of every kind, to be disposed of under the direction of the Rev. Isaac Lowndes and Dr. Politi.

Female Education, a subject which

had been hitherto almost wholly neglected in Greece, first attracted attention, through the benevolent exertions of Mrs. Kennedy; who succeeded in establishing a School in Cephalonia in the year 1824, and a second in Ithaca, on her removal to that island. By recent information, we learn that a sense of the importance of cultivating the female mind is now making rapid progress in other parts of Greece. In Cerigo, a Girls' School, containing above 100 scholars, has been opened under the patronage of Colonel M^c Phail: at Argostoli, in Cephalonia, Mrs. Dickson, who with her husband left England in 1827 for the purpose of promoting Female Education, on the plans and with the assistance of this Society only, has been established in the Convent of St. Andrea with very favourable prospects of success; and, in Corfu, Three Girls' Schools are reported to be in active operation. The arrival there of Miss Robertson, who sailed from England in April last, after having spent some months at the Borough Road, has greatly assisted the cause; and our Correspondent, the Rev. Isaac Lowndes, anticipates important benefits to result from the mission. A Committee of Ladies in Edinburgh, auxiliary to this Society, has been formed specially for the promotion of Female Education in Greece, and it is under their patronage that Miss Robertson has been sent out. It is hoped that the noble example thus set by the Ladies of Edinburgh will be extensively imitated. Let British Females but think of the extent of their own influence as Wives and Mothers in forming the character of the age, and they will need no other stimulus to urge them to exertions in favour of their neglected sex in Greece. To all these Schools, as well as to others established by Dr. Korck, the Society has granted lessons, slates, and school apparatus.

The Letters of Dr. Korck, addressed to the Committee, are full of the most earnest pleadings for the Greeks. The School at Syra, containing 300 children, he says, is almost equal to one in England; and he hopes soon to begin on a still larger scale at Athens. After acknowledging the receipt of five hundred slates, ten thousand pencils, ten sets of lessons, &c. &c. granted by the Society, he feelingly states his belief that the Lord is intending to lead the Greeks to a higher liberty than that for which they are contending. In his last Letter, dated

June 1829, he earnestly solicits a further supply; and states that all the Labourers in Greece agree in their views that Schools and the Bible are the means to be looked to for promoting the happiness of the people.

From the preceding details, it will be seen, that the British and Foreign School Society has responded to these solicitations, even to a greater extent than might be thought justifiable in the present state of its funds. A large Edition of Scripture Selections, as well as Lessons on Sheets for Reading, Spelling, and Arithmetic, have been translated and printed: slates and school materials have been forwarded: pecuniary assistance has been rendered to various individuals willing to go out; and not less than Six Masters and Two Mistresses have been trained at the Central Establishment. These exertions have necessarily involved great sacrifices of time, and a very heavy expenditure: but the Committee feel assured that their friends will unite with them in the opinion that neither the one nor the other has been wasted. They look, therefore, with confidence to the Christian Public for renewed assistance in this great work; and are themselves willing to bestow a still greater portion of personal attention on this interesting object.

The stock of Scripture Selections is nearly exhausted; and a new edition of it, as well as of the Lessons in a tabular form for Reading, Spelling, and Arithmetic, will shortly be required: but these cannot be printed without considerable expense. The Committee hope also to be enabled to send out still larger supplies of school materials; and to assist other Masters and Mistresses in establishing themselves in Schools. Lastly, they wish to support, for a limited period, an Agent in Greece; being fully convinced that a suitable person, thus employed, would be most extensively useful, not only in forming new schools, but in giving still greater efficiency to those which already exist. They cannot believe that the friends of Missions will refuse to aid them in such an undertaking. In every point of view, Greece presents claims the most powerful that can possibly influence the sympathies of Christian Minds. A whole Nation, which has just shaken off its fetters, implores to be instructed; and prays to have its newly-found strength and liberty rightly directed; that Nation too, the descendants of those

who were the parents of our most valuable literature—speaking the tongue which has transmitted to us the words of our Saviour, and the Lives, Acts, and Epistles of His Apostles—inhabiting a country whose physical features are the most favourable in the universe to civilization and refinement, whose geographical situation is the most important imaginable for the exercise of moral influence in the East, and which is perhaps yet destined to give to those immense masses of mankind which inhabit it, an impulse scarcely less powerful than that which it imparted to the countries of the West in the earlier ages of the world.

“Now,” says an American Missionary, the Rev. Jonas King, “is the moment, and perhaps the only favourable moment that may for a long time be presented, to do something for Greece. The most important thing to be done first, is the establishment of Lancasterian Schools, both for males and females; and two or three Schools of a higher order. With this the Bible must be distributed. If something is not done soon, Greece will be lost!”

Is it too much to say, that such an appeal is irresistible? Does it not seem as if Providence had cast upon Britain the responsibility of directing these recently-awakened energies, and will look to her for its fulfilment? The Committee trust that England will never shrink from such duties; but that, grateful for her own peculiar blessings, she will rejoice at the opportunity of communicating them to others: and, in this confidence, they cast the claims of Greece on the liberality of their Christian Friends.

Continent.

GERMANY.

UNITED BROTHERS' MISSIONS.

From the Annual Circular Letter of the Synodal Committee, which is dated Herrnhut, Oct. 5, 1829, we extract the account of the Missions for the year 1828.

State of the Funds for the Year 1828.

	£.	s.	d.
From Settlements of the Brethren.....	3179	10	10
From Friends on the Continent, 728	11	10	
From Friends in the British Isles, 4567	11	2	
From Friends in North America, 1817	12	0	
Legacies.....	622	2	8
Interest.....	7	13	6
By Course of Exchange.....	8	0	6
Total....	£.9931	2	6

	Payments.		
Missions:	£.	s.	d.
Greenland	503	4	4
Surinam	112	1	3
Barbadoes	721	16	7
St. Kitt's.....	556	12	0
Antigua.....	1406	12	11
Jamaica.....	850	1	6
Labrador.....	84	15	10
North-American Indians.....	433	9	3
South Africa.....	1682	3	0
	6350	16	8
Pensions:			
To 29 Married and 5 Unmarried Brethren.....	773	13	6
To 32 Widows.....	344	8	5
To 86 Children at School or Trades.....	1601	13	1
Missionaries still engaged in service in Europe.....	200	0	0
Sundries.....	679	0	10
Total....	£.9949	12	6

From the separate “West-India Fund,” the sum of 1255*l.* 3*s.* 3*d.* sterling has been expended on account of a Church at New Carmel, and of a Church and the Mission Premises at Irwin Hill, both in Jamaica: the Receipts were 421*l.* 17*s.* 6*d.*; and the Balance in hand is 1435*l.* 1*s.* 5*d.*

From the “West-India-School Fund,” the sum of 162*l.* 14*s.* 7*d.* has been expended, and that of 384*l.* 14*s.* 6*d.* received; leaving a Balance in hand of 538*l.* 10*s.* The balance stated in the last account of 306*l.* 10*s.* 1*d.* should have been 316*l.* 10*s.* 1*d.*

Summary View of the Missions for 1828.

Most of the leading facts in the following statement appeared in our Survey of Missionary Stations in the last Volume; but this brief sketch, in the words of the Synodal Committee, will still be interesting to our Readers.

When we take a view of the internal course of our Missions in the year 1828, we find abundant reason to extol the merciful kindness of God our Saviour, which has been made manifest in various ways.

South Africa—A Mission among the Tambookies has been begun in a healthy region on the Klipplaats River, in South Africa: our Missionaries have been kindly received by the chief Bowana, and by that part of the nation which is under his controul: notwithstanding the difficulties and obstacles which they had already encountered, they were full of faith and hope, that a rich harvest would follow the seed of the Gospel, sown in that country. Our Missionaries at the

Cape deeply regret the loss of Br. Bonatz, who departed happily to the Lord in December 1827; and that of Br. and Sr. Schmitt, who, after many years' faithful service in the Mission, returned to Europe, to enjoy a well-earned rest. At the Leper-Institution at Hemel-en-Aarde, a New Church was built without expense, the poor patients lending all assistance in their power. At Elim, the New Mission House being finished, the former has been converted into a Church and School. Enon has disposed of some of its abundant population, through the establishment of the Mission in the Tambookkie Country. Of our Hottentot Congregations it may, in general, be affirmed, that they continue to walk in the fear of the Lord, and in the comfort of the Holy Ghost.

Surinam—At Paramaribo, the Negro Congregation enjoyed a solemn festival-day, when, on the 21st of July, their new and spacious Church was consecrated. All the inhabitants of that town took a lively share in this celebration. A Society has been formed in that Colony, with the patronage and support of the highest Authorities, for the promotion of Christianity among its heathen inhabitants, chiefly through the instrumentality of the Brethren's Missionaries; and it is our sincere wish and prayer, that we may be enabled to afford the desired co-operation in so excellent and necessary a work.

Danish West-Indies—The Missionaries deplored the loss of the married sister Klingenberg, in her 38th year. They had, however, the pleasure, before the close of the year, to receive the desired assistance, by the arrival of several Missionaries from Europe. The progress of the Mission was, on the whole, encouraging.

British West-Indies—In Antigua, Br. Procop, who had for many years most faithfully laboured in that island and in St. Kitt's, entered into the joy of the Lord. His departure was followed by that of Br. Schill, who is well known by his former faithful services in the Calmuck Mission. In St. Kitt's, a new Mission was contemplated at Lavington. Both in Barbadoes and Tobago there appeared a gradual increase of the number of Negro Converts. In Jamaica, the unexpected departure of Br. Timäus, only 26 years of age, was particularly painful to the Missionaries; but they received very acceptable assistance by the arrival

Feb. 1830.

of Br. Zorn and his wife from Bethlehem in North-America: the Mission is on the increase at all the four stations: the buildings at New Carmel were nearly completed by the close of the year; and, at Irwin Hill, the New Chapel was opened on the 27th of July.

North America—The labours of the Brethren among the Cherokee Indians were not unfruitful during this period: that aged and venerable Missionary, Br. Gambold, ended his useful life at Oochgeology: two married Brethren have devoted themselves to the service of the Mission among this nation. The Delaware Congregation at New Fairfield in Canada remained undisturbed, and old and young were actively occupied in building a New Church.

Labrador—The Congregations at Hopedale and Nain were visited by a malignant disorder, which, in a short time, carried off 32 persons. From the Diaries and the verbal account, given to us by Br. Koerner, during his visit in Europe, we rejoiced to hear of the grace of our Saviour prevailing among the believing Esquimaux on that occasion. Active steps are now taken to form a Fourth Settlement at Kangertluksok.

Greenland—Our Four Settlements have experienced much blessing, in the enjoyment of the grace and favour of God. At Fredericksthal, a temporary Church had been constructed, after the manner of a Greenland winter-house. A provision-house was likewise erected; and their New Church, built at Copenhagen, had been landed at Julianenhab.

The accounts which we have received of the increasing exertions of other Protestant Denominations, to promote the cause of Christ's kingdom on earth, fill our hearts with joy, being truly favourable signs of the times. While the commission, which our Church has received for nearly a century, to sow the seed of the Gospel in Heathen Lands, and to gain souls for the Lamb of God who taketh away the sins of the world, remains most precious and important to us, let us not be weary in the furtherance of this great work, both by unceasing prayer and active participation.

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.

State and Prospects of the Colony.

THE late Dr. Randall, soon after his

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arrival, spoke highly of the Colony, but draws a melancholy picture of the Natives:—

As low in the scale of humanity as we consider the degraded Slave in the United States, he is here much exalted, when compared with the Native African. Even the Re-captured African, who has remained as a Slave in Georgia but one year, here occupies a high grade among his savage countrymen; and becomes the means of extending the light of Civilization and Christianity among them. I have under my charge, as United-States Agent for Re-captured Africans, a town of these people, who were but one year in the United States, and one year at service in the Colony: they are now comfortably fixed in their bamboo houses, with good farms about them; and I was pleased to find that the best house in the village was devoted to Christian Worship. The establishment of this town was one of the last acts of benevolence and philanthropy of the lamented Lott Carey.

From the last Report of the Society, it appears that the general health of the Colony was uninterrupted during the year 1828. Tracts of country had been offered, and some had been occupied; and the two great interests of the Colony, its Agriculture and its Trade, had advanced through the year with steady progress. The public buildings had been completed; and such arrangements made, that the Colony was thought to have the most ample means of defence, both against the Natives, and the Pirates on the coast. Such a system of education had been introduced, that every child in the Colony enjoys the benefit of instruction: Sunday Schools had been established throughout the Colony, two of which are for Native Children. The effects of these Sunday Schools for Native Children have been salutary, but partial and inadequate; operating only on the child, while the parent remains unaffected. The colonists, by their influence and exertions, may probably accomplish much in this manner among the surrounding Natives, when Missionaries are regularly introduced among the adults: but the want of an enlightened Ministry was severely felt: the stan-

dard of morals was, however, high.

With reference to the number of those who are disposed to proceed to the Colony, and the disposition there is among those who hold Slaves to emancipate them, the Managers remark—

Nearly 600 Free Persons-of-Colour are, at this moment, seeking a passage to Liberia. Many of these are of the most respectable in their class; who, it is believed, will be no expense to the Society after their arrival at the Colony.

The disposition to emancipate Slaves for the purpose of colonizing them is making progress, with a rapidity far exceeding the means of the Society; and perhaps equal to the wishes of all the sober and judicious friends of freedom. One hundred and sixty-five slaves have, the year past, been offered to the Society by six individuals; and for more than two hundred is a passage now sought to the African Colony: of some of these, the expense is defrayed by their proprietors; while the sacrifice incurred in giving freedom to others has fully equalled the means of individual benevolence.

The following account of a body of Emigrants, who lately sailed from Norfolk in Virginia, is given by the Captain:—

I have received, up to this time, about one hundred and fifty-five emigrants. Among them are several well-educated Schoolmasters; also a well-educated Presbyterian Minister and his family, and a Methodist and a Baptist Preacher, of more than ordinary talents; also a number of valuable mechanics, viz. carpenters, cabinet-makers, turners, blacksmiths, brick-makers, stone-masons, a valuable machinist, a gun-smith and brass-founder, and a printer. Take them all together, I think them by far the most intelligent and discreet set of people that the Society have ever sent out. They are all on board, remarkably well accommodated, and cheerful. They carry out with them a considerable amount of property in goods; household and agricultural implements; and as much provisions of their own, as will support them for at least six months to come: so that, with very few exceptions, they will be of no expense to the Colony after their arrival. More than half of these people can read and write: one hundred of them can read: and what is extraordinary, I have not heard an oath nor an improper ex-

pression from any of them; nor seen any of them use spiritous liquors; although I am constantly with them.

It is well remarked on this account, by the Editor of the Paper in which it appeared—

It is a most happy circumstance that the Society is able to send out such choice men. With its present excellent character, this policy will soon give the Colony a moral power not easy to be shaken.

GERMAN MISSIONARY SOCIETY.

A VISIT by Mr. Sessing to the Bassas was mentioned at p. 224 of our last Volume: he has furnished the following notices of the people, and of his reception among them.

Some Account of the Bassas.

The Bassa Country comprises a tract of coast of about 40 miles in length, in 10° W. Long. and 5° N. Lat. Its extent into the interior is not exactly known. The coast is much depopulated by the Slave Trade. The people speaking the Bassa Language may amount to about 125,000, many of them being scattered about the coast.

The Bassas have some knowledge of a Supreme Being having created all things, to whom also they address themselves sometimes in their prayers: but, besides this God, the knowledge of whom has scarcely any influence on their lives, they mostly worship their greegrees. They believe in the immortality of souls: they therefore furnish their dead with pipes and tobacco; and when a great Chief dies, some of his slaves are killed, to serve him in the other world. Both sexes are circumcised in their 14th year, and initiated in the greegree-bush; after which ceremony they are considered marriageable. They are very reserved as to what is going on with the young people in the greegree-bush.

Their Readiness to receive a Missionary.

I was received very kindly by all; but gazed at like a wonder. My coming to and dwelling among them puzzled them much, as they had seen no Europeans but slave-traders and merchants who came to them for their own interest's sake; but that any body should come and live among them for the purpose of teaching them appeared to them inconceivable. They said I could not live among them, because their greegreemen would not suffer me to teach them

reading and writing; but this fear soon gave way to the hope of being thus raised some steps nearer to European Civilization, and consequently many entreated me to take their children under my care.

Their King Joe particularly took an interest in my proposal, on which I had many conversations with him. He, at first, objected to the possibility of teaching Africans to read and write; but on my referring him to other black people who had learnt, and on shewing him, by writing down some Bassa Words and repeating them, how easy and useful a thing it is, he said, "Very well, very well, Book-palaver be good palaver: as soon as you can make school, I send my boys and girls—they be young, they can learn it—I be too old." I gave him to understand, that if he would receive us well and kindly, some more of my friends would come and teach him and his people good things: upon which he replied, "That be fine palaver. Me like white people: white people be too fine: they know book—God knows book—white men be like God." I also introduced the subject of the Slave Trade; saying, that God was as well the father of the slaves as of the kings, loving all men alike, and that therefore it displeases Him when men sell one another. He answered, "That be true. Me know God: me know He made all: me be His child: but me want tobacco—me want pipes; and suppose me get that in some other way, me no more sell slaves: me like my people." After I had been looking out for a suitable place where to establish a Missionary Settlement, and was just on the point to ask the King's permission, he anticipated my wishes by entreating me to choose a convenient place, and accompanied me himself to that which I had fixed upon. I once more plainly told him what was my purpose in coming to them—that in my native country there are many places as fine as this—that I was not come because my home displeased me, but only because I wished to do them good by teaching them the Great Book. "Very well," said he, "you come to be my friend: you sit down here; my boys must come to build you house, and then we look. Suppose you behave well, very well: suppose not, it is your own fault." Soon after a place for a Missionary Settlement had thus been fixed upon, and the King's people were just coming

to cut down the bush, a messenger from Cape Mesurado brought me the account, that Mr. Handt had left our Mission—that Mr. Wulff was dead—and that the two other Missionary Brethren were so ill as to be unable to write to me. This was a heavy blow to my hopes: I must immediately leave the promising sphere of labour, in order to accompany one of my brethren to his native land, who, in Africa, would have fallen a victim to the climate.

The prospect of returning to that promising field of labour, accompanied by some fellow-labourers, now cheers my heart: and though many more victims should fall, yet we know that the Lord will conquer all these obstacles at length, and accomplish the number of his elect, even from Africa.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Mr. W. Shaw thus describes a public Examination of School Children at Wesleyville.

According to previous appointment, we held a Public Examination of the children of our school: they were assembled in the Chapel about ten o'clock in the forenoon; when, after singing and prayer, about twenty of the children recited portions of the Scripture in a manner highly creditable to themselves and their Master. A Hottentot Boy also repeated a Dutch Hymn in an interesting manner; and three Caffre Girls who reside in our house, Konki, Gobati, and Nonooshi, (the two former daughters of Chiefs,) repeated, with a correct pronunciation, four verses composed for the occasion.

Konki.

God the Father reigns above,
But to us makes known his love:
He has sent His Holy Word,
Let us therefore praise the Lord.

Gobati.

Jesus Christ has shed His blood,
To bring us Caffres back to God:
He has sent His Spirit down,
To make soft our hearts of stone.

Nonooshi.

But will Caffres find a place
In the Kingdom of His grace?
Is it written in His Word,
We shall dwell with Christ and God?

Konki.

Oh yes; if we seek the Lord,
It is written in His Word—
Black and White shall all sit down
In the Kingdom of His Son.

Two English Youths, who are here training as Government Interpreters, likewise recited a portion of the Scriptures in the Caffre Language. The Chiefs, Pato, Kama, and Congo, were present, and a number of the Natives. When the Chiefs heard their own children reciting, they were quite affected. Br. Young, who had come from Mount Coke, addressed the children; and, at the close of the exhortation, the Chief, Kama, spoke to the following effect:—

“The children have done well: I am glad to hear them. We must all learn to know this Great Word; and it is right that the children learn to read it.” Congo then addressed the children, and said, “Children! learn ye: make haste to learn: do not be ashamed: it is a great thing to know how to read and write. We, old people, your fathers, would be glad to learn; but we are stupid: therefore, I say, learn ye, and we shall hear from you this good news of God.” Pato then concluded in the true Caffre style, by saying, “Inkos, Inkos!”—thanks! thanks!—“I thank you, that you came to me and my people. We were in the dark, but I see the light is now among us. Go on, and teach: never be tired, though we are a bad people—a people without ears. Children! you must learn: neither the tending of the calves nor any thing else must hinder you.”

About 60 children were present; and thus was passed one of the most delightful and encouraging days which I have yet seen in Caffreland. We shall pursue our plans with renewed vigour; while the speeches of the Chiefs will be repeated throughout the tribe as the news of the day, and it may be hoped will produce an impression favourable to our schools and the instruction of the children.

Scene with Four Caffres executed for Murder.

Mr. Young, writing from Mount Coke under date of Nov. 16, 1828, thus speaks of the murder for which these Caffres were executed:—

This day our Congregations were larger than usual, and several of the people were much affected under the Word. Just before our Service began, Dooshanie, the great Chief of this tribe, came with a considerable number of his people; and brought with him one of the murderers of two English Soldiers, who were a short time ago murdered in the neighbourhood of the Fish River, on their way from

Fort Wiltshire to Grahamstown. The soldiers had charge of the waggons which were going to town, but they had remained a little behind for some purpose; and while they were behind, three young men (Caffres) came up to them, and at first appeared friendly, until one of them requested one of the soldiers to give him his gun, and got hold of it; and while he stuck fast to the gun, one of the other Caffres struck the soldier in the back with his assagai, when he fell to the ground: the other young Caffre, who was a little behind, seeing what was going on, immediately threw his assagai at the other soldier, which entered into some part of his body, and he fell to the ground; and this was the man which Dooshanie brought to our station. I cannot describe my feelings when I saw the two bayonets belonging to the guns, and when I began to think that he had so recently imbrued his hands in the blood of Englishmen. Oh! when will the time come, that man will know nothing in man but a friend and a brother! The following day we had a large assembly, when the murderer was examined by Dooshanie: after which, he determined to send him, as a prisoner, to the charge of the Captain commanding at Fort Wiltshire.

Mr Shrewsbury, in March last, thus writes, from Butterworth, on the subject of these murders:—

Another Caffre has been brought to seek, and, I trust, to obtain, the favour of God. He is a Young Man of an exceedingly tender and contrite spirit; and his experience is sound and scriptural. I baptized him last January; and afterward took him to accompany me on my journey to Grahamstown. This incidental circumstance afforded me an opportunity of discovering further proofs of his sincerity and devotedness to God.

On the evening of the second day of our journey, we arrived late at Fort Wiltshire, having travelled 150 miles in the two days. Here we were surprised to find, besides the ordinary troops of the garrison, an encampment of the military from Grahamstown, assembled to witness the execution of four Caffres, who were to undergo the sentence of death the next morning. They had been guilty of the murder of two English Soldiers. The British Officers were retired to rest. I immediately, however, sent to request from Lieut. Colonel Somerset permission

to visit the prisoners, which was readily granted; and John (for so this Young Man was named) and I passed the night with those wretched men, in the guard-room.

When we entered, they were all in a sound sleep, fastened to one another by fetters. We awakened them; and they sat up while we spake to them on the things of God; for this Young Convert was employed as an interpreter. At first, the unhappy criminals seemed to be wholly stupid and unconcerned, and paid but little attention to our exhortation. I read and expounded Gen. ix. 5, 6; and insisted on the heinousness of their crime, and the justness of that punishment which was about to be inflicted upon them. When I had ended, I requested John to pray with them, as I could not pray myself in Caffre. And now, for the first time, I heard him call on the Name of the Lord; and, truly, he *prayed with the spirit and with the understanding also*. We rose from our knees, and sat a few minutes in silence. I then said, "John, are you not weary with the long ride of yesterday and today?" He replied, "Although, Sir, I am weary, I have no wish for rest or sleep, on such an occasion as this." I then bade him address the prisoners individually, and inquire of them whether they wished to lie down again, or would continue to sit and hear what might be further spoken to them. Each one replied for himself, "I will sit and hear." We then renewed the word of instruction and exhortation, opening and applying various portions of Holy Writ; such as, the narrative of the Thief on the Cross, the Parable of the Prodigal Son, &c.; and specially urging the necessity of an immediate application to Jesus Christ for pardon and salvation. At intervals we ceased, and requested them to bow their heads upon their knees, while both they and we continued in silent prayer to God. It was deeply solemn, at the midnight hour, to hear whispers for mercy from the lips of murderers who were so near eternity. In this manner nearly the whole night was employed. They became increasingly serious, attentive, and devout. On one occasion, toward morning, I asked them, after our silent supplications had been offered up, for what they prayed: one said, "I beseech God to forgive me all my sins;" a second, "I ask God to give me His grace;" a third, "I pray that God would take me

to heaven;" and the fourth made a similar reply.

At dawn of day the bugles sounded for the military to assemble under arms; and an escort came to carry the prisoners to the fatal spot. And now the terrors of death fell upon them. The young man who threw the first assegai shook in every joint; and all their countenances were strongly marked with fear. We walked with them, exhorting them to think of nothing but Christ, and His sacrifice for sin. When they came to the ford of the Keiskama, a river which divides Albany from Caffraria, the military were drawn up on the colonial side, and a small party only conveyed the prisoners to the opposite side, where the Caffre Chiefs were assembled to receive them. Here they underwent a short trial, in the presence of the British Officers; and, after the confirmation of the sentence, preparations were made for putting them to death. Having obtained permission to address the Chiefs, I explained to them also Gen. ix. 5, 6; and shewed, that what they had been required to do should not be by them considered as the demand of English Justice and English Law, but as imperatively commanded in the Holy Word of God; and that the same principle of justice ought to be adopted by them in the government of their people, since their own method of punishing murderers, by fine, was not equitable, but suffered the guilt of unavenged blood to pollute the land. We then finally exhorted the murderers to die with the Name of Jesus on their lips; and, having prayed with them once more, we departed; when they were all immediately executed by Caffres, at the orders of the principal Chief, Gaika. The elderly man, who was a petty captain, was first hung on a tree; and the other three were strangled: and the Caffres severally returned to their different places of abode.

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.

Tour in Greece by Mr. Barker.

Mr. Barker left Smyrna on the 26th of May, in the Armide French Frigate, and reached Egina on the 28th. He here met with the Rev. Jonas King: by his assistance, Mr. Barker procured the introduction of the Scriptures in the Government School.

From Egina, he proceeded to Epidauria, and thence visited the Schools at Napoli di Romania and at Argos. Having succeeded in introducing the Scriptures into these Schools, Mr. Barker sailed from Syra; and, from thence, visited the islands of Andros, Terio, Miconia, Naxia, Paros, Siphnos, Serpho, and Thermia, in its vicinity; and then returned to Syra—everywhere, as he had opportunity, inspecting the Schools, and furnishing them with the Scriptures. With Dr. Korck, at Syra, Mr. Barker settled a plan of future operations; and "returned," he says, "to Smyrna with a joyful heart, having experienced much satisfaction and pleasure during the whole time of his excursion." In this tour, Mr. Barker distributed 1214 copies of the Scriptures; and, by means of other persons, 2820 more. From his Journal, we extracted, at pp. 62, 63 of our last Number, his description of some interesting scenes in the Schools at Egina; and shall now add other passages.

Promising State of the Schools at Egina.

My surprise and pleasure were great, to find Egina full of Institutions for Instruction, mostly conducted on the Lancasterian System. These are called Preparatory Schools: that is, the children learn to read and write; and, in some, Grammar is also taught. I must confess, that all Mr. King had related to me, at Smyrna, of the increase of schools in Greece, and the desire of the children to learn, did not exceed the real state of the case. I was told (and now, from what I witnessed in Egina, and afterward in other parts, found it the fact) that the disposition for establishing Schools is the same everywhere in Greece.

The town of Egina, being crowded, does not afford proper room for Schools, which are carried on in miserable huts or sheds: I saw the boys of one of these schools actually taking their lessons in the shade of a wall: in many, part of the boys were in a room, and the rest in the open air: at a school composed of 34 boys and 15 girls, I saw the girls in the Master's parlour (which served him likewise for bed-room and kitchen), at-

tended by a female; and the boys, with the Master, outside in the street. These schools are, if possible, still more miserable in regard to books: in short, what I witnessed is truly deplorable; for I could hardly find an entire book in schools of 40 and 50 children, excepting now and then a Tract printed at the Malta Missionary-Press: some boys had only half a book: others held a few leaves of one; and most of them had their lessons written out. Notwithstanding all these inconveniences, it is astonishing to see the progress which the children make—how readily they go to school—and how anxious they are to learn and to excel.

About twenty of these schools possess from 15 to 100 children; others, less numbers: there are, besides, the Orphan Asylum, which is now composed of about 500 boys; and the School for Ancient Greek, of 120. The latter, though better off with respect to books, is yet, compared with one of our schools, but poorly circumstanced: the school-room is the gallery of the principal Church; but so inadequate to contain all the boys, that some of them are seen sitting on the stairs leading to it, while the rest are suffering under the pressure of numbers. In this school the Ancient Greek Authors are read, and Geometry, Theology, Geography &c. taught. The building of a school for these boys is under consideration: but, from what I heard, the President will wait first to see Athens fall into it, so that he may erect a school there.

The Orphan Asylum, lately built by subscription, and aided by contributions from the friends of Greece, is an extensive and fine edifice, and far superior to any other in the country. It was only opened two months since; and the boys who have therein found a home were previously beggars in the streets, in different parts of Greece, having lost their parents in the war. The Lancasterian System is adopted in this school; and the boys have already acquired the drilling part of their education, and are besides wonderfully improved in other respects, considering they commenced being instructed only a short time ago. The Greek Boys are naturally bright and clever, and little pains are necessary to teach them any thing. I had occasion to witness this in the progress of the boys in the smaller schools, who although labouring under all the inconveniences

before mentioned, yet, in the course of a year, or at most two, learn all that their Masters can teach them, viz. Writing and Reading, a little Grammar, and Arithmetic. I have seen boys, who had been at school a few months, who could read quite as well as their Master; and, on one occasion, having requested a Schoolmaster to read aloud out of the Psalters, he did so only indifferently; whilst one of his scholars, a boy of seven or eight years old, read fluently out of the same book. This, however, I do not mention as a general case; for most of the other Masters, of the schools I visited, were, as far as reading goes, very capable of teaching children.

There is no doubt that instruction will henceforth be not only general, but far superior to that which has existed in Greece for centuries back, provided the country enjoys tranquillity and a good Government: and if this takes place, Europe will be surprised at the rapid progress of Science that will be manifested in this small State; and, if I may prognosticate, of true Religion also, for the Sacred Scriptures are readily received by the Greeks.

Joyful Reception of the Scriptures in the Government School at Egina.

The introduction of the Holy Scriptures into the Government School and the Orphan Asylum was what I most aimed at; and, in the opinion of both the Rev. Mr. King and myself, it constituted the most essential object of my mission: for, when once this was effected, we might consider all opposition as ended, and we could proceed in the dissemination of the Word of God without restraint.

Mr. Baker had his fears as to the result, but he adds—

In my consultations with the Rev. Mr. King on this business, it appeared, that my duty was simply to offer the Sacred Scriptures to the Government School, and leave the rest to the guidance of God's infinite wisdom and power. In consequence of which, the Rev. Mr. King, being acquainted with Count Viaro, the President's Brother and Patron to the Orphan Asylum, called on him, and acquainted him with the purport of my visit at Egina, and of my offer, with his permission, to place the Sacred Scriptures in the Government School. The Count received the application graciously.

ously: his answer was, "With much pleasure;" and referred to the Priest Constantas as to the number of volumes which the school would require.

Constantas, when I visited him with Mr. King, told us that it would be desirable that each boy should possess the New Testament or a Psalter; but as that was too considerable a number for him to presume that they could be granted, he would leave it entirely to us to do what we could for the boys. I told him that the English would be extremely pleased and gratified to hear that each of the poor orphans had the Word of God to peruse; and that, for the present, I would place in the school 250 volumes, and, as the boys learned to read, I would complete the number required. This has been done, and an acknowledgment given me by Constantas, as is customary when grants are made to schools. After this I was delighted to learn, that, in the Regulations of the Orphan Asylum, it was specified, that as soon as the boys were capable of reading a little, the New Testament was to be put into their hands.

The reception of the Word of God at Egina was such as to create in me abundance of joy, as well as gratitude and thankfulness to the Almighty; and I reckon the few days I spent at this island amongst the happiest ones of my whole life. The Agents of the Bible Society often experience disappointments and sorrow, seeing the Word of God rejected and despised; but to witness, for a few days, an eager thirst after it repays years of vexation and heartfelt grief.

Testimony to the Success of Dr. Korck's Exertions at Syra.

At Syra, Dr. Korck took me to see his school, composed of 220 boys and 130 girls; and a most pleasing sight it was. I here witnessed what could be done with children by proper management. The boys, besides being cleanly, orderly, and assiduous in their studies, are ambitious, to a surprising degree, to excel one another; in order to be placed uppermost in their respective classes, or have a badge of good conduct to carry home to their parents. Their lessons are from Scripture; and they read and commit to memory, also, the New Testament: one of the boys, ten or twelve years old, learned, in the course of a week, 3000 lines out of the Modern Greek New Testament. I was astonished at the improvement of these children, especially that of some of the girls,

whose sewing was extremely well done: to see a little girl hardly five years old read and write, brought this idea into my mind, that in the barbarous ages of Greece no instance of the kind was ever known. This school is by far the best of the sort in Greece, and is conducted on the Lancasterian System: it has such good repute, that some of the Roman Catholics, contrary to the reiterated injunctions of their priests not to send their children to the English School, permit them to go. I visited other schools at Syra, where the New Testament was the principal book read. In short, Dr. Korck had left nothing for me to do in Syra; and during my short stay there I had every day reason to rejoice and glorify God, as I saw that His Holy Word was not only acceptable to many, but found its way out of the island, to spots where, through the continuance of His grace, it will take root and produce fruit abundantly.

Promising State of the Greeks.

I found the people kind and civil; ready to converse on religious subjects, without any animosity or wrath: and, though I had much religious conversation with them, I can say, with thanksgiving to the Almighty, that I did not meet with a single instance of a person being irritated, or taking offence at the truth of the Word of God; so prepared are the people to receive the Gospel! I must observe, only, that I did not attempt to converse on religious topics with the first persons of the Nation, under the impression that their thoughts were too much occupied with State affairs to lend a patient hearing to any thing that I could propose to them of more consequence to their interests. Whatever others may have to say against the Greeks, in justice, for the good reception which I met with while I remained among them, I must confess that I found them very different from what I was led to expect; and I have every reason to think, that, if left quiet for a few years, under a good Government, they will surprise all Europe by their rapid progress in civilization. As I did not interfere with nor pry into their political transactions, I may be thought not sufficiently competent to pronounce an opinion on this subject: but, when I view the Nation in general, anxious for information, thirsting after knowledge, desirous for peace, eager to receive the Word of God, erecting Schools everywhere, and, finally,

strictly adhering to those Laws already established, I cannot but entertain sanguine hopes for their future welfare.

An instance of this favourable disposition of the Greeks occurred at Argos. Mr. Barker says—

I had some interesting conversations with the master of the house and his family, where I passed the night at Argos, and with several priests and others, on the reading of the Holy Scriptures, and on religious subjects: the result was, that they were anxious to possess New Testaments. The master of the house, a Greek in good circumstances, had our Edition of the Modern-Greek New-Testament, which he purchased at Egina, and was pretty well acquainted with its contents. I was much pleased to find the good effect which it had on him. He had heard the Rev. Mr. Hartley preach, and was relating to several priests the pleasure which his Sermons gave him; repeating to them the substance of one against Atheism and in support of the Christian Religion; and finished by saying—"We, who think ourselves Christians, are far from being so, when compared to the English and Americans, who study the Holy Scriptures: they follow the precepts of Jesus Christ; and preach the Word of God, and not that of men." It is astonishing to see what a change is working in the hearts of the Greeks; and you expect to hear such sentiments from almost all those who have been studying the New Testament.

GERMAN MISSIONARY SOCIETY.

Mr. Blumhardt, of Bâsle, in a Letter to the British and Foreign Bible Society, thus speaks of the

Promising State of the Armenians.

If there is any Oriental Nation in the present day which is more particularly deserving of attention and encouragement, it is that of the Schismatic Armenians, who have stood forward, with full strength, to unite together as a Nation and a Church, and thus to prepare the way for their spiritual regeneration. The latest Journals of our Missionaries at Shusha contain singular instances in proof of this; and one young Wartabet after another, desirous of receiving instruction, applies to them from the convents, for the purpose of being taught the languages of the Holy Scriptures. It is true, that already, here and there, a spirit of persecution has

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been awakened among the Clergy, and occurrences of an unpleasant nature have actually taken place: but the people in general are, in point of education, superior to the Clergy; so that the Clergy, as a body, and even the Synod at Echmiadzin, are unable to exercise any considerable influence over the course of events. A remarkable circumstance even recently happened in the neighbourhood of Shusha, where a considerable congregation unanimously required of their priest, instead of going through the usual routine of idle ceremonies on Sunday, to read and explain a chapter out of the Bible: on the priest's refusing to do so, he was dismissed by the congregation.

Progress of Education among the Armenians.

In addition to the statements on this subject at pp. 188, 189 of our last Volume, we quote others from the "Quarterly Extracts" of the British and Foreign School Society. Of the Schools, generally, it is said—

The difficulties which presented themselves, owing to the children being unaccustomed to discipline, prejudiced against new plans, and still more against foreigners, have all been overcome. . . . The Schools are all full: the question will soon be, "What is to be done for the many who apply for admission, and are sent away for want of room to accommodate them?"

Two notices in the Journal of the Missionaries speak strongly on this point:—

—We have been obliged to make a law to receive scholars only four times a year; but many Armenian fathers applied so anxiously to-day for the admission of their sons, that we could not give them a refusal.

—Still Armenians are making application for the admission of their children, but we are obliged to deny them: many come daily from the country.

In reference to some Young Men (see p. 15) who were preparing for the priesthood, but who had offered themselves for training as School-masters, and some of whom promised to become very useful characters, it is said—

Great difficulty is found in boarding these Young Men, during the time requisite for them to be under instruction. Owing to the little respect which the

profession of Schoolmaster receives, and the very miserable pittance allowed for maintenance, it is not to be expected that any will apply but the sons of poor parents; and, to these, pecuniary assistance must be rendered.

The most important benefits would, doubtless, arise from the establishment of an Institution, in which these Young Men could not only receive instruction, but also partake of the advantages of constant Christian Intercourse with the Missionaries; by which means they might be brought under the influence of vital religion, and be thoroughly prepared for future usefulness.

For the accomplishment of these objects, new buildings would be necessary; and the Missionaries earnestly plead for assistance, that they may be enabled to do something toward its promotion.

Acceptableness of the Scriptures in Vernacular Armenian.

It was mentioned at p. 188 of our last Volume, that Mr. Dittrich is translating the New Testament into Vernacular Armenian: the following extract from the Journal of Messrs. Zarembo and Pfander will shew how acceptable this translation is likely to be:—

At the village Sohenker, on our shewing them the Vernacular Translation of the Sermon on the Mount, the people, and particularly the priests, expressed their ardent wish to possess the whole New Testament translated in this way: when we read it to them, they listened attentively; and an Old Man, in particular, seriously inquired the meaning of some passages, and expressed himself convinced of their having been backward in fulfilling these commandments of the Lord: on our departure, he requested that we would soon visit him again, and never forget him in our prayers. A storm having overtaken us on the road, we were obliged to seek shelter in a mill: not long after, two men stepped in, and a conversation soon began upon the Word of God: we read to them part of the Sermon on the Mount; by which one of them, in particular, was deeply moved, and confessed, "That is all very true, and the commandment of Christ; but, woe unto us, we have not fulfilled it, neither can we do so!" We directed him to Christ, as being alone able to give him forgiveness, and freedom from all his sins.

The following extracts from this Journal relate to some

Promising Intercourse with Tartar Mollahs.

—We were hospitably received by a Mollah in a Tartar Village: he was in possession of a Tartar New-Testament printed at Astrachan, which he seemed to have perused: he listened very attentively to our conversation on the truths of the Gospel, for several hours: we engaged him to read his Testament to the people, which he promised to do. In the evening of the same day we stopped in a Tartar Village: about 20 persons soon gathered round us, with whom we conversed till near midnight, on the redemption offered to lost mankind: we were astonished to observe their attention and lively good sense, which were quite unexpected by us: they said, that no one had thus spoken with them before, about the Gospel and the Korân.

—In a Tartar Village, the Mollah, a modest and quiet man, appeared to be seeking the truth: he had spoken much with a sensible Armenian on the Gospel, and the contents of it pleased him; but that he wanted to have a Persian New Testament, to read himself. At a small village, we alighted, and inquired for lodgings for the night. It happened to be the house of Mollah Bakir, whom we had heard spoken of as a learned and honest man, and on whom we intended to call: we found him to be really such as he had been described. With him were some other persons, among whom was another Mollah. We presented to Mollah Bakir our Tartar Letter, containing a statement of our intentions in visiting them, that he might read it to the others; which he did with more understanding than any other Mollah had previously done; while the explanations which he added fully proved that he had caught the meaning, as well as the connection of the ideas. In the same sensible manner he behaved during the conversation, without producing the usual insipid objections against the Gospel. In the evening, when we had retired to our room, Mollah Bakir called once more, on purpose to be alone with us: he asked many questions with respect to the Trinity, and the authenticity of the Gospel; but he soon desisted from making objections, when we led him to consider Christianity in a practical point of view, and told him that this would prove the best evidence of its truth: at the same time, we gave

him a sketch of our own conversion to the Living God: he seemed to feel the weight of these arguments, and confessed that he could not say that he had already found the truth, but was seeking after it. On his asking for a book containing the Evidences of the Christian Religion, we gave him a Persian Tract on the Authenticity of the Holy Scriptures, and the Arabic translation of Grotius on the Truth of the Christian Religion: he glanced at their contents, and expressed his interest for the subjects treated in them; but, on the entrance of another Mollah, returned the books, privately telling Mr. Pfander that he should like to read them, but, for fear of the other Mollahs, would not accept them now; nevertheless, he promised to call on us in the town, and then to take them with him. On our taking leave, he said, "Such things come only by and bye." He is the head of all the Mollahs in the villages on the river Kur.

— We came to some tents on our road, in one of which some good people listened attentively to our conversation; and one of them, a Mollah, whom we presented with a Persian Tract, the contents of which we explained to him, greatly rejoiced in the possession of the same, and promised to read and translate it to the others. In the same manner, we found an opportunity to leave some Tracts with a Mollah, who had been very much attracted by the narrative of our Lord's sufferings, which we gave him: he also desired us to send him a New Testament, in Arabic.

— In Baku, we met in a caravanserai with a Sufi, whom the people had called in order to dispute with us. We begged him to read our Address to the Tartars, containing a confutation of Mahomedanism, and a statement of our commission to them as Ministers of Christ; but he haughtily declined it, and only sat down to hear what we were saying. At length he rose, and said, "I have now listened to you for some time, but have heard not a single word giving evidence of your learning. You talk about the Law, the Psalms, and the Gospel; but that is all you know." He now began a sophistical discourse; but would hear no more when we shewed him the wants of his soul, so that we were obliged to close the dispute by a serious address to his conscience.

— In a school we met with a Mollah and some Tartars, with whom we could

calmly converse on salvation by Christ. At length the Mollah was brought to confess, that he had nothing more to object to the Gospel; and gladly accepted a Persian Tract, with the promise to read and consider it. A Mahomedan Teacher, much admired in this town for his eloquence, had attracted our notice by his behaviour, so very different from that of the other Mollahs: he paid us some visits, and shewed us much affection: in his conversation, he did not dwell merely on trifling points of difference, but shewed a real desire to know what is true: he read many chapters of the New Testament attentively: as he is a particular friend to Alexander Kasem Bey, a really-converted Mahomedan with whom he still keeps up a correspondence, a Letter of this latter Young Man, which we communicated to him, made a deep impression on his mind; but, as yet, the fear of man prevailed over his present convictions: he confessed himself too weak to rise against so strong a current, and expose his wife and children to persecution.

From the same Journal we add an interesting notice relative to the Jews near Kuba:—

We visited a Jewish Village in the neighbourhood of this town, where about 400 Jewish Families are living. We went into one of the seven Synagogues: some of the people present, having heard us in the town confuting the falsehoods of the Korân, called upon us to address them: we spoke of the divine promises as fulfilled in Christ. After their Service was ended, they led us to another Synagogue, where many of them listened to a second address: only a few objected to our testimony of Jesus of Nazareth being the Christ.

India beyond the Ganges.

MALACCA.

LONDON MISSIONARY SOCIETY.

THE following Letter from Miss Newell to a Member of the Ladies' Committee of the British and Foreign School Society, dated in February of last year, gives a lively view of labours among the Heathen, and particularly of the

Difficulties in Native Education.

The Roman Catholics here are beginning now to feel jealous of our schools.

and forming their own. We have felt the effect in a slight degree: but I believe, as yet, they do not teach the children to read, but only to repeat the Mass Service: so when we go to live in their neighbourhood, which I expect we shall before you get this, the Natives shall have another school, in which their children are taught to read; and we shall see which they like best. The priests tell them that no good Christian should read the Bible; while we endeavour to shew the people the elevating and happy effects produced by the knowledge of the Book of God. I know who has the strongest side, as to success; but you do not know what the mind suffers while this conflict is going on. Pray, my Dear Friend, for our success. Oh the joy of seeing so many as there are learning to read the Word of Life; but, alas! the majority are yet held back.

Could I find time to tell you the superstitious fears which these wretched people entertain of knowledge, you would see a few links of the heavy chain by which Satan holds captive the minds of men: could I tell you of the total indifference of the Chinese, you would see a few more: could I tell you of the luxurious sensual security of the Mahomedan, you would see a few more: the sottish nonsense of the Hindoo would shew a few more; and the self-complacency of Protestant Christian-Worldings, devoted to folly, yet sure of heaven, would shew a few more. I leave you to judge which are the strongest. Pray for us: this is all that we can trust to. If you were to set a few of your garden-worms to pull down the whole of London, it would be but a faint resemblance of the impotency of human means, however good and well directed. The work is so evidently the Lord's, that I am quite sure they do most who PRAY most.

In another Letter, a few days afterward, she adds—

I hope by the reading of the many copies of the Scriptures which we have distributed, they (the Papists) are beginning to see a gleam of light. I need not tell you that this practice is forbidden by the priests: when they cannot take the Scriptures from the people, they tell them they cannot be good Christians if they read them; and where they can take them, I hear, from undisputed authority, that they BURN them.

A Native School is, I dare say, a very pretty picture to your imagination; but

I assure you it is any thing but picturesque: yet no school in England has such attractions for me as a Native School: you would see no pretty faces; but you would often see a countenance that promises, by cultivation, a fine and strong mind. Teachers of the poor in England are well rewarded, by the attention and progress of their Scholars: here, you would require tenfold patience to contend with indolence, indifference, and stupidity. I am constantly obliged to remember, that, until lately, their attention has never been excited to learning; for Female Education is forbidden by most, if not all false religions: when, therefore, I look upon nearly ONE HUNDRED in the different schools now under instruction, I am astonished, and so would you be, if you knew the multitude of their wretched prejudices.

The cases reached me safely: the contents are quite a treasure. I thank all the kind contributors. The books and ALL the school apparatus are invaluable. No such good and useful things are to be found in this part of the world. If you were to see the old second-hand school-books, for three of which I had to pay in Calcutta 15 rupees (1½ 10s.), you would think I was either mad, or that my necessities were extreme.

I question whether children in this dark hemisphere will ever have the advantages which English Children enjoy, unless the English Language is promoted; which might very easily be done, and is doing to a vast extent, for all are ambitious to learn it.

India within the Ganges.

BRITISH & FOREIGN SCHOOL SOCIETY.

THE LADIES' COMMITTEE thus forcibly urge, in their last Report, the

Peouliar Importance of Native-Female Education.

It is a well-known and deplorable fact, that, throughout the immense and thickly-peopled regions of the East, even the progress of the arts and of civilization seems hitherto to have brought few if any advantages to Women. They are still a degraded class, in all the most important advantages and privileges of society; differing far more from their sisters in Europe than the men of the East differ from their brethren here.

Of their condition in Hindoostan, the late Bishop Heber thus speaks:—"I

observed, by the way, that my Chobdar and the rest of my escort seemed to think it was strange to give more to a woman than to most of the men: and I had noticed on many occasions, that, all throughout India, any thing is thought good enough for the weaker sex; and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows are generally their portion." Yet, compared with the Malayan Tribes, the Hindoos are a gentle people; while the Chinese, amidst all their seeming-polish and addiction to literature, are perhaps the most barbarous in their notions respecting women: if they do not, like the Turks, wholly deny them the possession of souls, it is only a few of the most virtuous whom they admit to the rewards of their immortality; and, even in the case of such, there must be a previous transformation into the nobler sex! Female infanticide still prevails in China—a horrid practice, which would not be tolerated but for the popular contempt in which the sex is held.

But it ought never to be forgotten, that whenever the female sex becomes thus degraded, it has fearful revenge, in the consequent abuse of its natural influence on the whole condition of society. The first dawning of reason, with the first development of the fancy and the affections, are in every country greatly subject to the controul of the female mind; and women thus everywhere exert a powerful influence on the character in after-life.

British Society happily abounds with instances of maternal intelligence and piety—dealing wisely with the conscience, and carefully cultivating the mind and affections in infancy; and, through the Divine Blessing on such means, thousands grow up to great degrees of moral purity and public usefulness.

But the natural influence of females seems no where to be more dismally abused than in the East: in Europe, they may choke the growth of virtue, if ever implanted, and may even sow the seeds of vice; but there, in addition to all this, they continue to pervert every faculty of the soul, so as to make it almost incapable of after instruction and improvement, by blending superstition with its very first actings and emotions. It is thus that the rites and pictures of his horrid mythology are among the first

objects entertained by the fancy of the Young Hindoo; and a blind prostration of the understanding to whatever meaning he imagines to be wrapt up in them, becomes one of the first movements of his immortal soul. The nursery legend and the nursery melody are imbued with the same spirit; and abound with allusions to the impure and monstrous fictions, which he is taught to reverence as the history of his gods. Nay, superstition is associated with the first appearances of outward and sensible objects, so that the evidence for the existence of the one comes to be strangely identified with that which satisfies him of the reality of the other; and the peculiar sanctity of particular men, rivers, and places is as little questioned as the conviction that they do exist.

The only effectual antidote to such formidable obstacles to the progress of truth seems to lie in the education of the Female Sex; and it is in order that they may be enabled to proceed in this course, that your Committee press the considerations which they have adduced on the attention of their friends around them.

Your Committee congratulate their countrywomen on the accounts almost daily received of the extension and success of schools of Christian Instruction among the Heathen, and particularly among such as are more or less directly under the political influence of the British Government. That the outpourings of Divine Grace attend the faith and charity of those who embark on such enterprises, cannot be doubted; and it is well to reflect on this, as it may inspire the confident hope that He, who hath wrought with the Church hitherto, will continue favourably to prosper her efforts, and will yet make them effectual for more numerous instances of entire change of heart and character among the Heathen Nations. The Leviathan of human corruption, when entrenched behind superstition and ignorance, is hard indeed to be overcome: but, as there is a visible gaining upon it in respect to its most revolting outward manifestations, we may trust to see more visible evidences of an internal and radical change of character too.

CALCUTTA.

Prospectus of a New English College.
THE impulse given to the education of the labouring classes is reaching

the middle and higher orders: the recent establishment of Grammar Schools and Colleges manifests a practical conviction, that those orders can retain their place in society only by an intelligence commensurate to their station. The same feelings are beginning to operate in distant portions of the Empire: while it is proposed, by means of Bishop's College, to provide for India a supply of Ministers in connection with the Established Church, it is found that the wants of the European and Indo-European Community require an Institution, which shall give general and easy access to Education of a higher kind than they at present enjoy.

The following Proposals on this subject have been circulated in Calcutta. They are attributed to Archdeacon Corrie; and certainly bear marks of that sound and comprehensive wisdom which we might expect from him, in devising a plan for securing the interests of True Religion in connection with an enlarged and liberal Education.

I. That a College be founded in this Metropolis, in which, while the various branches of Literature and Science be made the subjects of instruction, it be an essential part of the system to imbue the minds of the Youth with a knowledge of the Doctrines and Duties of Christianity.

II. That this College be, in every way, conformable to the United Church of England and Ireland: but, as there are also many in this land who are not members of that Church, who are at present completely excluded from the means of bestowing upon their children a liberal education, to provide which is the chief object of the proposed Seminary, persons of all persuasions be permitted to attend the various classes under certain restrictions, but without restraints tending to interfere with their religious opinions.

III. That the following be approved as the general outline of the plan on which the College be founded and conducted.

1. A liberal and enlarged course of education to be pursued, adapted to the respective attainments of the Students. The College to be divided into two de-

partments—a higher department for the elder, and a lower department for the younger.

2. The system to comprise Religious and Moral Instruction, Classical Learning, History, Modern Languages, Mathematics, Natural Philosophy, Medicine and Surgery, Chemistry, Jurisprudence, and other branches, as time and circumstances may require.

3. The College to be open to the Sons of Native Gentlemen, as well as to all Denominations of Christians; and to be divided into two parts—viz. those who conform in all respects with the regulations of the Institution, to be designated Members; and those who only attend the classes for the purpose of receiving instruction—the advantages to be available by all Students, with the exception of some theological privileges, which must unavoidably be restricted to the Members of the College—no Student, not being a Member of the College, to be required to comply with any religious form, provided he submit to the general system of education pursued within its walls.

4. The benefit of attending any Course of Lectures in the higher branches to be afforded to all who may be disposed to avail themselves of it, under the preceding and such other regulations as may be specified.

5. All Students entering as Members of the College to conform, in every respect, to the Doctrines, Usages, and Forms of the United Church of England and Ireland; and Members of the College only to be received as resident Students within its walls, and these to be subject to such rules of Discipline, and to such an extent, as may be hereafter determined.

Other regulations follow, relative to the government of the College, the Funds, and the nomination of Students; after which it is added—

The fundamental principle on which it is proposed to establish this College is—

That, in a Christian Community, every system of general education ought to comprise instruction in the Evidences of Christianity; and that, while, in the present state of society in this country, the grand object of a Seminary for General Education would be defeated by compelling all the Students to comply with the forms of Christian Worship, nevertheless instruction in the Word of

God ought to form an indispensable part. Without this, the acquisition of other branches of knowledge cannot be conducive either to the happiness of the individual or the welfare of the State.

The number of Europeans in this portion of the British Empire, who, from various circumstances, have not an opportunity of educating their children in England—the growing population of Indo-Britons and Indo-Portuguese in a similar situation—added to the daily increasing desire for the European System of Education among Native Gentlemen—seem to indicate that the present is the proper time for founding a College, in which a large and liberal Education upon Christian Principles shall be afforded to these several classes of British Subjects.

Those persons, who, in promoting the Cause of Christianity, are zealous for the true interests of the country, will readily admit, that an essential part of public education is instruction in the solemn Truths of the Bible, and the Evidences of the Christian Religion: while, then, in the present state of society, to insist upon religious forms being attended to and complied with by all the Students, would close the doors of the institution against a great number; as Christians, anxious to perform their duty to God, as well as to benefit their fellow-creatures, the proposers of this College feel assured that they are humbly endeavouring to do the one, and using their best exertions for the welfare of the other, when they establish a Seminary, in which a large and liberal education shall be combined with instruction in the Word of God and the principles of the Christian Religion as an indispensable part, without laying any compulsion upon the Students who may attend the several classes, not being Members of the College, to conform to any particular religious persuasion.

In accordance with this principle, persons who are not regular members will be allowed to attend any of the classes, in such numbers and on such terms and conditions as the Council, or Committee of Management, may from time to time prescribe—it being understood that no regulations shall be formed, compelling them to comply with any religious forms which are at variance with their particular religious opinions; but that it shall be optional with them to comply with these to such an extent as they like, or

to reject them altogether if they choose.

At the same time, as the College professes itself to be of the Established Church of England, and avows its object to be not only that of affording the means of liberal, enlarged, and Christian education to all persons, but also of upholding the venerable and ancient institutions of England, the inculcation of those doctrines and duties which are professed and taught by the Established Church will form an essential part of the education of all the Students who are Members of the College, whether domiciliated or otherwise: these will, therefore, be required to attend the prescribed Course of Religious Instruction, and to be present at Divine Service, performed within the walls of the College at such times and under such regulations as may be laid down by the Council.

Students, not Members of the College, shall be permitted to attend all or any of the classes; and shall be entitled to contend for prizes, to obtain certificates, or to enjoy any of the privileges and advantages which it may be thought expedient hereafter to confer on the Members of the College—with the exception of those Theological Certificates, which can only be granted to such persons as are Members of the United Church of England and Ireland, and, having gone through the prescribed course of theological study, shall subscribe to the Thirty-nine Articles of the Church of England.

GOSPEL-PROPAGATION SOCIETY.

THE Board, in their last Report, give the following view of the

State and Prospects of Bishop's College.

To Bishop's College, Calcutta, the Society look forward as the best means of ensuring, with the blessing of God, ultimate success to their endeavours. The College, which was founded by the wisdom of Bishop Middleton, and cherished by the protection and encouragement of Bishop Heber, (who deemed it, not only as the place of education from whence Christian Ministers would proceed to dispense the Light of Revelation to an ignorant and superstitious race, but as the probable commencement of the civilization of India,) presents a scene of industry and liberal acquirement, of which it would be in vain to look for either precedent or example throughout the Eastern World. Euro-

pean Education has been there carried on with an effect, which, considering the depressing influence of a tropical climate, affords unmixed satisfaction to the friends of the Christian Cause: the Youths, there educated under the instruction of the learned and much-respected Principal, with his colleagues, will be prepared to enter upon their duties as Catechists with advantages utterly beyond the reach of any but those European Missionaries, with whom, by the design of the Society and the constitution of the College, they are designed to act. The securing of such advantages in perpetuity to a succession of Youths attached to the soil in India may be hoped, perhaps, at no distant period, to spare the necessity of that toil and anxiety which now presses so heavily on the European Labourer; producing, frequently, an impaired constitution, which renders his future efforts feeble and ineffective.

Familiarity with the language, habits, and customs of the Natives, united with attainments acquired in a School of European and Academical Discipline, may be hoped to form a character which has hitherto been unknown in the history of Missions, and the effects of which may surpass our most sanguine expectations; and it will remain for Bishop's College to furnish an example, which may hereafter tend to banish that moral and intellectual ignorance which now pervades the Eastern World.

CHURCH MISSIONARY SOCIETY.

AN abstract of the Sixth Report of the Calcutta Auxiliary, with various particulars, appeared at pp. 27, 28 of the Survey, and in the pages of the last Volume there referred to. We now add some further details.

Proceedings at Calcutta.

In consequence of the want of Labourers, the Rev. John Latham has been the only Missionary, for some time, stationed at Calcutta; and, on becoming sufficiently acquainted with the language, he renewed the Services, which had been discontinued, in the Society's Chapel, and also at Potuldunga. Of the Station, the Committee thus report:—

MINISTRY OF THE WORD—The regular Services are as follows: two every

Sunday in the Society's Chapel at Mirzapore—one in the morning by Mr. Latham, and another in the evening, which is kindly taken by the Rev. W. Morton, Missionary of the Incorporated Society for Propagating the Gospel. There is also a Service in the same Chapel on Wednesday Evening, which is attended by the Christians, School Sircars, &c. In the Society's Chapel in Potuldunga, there is regular preaching three times a-week, and occasionally at other times.

From the destitute state in which this Station was left, it will not be expected that much progress can have been made during the past year. Only one person has been baptized in the Society's Chapel—a young woman, who for several months previously had been living in the house with Mrs. Wilson, and under her instructions: her state of mind appeared such as to warrant her admission to the privileges of the Gospel. About 20 Native Christians continue connected with the Mission, who are all employed, either in the Society's Printing-Office, or by Mrs. Wilson: of these, two were dismissed for misconduct; and, though few of the remainder evince that lively concern for their salvation which it would be desirable to see in them, yet no ostensible reason of rejection appearing, the Lord's Supper was administered to 18 Native Christians on Easter Sunday.

SCHOOLS—Mr. Latham, on being left without a fellow-labourer, was obliged to relinquish the English School, which he had revived at the publication of the last Report, that he might give himself more entirely to the study of Bengalee and those other calls of Missionary duty which thus devolved on him. A suitable Assistant, however, having been found, the English School has been re-opened.

The Native Schools are under the care of the Calcutta Church Missionary Association; but the Superintendent of them is supported by the Auxiliary Society; and, besides the care of the Schools, he assists, as Mr. Latham directs, in other Missionary operations.

The Society has been enabled to renew a connection with Dum Dum, which has more than once been relinquished on account of the distance and consequent difficulty of superintendence. The present Chaplain of that Station states the disposition of the Natives around as much changed in reference to their wish for Schools, and the field of exertion as daily becoming wider: he writes—

I have been solicited by the inhabitants of several villages near this place to establish Schools: a small piece of ground in the village of Coee Callee has been obtained for that purpose, and a School House is now building; and I have received earnest application for the admission of about 100 Boys, as soon as it is ready. The same feeling exists in most of the neighbouring villages; and, in two others, I am treating for ground for that purpose. At Coee Callee, we have obtained the use of a small house till the School House is completed: we have already a daily attendance of 19 Boys; and should have many more, could the house contain them. At the Hindee School at the Station, we have daily from 35 to 40 Boys, all of whom are not merely instructed in reading the Scripture, but have what they read explained to them.

PRESS—The Publications in the Native Languages, which have issued from the Society's Press during the past year, have consisted chiefly of Tracts and Sermons, in Hinduwee, for the use of Native Christians and Hindoos; of which, in all, 40,800 copies have been struck off, and 5000 in Bengalee; and, with a view to the establishment in the faith of Converts, as well as the information of Mahomedans, 500 copies of that portion of "Jones on the Trinity," which treats of our Lord's Divinity, has been printed in Hindostanee. The Scripture Doctrine on the subject is there set forth in the most striking manner, for the conviction of such as own the Divine Authority of the Christian Scriptures. Seven hundred copies of a Translation into Hindostanee of a short Tract on the Evidences of the Truth of the Bible is nearly through the Press. A masterly Abstract of Dr. Wardlaw's Work on the Divinity of Christ, and translated by the same hand, is also in progress. These have been called forth by the remarkable attention to these points which was excited in the course of the journeys made by the Rev. Mr. Wilkinson, last cold season; and, in these Tracts, whilst the Christian Doctrine is plainly asserted and proved, all allusion to opposing systems is abstained from.

State of the Schools at Chunar.

The two Hinduwee Schools, and the Persian and English Schools, are continued as formerly; as are the two for Christian Females, both for young, and those of mature age: one of these is kept in the Native Christian Widows' Alms-House. In connection with this School, the Mistress assembles daily the aged Widows; of whom there are 16, some of them very infirm. With these she reads a chapter, morning and evening, and prays; and thus the in-

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firmitles of old age are soothed, and their minds prepared for the eternity which is at hand. The contrast cannot fail to strike every one acquainted with the country, between the comfort of such a state, and the destitution and wretchedness to which this class were subject before the present measures were adopted for their relief.

The School established in the Christian Zemindar's village has not prospered, owing to the decided hostility of some of the branches of his family: but in a populous village, about two miles distant, some of the principal people joined in asking for a School; and a Christian Schoolmaster was accordingly sent them, who continues to be treated with kindness, whilst he teaches their children by day, and reads the Scriptures to many of them in the evening.

Baptism at Agra.

The following communication was made by the Rev. Dr. Parish, the Chaplain at Agra, to the Calcutta Committee:—

On Easter Sunday, we had a very grateful sight; and the European Congregation bore witness to it: it was the sight of the remnant of the scattered flock of the late Abdool Messeeh again gathered round the altar of Christ, in remembrance of His meritorious cross and passion for the redemption of us, and of our children; and of all that are afar off, even as many as the Lord our God shall call. After the administration of the Holy Supper to these Native Christians, who assembled, with ourselves, as members of the same body, and having the same Head, I proceeded to the other Sacrament of our Church: I baptized a Native Adult, who has been for the last twelve months attending at the Kuttra, an old blind man, but spiritually illuminated in the saving doctrines of the Gospel, as the Officer who kindly superintended the building of the Missionary's House; myself who have examined him, and Fyz Messeeh, through whose instrumentality he has been brought to the knowledge of the Saviour, firmly and fully believe. I am thus particular in stating his fitness for Baptism, as far as our triple judgment goes, that you may be satisfied on this point. We called him Buxsheen Messeeh. I assure you, I had no conception beforehand of the joy which I felt last Sunday Morning, whilst ministering to Britons, Indo-Britons, and Natives, promiscuously blended in Christian Worship and Communion.

Promising School at Meerut.

On Mr. Richards's settlement at Meer-

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but, an effort was set on foot to establish a Free School for all classes; and it has succeeded, thus far, beyond expectation: an application is before Government for a monthly allowance in support of it, when many more would avail themselves of the advantages afforded by it. An instance of the decay of prejudice on the subject of Christian Instruction, communicated by Mr. Fisher, seems worth recording: after reading their Persian Lesson, the Hindoo and Mussulman Boys were told to sit down, as the Christians were now to be catechized; on which some of them asked, why they, too, might not learn the Catechism. They were told, that only the Christian Boys were obliged to learn it: on which they replied, that if it be good for the Christians, it must be good for them; and that their learning it would not oblige them to become Christians.

The following occurrence, as related by Mr. Fisher, marks, in a striking manner, the

Gradual Extension of Christian Knowledge.

The Agent of a Rajah of a more Western District, after silently listening to Mr. Richards's conversation and answers on points of Christianity, made known that his master had desired him to procure for him, if possible, the Book of the Christians. He was asked, how his Rajah had heard of the Christian Religion: to which he answered, that Natives of that Country had come on pilgrimage into the Company's territories, and had heard Christian Preachers; that he himself had, on one occasion, heard a Christian Preacher in Benares; and that the reports carried home had caused his Rajah to wish to learn more on the subject. In short, this Agent came afterwards to Meerut; and, after spending seven days in almost constant discourse about the Christian Religion, departed, carrying with him a complete copy of the New Testament for his Rajah.

State of the Mission at Kurnaul.

A Native Catechist, Anund Messeeh, is stationed at Kurnaul, and is diligently employed in imparting instruction to his countrymen: from 20 to 30 persons generally assemble to hear him. The following account of his labours was communicated to the Calcutta Committee by the Chaplain who resides there: he writes—

Anund, every Sabbath, diligently engages himself in the work to which he has devoted

himself, by visiting two or three places, where he reads our Form of Prayer, and expounds a Chapter from the Bible: he is listened to, I know, with attention. He has several friends among the Gentlemen of the Station; and his Christian ingenuousness, feeling heart, and well-informed mind, have obtained for him their esteem and support. His knowledge of Scripture, and his ready and original mode of applying that very interesting portion of it, the Parables, have repeatedly struck me, and led me to admire him as a Native Teacher.

Our School promises to be of considerable benefit to the rising generation. We have a Committee of five Gentlemen; and the expenses of it, which do not exceed 30 rupees a month, are defrayed by collecting monthly a rupee from its well-wishers and supporters. It is built of masonry, and is situate in a very eligible spot, like most others of the kind: the attendance of children is not so steady as might be wished; but we must remember, that it has only been reared and brought into activity within a year. Several grown-up men from the villages have derived benefit from it, and have been employed in reading several portions from the New Testament and other books: these persons are gone back to their daily work with a little information to communicate to their families, and for their minds to dwell upon. They originally came for a short period, to hear and know something new; and, having obtained it, to return to their homes. Who can tell what the result of such inquisitiveness may be? A grain of knowledge may increase and grow, as well as a grain of mustard-seed, especially if we implore the Divine Blessing on our feeble attempts.

PROCEEDINGS OF REV. M. WILKINSON.

ON occasion of Mr. Wilkinson's visit to Benares to meet Archdeacon Corrie, mentioned at p. 366 of our last Volume, he had various

Discussions with Mahomedans.

At Ghazeepore he writes—

A number of people, principally Mussulmans, came to see the Padre, and to hear what he had to say. Among them was a Moolwee, who introduced himself by saying that he had been to the Mela (Fair) on purpose to meet with me; but, having been disappointed in his expectation, he now thought himself happy in seeing me at the place of his residence.

On asking his object in wishing to see me, he replied, "I have a few questions to propose respecting your faith." I encouraged his inquiries, and the conversation proceeded. His queries respected the Doctrine of the Holy Trinity and the Sonship of Christ. I replied, as fully as my acquaintance with these mysterious subjects and the time would admit; and he took his leave with the listening crowd, promising to see me again. The next day, at day-light, numbers of people made their appearance. Some asked for books, and others proposed queries; till, at length, the querist of the day before found his way through the crowd. Our conversation with him commenced by my asking him, if he had any doubts respecting the faith of Islam, that led him to propose the questions which he did the day before: to which, looking round him, he replied, "No." On being asked the reason of his declared faith in the professed mission and revelation of Mahomed, he, with the utmost boldness, declared, that he grounded his faith on undoubted and irrefutable proofs. I now declared myself an infidel as to the faith of Islam, and begged that he would bring forward some of the many proofs that had so fully satisfied his own mind. The confusion which he now evinced fully shewed that what he had said was mere assertion. After a pause, I was asked, what proofs I required; and whether the assertion of the Prophet of God was not sufficient to induce belief. To this I replied, that I required all the proofs, or others equally substantial, that could be adduced, to prove the Divine Mission of Moses and Christ. I was desired to mention them; and, in doing so, I defied him to produce any one in confirmation of the mission of Mahomed; affirming, also, that, though he could offer no argument to prove its truth, I was able fully to justify my own disbelief of it. I was instantly defied; and, begging that I might be listened to without interruption, proceeded forthwith. An intense and apparently anxious interest seemed to be excited in the minds of the numbers that were present; and I was patiently listened to till the close of the evening, when the people, with the Moolwee at their head, departed.

The result of this day's conversation was, that for five more successive days I was surrounded by a crowd. Several persons brought with them learned men,

in the hope of refuting the arguments which they had heard advanced. The whole issued in a most earnest request for the Gospel; and numbers of copies were distributed, besides Tracts to the amount of several hundreds. It was deeply to be regretted that I had no Tract on the subject of the Mahomedan Controversy to leave with them.

Of Jaunpore he says—

After spending nearly a fortnight at Benares and Chunar, I passed no place of consequence till I reached Jaunpore, the ancient residence of royalty. This is still a place of great repute; and more learning and intelligence are to be found among the Mussulmans than in any place which I have visited. There was existing among them a strong party-feeling, on a question connected with their religion. A considerable disturbance had recently taken place, and the matter has been carried into Court. This circumstance afforded me an occasion, which I did not fail to embrace. A great number followed me, to receive books, and to dispute.

Tracts in preparation for Mahomedans.

Mr. Wilkinson adds—

Of late, I have found the Mahomedan Mind in a state of considerable inquiry. This is surely to be met; and nothing is more to be regretted, than our not having proper books to distribute among them. I have, consequently, engaged a Moolwee to assist me in preparing a series of Tracts on different points of Scripture Evidence, &c.: one Tract is finished, and others are in progress. The one finished is of a general character; the subjects of the others are—1. The Evidence of Prophecy, shewing the want of the same in the person of Mahomed—2. On Miracles; the first part consisting of some criterion; the second, Scripture Miracles brought to the test; the third, on the question of pretended Mahomedan Miracles—3. The Evidence of Scripture Facts, and the want of such evidence in the Korân—4. The manner in which the two Religions were propagated—5. On Internal Evidence, in which the different characters of the two Religions are to be shewn—and, lastly, A candid appeal to Mahomedans on the signs of the times.

Delusions of Hindoos and Mahomedans with regard to Salvation.

Of the people living between Goruckpore and Buxar, Mr. Wil-

kinson thus speaks, on occasion of a visit to Buxar at the beginning of last year:—

The villages between Goruckpore and this place are generally small, and the people extremely ignorant. But few profess to have any thought beyond the present; and the few exceptions look to their respective Goo-roos (Spiritual Guides) to manage for them the concerns of another world. Several said to me, "We are necessarily engaged in our worldly concerns, but our Goo-roos are appointed of God to attend to spiritual things for us. If we make our offerings to them according to our power, our next state will be good; but otherwise it will be evil." On inquiring what they hoped for from their Goo-roos in an after-state, the general reply was, "A better birth;" by which they mean, a birth to a better or superior rank in society. This, as far as my own observation extends, is the general state of feeling pervading all the lower classes among the Hindoos. I endeavoured to explain to them, in the first place, that the object of their hope was delusive: and, in the second, that the foundation of that hope was no less so—that Judgment succeeds the present state of being—that this Judgment is personal—that it respects our conduct towards God, and not that towards any particular individual whom we might select from among ourselves—that those whom they regarded as their Goo-roos were equally involved in guilt with themselves, and, consequently, the subjects of the coming Judgment equally with other men, and would have to render an account to God of the deeds done in the body, whether good or evil—that, of consequence, all dependence on any offerings made to them would be of no avail—that there is but one Mediator between God and men—and that dependence on Him is the only security from that wrath to which our sins expose us. In most cases, my hearers attended to the things that were said, and a conviction of their probable truth seemed visible on their countenances. Few among them, in general not one, could read; and I was obliged to leave them to brood in ignorance over what they had heard, and without the means of further knowledge. This state of things is painful; and excites the feeling, *What are we among so many?* At some of the larger villages

I distributed several Tracts.

The above observations relate to the Hindoos. The Mussulmans are perishing under a delusion not much unlike, and equally fatal. "God is One, and Mahomed is His Prophet," is the universally-boasted confession among them, without the most faint knowledge of the character of either the one or the other. My general method with them, is, to shew, that their One God is to them—as to His character—an Unknown Being; and that their Prophet's character was rather that of an emissary of Satan, than of any good Being. As I confine myself to facts acknowledged among the better-informed among them, I am heard generally without contradiction by such, and with astonishment by others. Some who acknowledge the facts deny the inference.

State of the Mission at Buxar.

On the state of this Mission, which is under the care of the Native Teacher, Kurrum Messeeh, Mr. Wilkinson writes, under date of the 11th of January of last year:—

To-day I had English Service at 10 o'clock. The Invalids were all present, and appeared very attentive. My text was Rom. ii. 17—24. One of the men came after Service, to ask to have a copy of the sermon. At 4 o'clock the Hindostanee Women assembled: they were addressed from Ephes. iv. 1—6. Kurrum Messeeh tells me that some of the women read in the Pentateuch and Psalms; and one has begun the Prophecies of Isaiah. The whole read the Nagree and Oordoo New Testament, and have committed the Assembly's Catechism to memory. I have desired them to meet me to-morrow, for examination.

The Kitchurry Mela commenced here yesterday, and to-day a great many people were assembled. After returning from the Morning Service, the Hinduwee Schoolmaster came to Kurrum Messeeh for Books, to take for distribution among the people. As I was unable to go myself in consequence of being lame, and could not very well spare Kurrum Messeeh, he went alone, and gave away 6 single Gospels, and a few copies of the Hinduwee Poem. The poor man seems convinced of the truth of our Holy Religion; but, like many more, contents himself with acknowledging it, without receiving Baptism. About 15 boys, Hin-

doos, attend the School, and learn to read the Gospels: some of them have committed the Hinduwee Poem to memory. Kurrum Messceeh appears to be particularly well adapted to the situation which he holds: he is much esteemed by his little flock, and seems very happy in his work. I have been his guest since my arrival, my people being still behind; and have been struck with the remarkable contrast which his family exhibits to Native families in general: every thing is conducted orderly, peaceably, and with the greatest good-will and cheerfulness imaginable.

Of the next day, he says—

I had the women to read: 12 were present, who could read very well. I heard them read the 2d Chapter of St. John's Gospel; and explained its meaning, drawing from it particular points of instruction &c. After they had finished the Chapter, I questioned them on the Catechism, which they all appeared to have committed to memory. After this, we sang a hymn, and I prayed, and dismissed them. I was much gratified with the knowledge which some among these few seem to have: Kurrum Messceeh speaks of them as pious: most of them appear to be much tried by the bad conduct of their husbands. Went, after dismissing the women, to the Mela, and distributed Tracts.

The Calcutta Committee conclude their Report with the following view of the

Encouragements to Perseverance in Missionary Labours.

The utility of bringing the truths of the Gospel before the adult population, by preaching, is also more and more apparent; and impressions favourable to Christianity, as conducive to human happiness, are disseminated by preaching, where no individual conversion follows; and thus a way is preparing for the general reception of the Gospel. The Committee are quite aware, that what has been accomplished is as nothing, viewed with reference to the conversion of the millions of this land; but, as a specimen of what may be accomplished by the blessing of God on persevering efforts, it is of great importance. Not only have many of the poor, to whom in a peculiar manner the Gospel is sent, embraced it, but individuals of education, of established respectability, of high character, of easy circumstances, of mature age, on hearing the Gospel, have believed and

obeyed it; and it is not easy to imagine by what motive other than real conviction they could have been actuated. From experience then of the past, the friends of Missions may well be encouraged to persevere. If, indeed, this work were of man, the object aimed at might be given up in despair; but, seeing it is of God, who uses the feeblest instruments to effect the mightiest purposes, the Committee humbly rely on Him, to establish His own work, and glorify His Word and Name.

CALCUTTA LADIES' NATIVE-FEMALE-EDUCATION SOCIETY.

THE Fifth Annual Meeting of the Society was held in the Bishop's Palace, on the 23d of June. From the Report delivered on this occasion, we extract an account of the present

State of the Schools.

The Central School opened with 58 Scholars; and Mrs. Wilson, after seven years' painful experience of the very slow progress made in the various detached Schools, used every exertion to draw the Children of all the Schools to this spot. She therefore, in addition to those shut up last year, closed three of the four separate Schools mentioned in the last Report; leaving only the Baug-Bazar School, on the bank of the river. The distance of this spot from the Central School is too great to admit of the children's daily attendance. Mrs. Wilson visits it as often as she can; and makes the head classes attend weekly at the Central School, to be examined. The Society's Schools in Calcutta have, therefore, been reduced to three; one on the Church-Mission Premises, containing from 30 to 50 Girls, under the care of Mrs. Latham; the Baug-Bazar School, containing from 40 to 60; and the Central School. In this School, in the cold weather, the number amounted daily to 200; in the hot weather, it averages about 150.

The advantages of this plan are thus noticed:—

All these children, it should be recollected, without the present provision for their instruction, would be left, not only without mental culture, but to the operation of numberless perverse and evil habits, arising out of the circumstances in which they are placed. The taking them, therefore, out of the street or highway, and accustoming them to sit quietly, to go through their exercises with regularity and

order, and to submit contentedly to lawful authority, and a tendency to civilise their habits, and to correct or restrain many evils of their nature. Thus much the establishment of the Central School may be considered to have accomplished, in a considerable degree, beyond what could have been effected by the continuation of a number of detached Schools. From the continual presence of Mrs. Wilson, and her unwearied attention to the children, they also acquire a more distinct knowledge of the lessons which they learn; and become more effectually supplied with the means of improving themselves, if so disposed, after they leave School.

After some particulars of the Examination noticed at p. 23 of the Survey, it is added—

At the end of April, Mrs. Wilson gives this brief account of her labours: "Of 300 Children, 100 are reading in Books; 40, comprising the three Upper Classes, read the Bible, the Gospel of St. Matthew, and Geography; and 40 others read the Bible History and other preparatory works; and most of the others spell on Cards." At a recent Examination of these 40, it was found that they read with facility the portions assigned to them; and the First Class, in addition to the usual Reading Lessons, repeated with accuracy the first twelve lessons in Pearce's Geography. It should be known, too, that the 25 Monitors, referred to in the account of the Examination in December, are almost all, young as they are, Widows, or deserted by their Husbands. In their destitution, they resorted to the friend of their youth, who thus turns their early acquirements to the general good, and, by an allowance barely enough to supply food and their scanty vaiment, preserves them from wretchedness and, probably, from guilt.

There are four FEMALE SCHOOLS supported by the Society for promoting Native-Female Education; in which Mrs. Deerr states, that there are 134 Girls, of whom 58 read the Gospels; and the remainder are acquiring the elementary parts of Education. An Examination of the Schools took place on the 11th of November; of which the Ladies' Committee give the following account, communicated by a friend:—

At 11 o'clock, the Girls of four Female Schools attended for Examination: 90 Girls, being the first Class of each School,

read in St. Matthew's Gospel; of the remainder, 16 had each a copy of Watts's Catechism or the Dialogue between a Mother and her Daughter, and each of the others had a Bengalee Spelling-Book. The first Class read fairly; and some of them explained readily the Parable of the Sower:—the seed was the Gospel: the different classes of hearers were accurately defined: and, on being asked how Satan employed himself to counteract the Gospel, one girl said, with great simplicity, "He says, Take care, or you will become Christians."

The Ladies' Committee state, that Contributions of every kind, arising from Subscriptions, Donations, and the sale of Fancy Articles, have served just to meet the current expenses of the year; leaving the surplus, arising last year from the Contributions from England, to meet future exigencies. On this subject they remark—

It must at the same time be borne in mind, that considerable reductions have been made in the expenditure, and that increased supplies would enable the Committee to extend their labours.

They further add—

How small a number of the Female Population of this city have, as yet, come under the influence of this or similar Institutions, whilst the benefits intended to be conveyed are of a kind which all must pronounce to be inestimable! *That they should learn to adorn themselves with shamefacedness and sobriety—learn in silence with all subjection—be sober, discreet, chaste, keepers at home, obedient to their husbands, love their husbands, love their children. That, as servants, they be subject to their masters with all fear, not only to the good and gentle, but also to the forward—that they be obedient, and please them well in all things, not answering again, not purloining.* To effect this, they must be dealt with as moral, as well as intellectual Beings; and those truths must be inculcated, which tend to affect the heart, as well as to inform the mind. Amidst such a variety of discordant feelings and mistaken apprehensions as society in this country presents, it is not easy to accomplish even a small portion of what might be done under more favourable circumstances; but the attempts, which have been made already, have not been vain; and there can be no doubt as to the final result. The work of Education has been

well compared to the labours of Husbandry; and the Teachers and Patrons of Schools have need to learn, like the Husbandman, to labour in hope, waiting for the early and the latter rain: nor will He, who orders the times and the seasons, dis-appoint His servants of their hope.

BAPTIST MISSIONARY SOCIETY.

In a Letter from Mr. W. H. Pearce, dated Calcutta, July 28, 1829, the following report is made of the

Progress of the Gospel at various Stations.

If we begin at **DINAPORE**, the most distant Station of the Society to the north-west, I have the pleasure to report that a Work of Grace, of a very pleasing kind, has been going on there for some time. Three months ago, Br. Moore went up from Monghyr, and baptized Sixteen persons; and Seventeen more are now waiting the arrival of Br. Leslie, who is just gone up to baptize them. Among the latter number of candidates are three young people, not more than fourteen years of age; on whose hearts, we are assured by a Christian Friend, who lately came down from the Station, the evidences of a Work of Grace are highly satisfactory. These accessions, we believe, are from Europeans, or their descendants; many of them, a short time ago, bigotted Catholics.

From **MONGHYR**, Br. Leslie writes— I do trust that the Lord is blessing us. We had, a few weeks ago, a baptism of five—**FOUR** from among the Heathen, who all renounced caste for the Gospel. We are not, also, without further prospects: I am now building another Native Chapel: it will be a very large building: it will be ready to open the Sabbath after next. The one which I built last year continues to be well attended, and that almost regularly.

At **CUTWA**, after a long and distressing interval of useless exertion, which had rendered Br. W. Carey almost ready to remove from the Station, he has this month had the pleasure of baptizing **NINE** Natives at once; so that his sorrow is turned into joy, and he will be stimulated to renewed, and, I trust, to still more successful exertion.

In **CALCUTTA**, the hearts of your Missionaries are greatly encouraged. At Bow-Bazar, several Natives from distant villages have been baptized by Br. Robinson; and several more, with some Europeans and others, are proposed: **FOUR** were this month added to our European Church, in the Circular Road; and another stands proposed: two are

proposed for Baptism, and two for restoration to our Native Church in Calcutta. At Bonstollan, our new Station to the east of Calcutta, Br. Carapiet has a list of **SIXTY** inquirers. Three Natives, who had previously renounced caste, were baptized on the 24th of last month; and, yesterday, six more followed their example: they are all enduring great persecution and oppression, but bear their trials with exemplary fortitude and cheerfulness.

On the whole, I never saw our Mission more encouraging as to actual success, nor more promising in its prospects of future usefulness. Never did we long more ardently for devoted brethren to help on the work. We pray daily and importunately for more Labourers; and hope and believe that our prayers to the Great Lord of the Harvest, and our earnest and repeated applications to you, will not be in vain.

In reference to this communication, the Committee give an

Encouraging Estimate of Success in India.

Those of our readers, who have attentively marked the progress of events connected with the Missionary Cause throughout the vast Indian Peninsula, must have perceived various distinct and pleasing indications, both in the North and the South, that the leaven of the Gospel is insinuating itself, in a very encouraging manner, among various portions of the community.

To expect that it would operate precisely in the same manner as among the Negroes of the West Indies or the Islanders of the South Seas, would be a proof of great ignorance of the character of the Hindoos; and of the peculiar nature of those obstacles, which impede the diffusion of Divine Truth among them. Habituated, from their infancy, to exhibit a degree of levity in reference to matters of religion, hardly credible to such as have never witnessed it, and bound to their own wretched superstitions by the numerous and complicated ties resulting from temporal interest and the depraved inclinations of their hearts, it was fully to be anticipated that a considerable time would elapse before our Missionaries, labouring under all the disadvantages of foreigners too, could gain a serious hearing, or find any thing like a basis on which to rest their appeals to the understanding and the heart.

Nor should we forget, that, hitherto, the means employed have been most affectingly disproportionate to the magnitude of the field: as one illustration of which, it may be remarked, that although the Island of Jamaica is but scantily furnished as yet with Missionaries of the Cross, it would require nearly NINE THOUSAND to supply British India in the same proportion.

When these facts are duly considered, we shall see more abundant cause to bless God, that such results as have been reported by Mr. Rhenius and his associates in the South, and by our respected Brethren in connection with the London Missionary Society in Bengal, have already appeared—comprehending many instances of those whose profession of Christianity has borne the test of severe persecution.

SERAMPORE MISSIONS.

IN the last Report of the Benevolent Institution of Calcutta, in connection with the Serampore Missionaries, the following remarks occur on the

Importance of educating Indigent Christian Children.

No department of Missionary Labour can be more encouraging than Institutions of this nature; partly owing to the work itself, but particularly to the immediate results. No year passes away without affording several interesting examples of youths, of both sexes, having qualified themselves to fill situations which must eventually tend to advance them from the lowest to the middling ranks of society—an object of no small importance in a Heathen Country. It is truly lamentable, to observe so vast a portion of the nominally-Christian Population sunk in degradation below the Heathen themselves; and, until something more effectual is done to raise the characters of those who bear the Christian Name, we fear that Missionaries may yet have to labour in vain, and spend their strength for nought. This, indeed, is perhaps one of the most prominent objections which an inquiring Hindoo has against the Gospel of Christ; for he knows, that, as long as the system of Caste exists, if he should ever embrace Christianity these people must be his associates: the higher classes of Europeans, who are the rulers of the land or wealthy merchants, are, from their rank in society and literary acquirements, at

too great a remove for him to expect to form with them any thing like an intimacy; so that from what appears to be unattainable on one hand, and dreaded on the other, an insurmountable barrier remains to be removed. Hence we are persuaded, that too much attention cannot be paid to this neglected class of people. The success which has attended every attempt to improve their civil, moral, and spiritual condition, is a sufficient warrant to the Christian Church to extend their exertions in this field of Missionary Labour. It is pleasing to observe, that, within the last few years, a more than ordinary attention has been paid to this important object, by the multiplying of Schools for instruction in English, and by a wide distribution of Religious Tracts; so that an increase of general knowledge, and with it an acquaintance with the Gospel, have been evidently produced.

LONDON MISSIONARY SOCIETY.

Labours at the Humpes Festival.

THIS Festival is celebrated in the vicinity of Bellary. Mr. G. Walton, who is an Indo-Briton, and is stationed at Bellary, gives the following account of a visit paid to the Festival, in April of last year:—

Accompanied by Samuel Flavel, I went to the Humpes Festival, to make known to the assembled crowds the one thing needful, and to distribute the Sacred Scriptures and Religious Tracts among them. While we continued in that famous seat of idolatry, where Satan, the Prince of Darkness, has reigned undisturbed for many ages, a goodly number of his deluded votaries came to hear what we had to say to them, and to receive our books. We were diligently employed in endeavouring to impress on their minds the absolute necessity of their having a personal and saving interest in the atonement, which Christ, the Saviour of the World, has made in man's behalf; and of their forsaking and hating their refuges of lies, and fleeing to Jesus, the Refuge appointed for lost sinners, in whom alone help can be found.

The place in which we put up was daily so crowded, as to leave us hardly any room to stir. Our general practice throughout each day was, that, after speaking to one crowd, answering the objections which some of them would

start, and distributing our books, we used to dismiss them, to give place to another crowd, which would be anxiously waiting to come near us.

On one occasion, a learned man, held in high repute by the people, came to our lodging with the express purpose of overcoming us by argument. He listened attentively to all that we had to say, and then began to make objections; endeavouring to prove that idolatry and their other heathenish customs were all lawful, and pleasing to the Supreme Being. To the various arguments and appeals, by which I endeavoured to convince him of his error and direct him to seek the truth as it is in Jesus, the people assented, as true, and the best way. To hear the people speak well of what I advanced made my objector rather angry, and he sharply rebuked them for siding with me.

Samuel Flavel was diligently employed in speaking to the Heathen, and pointing out to them *the Lamb of God which taketh away the sin of the world*. He used, in the middle of the day, to go out among them, sit under the shade of a tree, and preach to them Christ and Him crucified.

We distributed 183 portions of the Scriptures in Canarese; and 2500 Religious Tracts, in Canarese, Telooogo, and Tamul. The demand was so great for them, that we found it impossible to satisfy all the applicants. It was very pleasing to see the attention shewn by our poor idolatrous countrymen to the preaching of the Gospel, and the eagerness manifested by them to receive portions of the Sacred Scriptures and Tracts. After retiring from us, we were delighted to see them assemble in small groupes in different directions, and listening while one of their number was reading.

Fearful Anticipations of the Hindoos.

Mr. Campbell, of Bangalore, writes, in May last, that the cholera morbus had made fearful ravages among the Canarese, and had led to apprehensions and predictions of which he thus speaks:—

While entreating the Heathen to take refuge in Christ, it is lamentable to hear them reply—"Mariam," a most infamous goddess, "is angry with us. She has sent her hosts to destroy our city; and we must appease her by sacrifices, by offerings, by entertaining strangers,"

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and by charitable deeds; and thus, by supplying her with plenty of food, constrain her to depart." At present, two of their prophets are going through the city, predicting the most fearful evils:—"The present dynasty," they say, "is at an end. The Turks will again obtain the ascendancy. The fulness of time is come. Veeuvasantarayana," the last incarnation of Vishnoo, "will speedily be born. At his coming, three-fourths of men will be destroyed, and only one-fourth survive: and all these judgments are sent to prepare his way, and are only the forerunners of greater desolations. In that day a golden goddess will be born: such will be her beauty and attractions, that they will prove the bane of mankind: the worship and adoration which she will receive in one kingdom will bring down upon it the ire and thunders of a more powerful kingdom, till the earth becomes a desert and a wilderness."

These are the speculations of Idolatry at this eventful era. It is a strange coincidence, that, at a time when the Church of God is animated with the most glowing prospects, there should exist among the dead, expectations of a revolution, that is to purge the world, and bring it into subjection to Jehovah.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

FROM the communications of the Missionaries, we extract various particulars which will throw light on their proceedings and prospects.

Notices relative to the Schools.

The necessity of providing food for the Native Children who attend the Schools will appear, on considering the state in which they live. Those, who are here assembled, are brought up by us from the different Settlements which we visit; at the distance of from four to twenty miles, on every side. When at home with their friends, they have plenty of food. There is no secular inducement to lead them to our Schools, as in India—the prospect of advancing their condition in the world, by education. It is not, therefore, to be expected, that, having abundance of food at home, they should come to live with us without food, from the mere thirst after learning.

But it will naturally occur to you, Why are not Schools established in the

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heart of these districts, where the natives are to be found? I answer, that the inhabitants are so few in number, and scattered over so wide an extent of country, that a sufficient number could not be collected together in one spot, to form a school: further, that they are of such a wandering disposition—to-day twenty miles inland, and to-morrow by the seaside—that there is little prospect, at present, of doing any thing in the way of schools, unless we draw them away from their parents, and form a distinct community.

The expense of food for a native is very little: 100*lb.* of flour, costing 1*l.*, and one blanket costing 6*s.*, is as much as we allow them for twelve months; and with which, indeed, they are abundantly satisfied. The proportion of clothing to be allowed we have lately reduced: it is, for men and boys, two pairs of duck trowsers, two shirts, one jacket, and one Scotch cap, in twelve months; for women and girls, three outer garments, three under garments, and one factory-cloth petticoat, in twelve months: clothes for men and boys amounting to 15*s.* 6*d.* each; for girls, to 1*l.* 0*s.* 0*d.* Hence a School of 200 men and boys and 100 girls will cost the Society as follows:—

Food for 300 Natives for 12 months.	390	0	0
Clothing for 200 Men and Boys.	155	0	0
Clothing for 200 Girls.	105	4	2
	<u>£.650</u>	<u>4</u>	<u>2</u>

This sum, divided by 300, gives an average charge for each scholar of 2*l.* 3*s.* 4*d.*

[*Rev. W. Williams.*]

Notices relative to the Natives.

During the last year, there has been a great mortality among the natives around us, both old and young. Many died, last Spring, with the whooping-cough; on account of which, the Great Enemy has not been wanting in prejudicing the minds of the natives against us. We are very often told, that, before we came to the land, they lived to a very great age; but, now, young as well as old die: and the reason which they assign is, that our coming to the land brought the different diseases among them. They say that our God is a cruel God, because so many of them die; for it is He that kills them. If we could ensure them that they should live for ever and not die, none would be wanting in coming forward, and saying that it was a good religion: all would embrace

it. To die, and leave this world, is, to the New Zealander, the most distressing of all things. [*Mr. Kemp.*]

When we talk to them, they say, "How do you think that we can leave off these evil things? and why do you say any thing about it, when you ask the bad man to eat with you, and shake hands with him when he comes to see you? We cannot listen to what you say." All our actions, almost our thoughts, are watched by the natives: they are shrewd observers; and never fail to tell us of any, even the least inconsistency which they detect. [*Rev. W. Yate.*]

We find the females invariably less attentive than the men. We can command the attention of the men; but the women scarcely ever listen, and generally walk away to their cooking. They are busy, and cumbered, and careful about many things. [*The Same.*]

You will rejoice to hear of the continued good conduct of the natives; and of the many places which are opening upon us, whither we may carry our message. I very seldom go out, but I discover some village which I have never seen before, and many strange faces present themselves. Everywhere I am welcomed; and, for the time, attentively listened to. If they do not receive the Gospel, they hear it week after week; and I am convinced that it will, if persevered in, prove the power of God unto the salvation of many of the natives of these islands. One man told me the reason why the natives do not become Christians: he said, "If we were to do as you say that we must do, we should not be able to keep up our native ways. We believe that what you say is right and good, but it wont do for a New Zealander. It is of no use your talking to us: we shall never mind you." When I asked him the reason why he should never mind us, he said, because he was a native, and had got a native heart; and should do very well till he died. I could obtain nothing more from him. [*The Same.*]

Importance of Itinerating among the Natives.

The population of New Zealand is very thinly scattered over a very large surface. We cannot, therefore, as in India, walk out of our houses and find work, for not a day nor a week, but for twelve months, within two miles of our own doors; but we must seek the lost sheep which are scattered over the wilderness, and which are seldom to be met with in so great a number as 50 in one

village. Our means, therefore, of accomplishing the important object of itinerating among the people will, in great measure, depend on the number who are concentrated in one given point: two persons only at one point must keep very near home: if that number be augmented to four, then two out of four will be at liberty to go from home frequently, and to a greater distance: if six be the number at a Station, then four persons may leave home at one time, and double the number of distant Settlements can be visited. [Rev. W. Williams.]

We have free and uninterrupted access to the natives at all times, and have continual intercourse with them at their villages. I can with truth say, that I never arrive at a native residence but I am most cordially welcomed by the inhabitants. A pony having been purchased for my use in the Mission, I can and do itinerate very often. It is by constancy that we hope to prevail: the Gospel must be sounded in their ears, again and again: line must be given upon line, and precept upon precept, that, by degrees, they may become acquainted with the glorious truths of our Holy Religion; and be led, gently led, to see the folly of their own superstitions, and the danger of their present course of idolatry and sin. Oh that they may be made to feel their bonds! There is no seeking after Christ, till the fetters of Sin and Satan gall the SPIRIT.

[Rev. W. Yala.]

Gradual Civilisation of the Natives.

Blankets, extra articles of clothing, and hardware articles, are given only for value received—that is, work done by the natives on account of the Mission. We have considered, in accordance with the views of the Society, that, next to religious instruction, it will be the most likely method of weaning the Native Mind from those habits to which it has been inured from infancy, to find better occupations for them. We receive into the Settlement, therefore, as many natives as we can feed and employ; and we wish to find out new occupations, as we increase in numbers. Some few receive instruction in carpentry, while others are employed in sawing timber, inclosing land, cultivation, and in general work. We have just made a commencement in brick-making; and have in prospect the erection of a bridge over a river near to us, together with a cart-road into the interior. We have dwelling-

houses to erect; and we hope very shortly to be compelled to build a Church—the building which we have just completed as a School-room and Chapel being large enough for only our present number.

[Rev. W. Williams.]

We have a number of natives living with us in our Settlement; I believe about eighty in all: it requires a considerable portion of our time to attend to them as they should be attended to; but this method I think the most likely to do them good, both in a temporal and spiritual sense. Those natives who live with us are always under our eye; and we are enabled to instruct them in many things, which will tend much to their comfort. Another advantage arising from keeping a number of natives about us is, that they are more in subjection to us, and are much more attentive to the instruction which is afforded them, than we can expect those to be who live at their native residences. We may hope, also, that, through the instrumentality of those natives who live with us, under the blessing of God, the work of evangelization and civilization will be greatly forwarded. I am happy to say that our natives are making considerable progress in learning, and that their conduct, on the whole, is pleasing: we hope in time that many will settle about us. Two natives have married at our Station: they are settled, and are doing very well: others are following in their steps. In this way we hope to establish ourselves among them in a more permanent manner.

[Mr. Kemp.]

For the last two years, I have been glad to see the natives manifest a greater disposition to grow wheat; and, last year, I purchased of them from 40 to 50 bushels with blankets, for which purpose only they grow it: at present they do not think it worth their trouble to prepare it for themselves, as their own food is procured with much less trouble. I have encouraged them, in every possible way, to grow wheat; and, as they value blankets very highly, I hope that they will continue to grow it, and enlarge their cultivation: I have told them that we will buy with blankets all that they will grow. I hope the Society will supply us with good blankets: they are the most valuable articles of trade among the natives: the Chiefs now make them their principal garments. [The Same.]

Taiwanga goes on well, with his wife: their family is increasing: they have al-

ready three children. Three of my single natives have got themselves wives; and are going on, upon the whole, very well.

As I have begun to build myself a more permanent dwelling-house, my friend Taiwanga is also wishing and preparing to do the same; which, with a little of our assistance, I trust, he will be able to accomplish. [Mr. R. Davis.

Progress of the Mission.

Since we anchored in Paroa Bay, opposite the village where Thomas Tooi then lived, many and great changes have taken place. Poor Tooi is no more: his tribe is almost extinct: the few who are left are scattered among the other tribes, little above the level of slaves. The people of Kaipara, who were once as numerous, have scarcely a vestige left of them. Whangarooma, during the same period, has been completely depopulated, and re-peopled by a different tribe. Pomare, Wareamu, and the renowned Shunghee, having killed by the sword numbers of other Chiefs whom I once knew, have ended their days in like manner. Amidst all, we have been permitted to keep our ground unmoved. Though often threatened by the poor savages, an unseen hand has kept them from executing their threatenings: the Lord has been as a wall of fire round about us; and the glory, we trust, in the midst of us.

During these years, a very considerable change has also taken place among the Heathen. Schools have been established, and many children and adults taught to read and write. To many the Gospel has been preached; and we are waiting and praying that it may have the saving effect: the Chiefs will sometimes attend with seriousness to our instruction. We have, therefore, much to encourage us in the work; and, comparing the present prospect with that of four years ago, we are compelled to say that a very great change has taken place in New Zealand; and we would ascribe all to the glory to God. [Mr. Clarke.

We are much encouraged in our work. We find that the Gospel is gaining influence among the people: some of the enormous crimes, that used to be openly practised, are now, almost generally, committed in secret; and their number, we have every reason to believe, is generally diminished. [The Same.

Through the mercy and goodness of our Heavenly Father, we have hitherto been preserved; and have been enabled

to proceed in our labours among the Heathen, with much less trouble than we could expect. The general conduct of the natives toward us is pleasing; and we have very much to be thankful for to our Heavenly Father, in giving us favour in the sight of the Heathen. [Mr. Kemp.

Our natives behave generally well; and make considerable progress in reading, writing, and ciphering: they possess a great share of Scriptural knowledge, and their knowledge seems to have a considerable effect on their lives; but with respect to true conversions, at present, I can say but little. Rapid progress has been made in this Mission during the last three years; and, at present, although we are not without our trials, our prospects are bright. [Mr. R. Davis.

Call for more Labourers.

As we increase the number of our natives living with us, so do we our own labour in attending to them. Such independent characters, as the New Zealanders are, cannot be kept within due bounds, but with every possible care. Their law is opposite to ours: it is the law of nature—which is *sensual and devilish*. Most of the natives are persons of rank, and yet they are obedient: our attention, therefore, toward them needs to be constant: besides which, there are the Schools—travelling among the Natives—and the Translation of the Scriptures: these are no light duties, independently of the secular duties of the Settlements and the care of our families. We should gladly see five more families at this Settlement of Pyhea alone, in the course of the next two years.

[Rev. H. Williams.

Labrador.

UNITED BRETHERN.

THE Missionaries at Nain give an affecting account of the

Joyful Deaths of many of the Congregation, by an Infectious Disorder.

What has not the Lord done for this nation for nearly sixty years! Oh might none remain behind, to whom the precious Gospel of a Crucified Saviour is brought; but experience, that the blood of Christ cleanseth from all sin, and brings the sinner nigh to God! Of this we have seen many encouraging proofs in the years past; but never had more cause to rejoice than over those which we witnessed during the last autumn,

when an infectious disorder was brought hither from the south, and spread so fast, that, in the space of four weeks, upward of 150 of the Members of our Congregation lay ill.

The situation of these poor people was deplorable in the extreme. In such cases, every thing is wanting; nor could the patients assist one another: in many tents, all the families lay in a helpless state; nor could any one give the other even as much as a drop of water: those who had recovered a little, walked about like shadows. We were employed early and late, in preparing medicines, and visiting and nursing the sick; and all our spare time was occupied in making coffins and burying the dead. On some days, we had two or three funerals; and you may conceive what we felt during such an accumulation of distress. Our stock of medicine was all expended; and at one time we feared we should lose the majority of our Congregation.

But the Lord heard our sighs and prayers, and gave us to experience His marvellous help, when the distress was at its height. For, on the 1st of October, when yet thirty patients lay ill, they were at once enabled, without help, to sit up on their beds. We cannot express what our hearts felt, when we afterward met our Congregation to render thanks for this mercy, which our dear Brethren may easily conceive; for, in such trials, faith is sometimes weak.

Our greatest comfort was the state of mind of the Twenty-one Persons who departed this life—one seeming more desirous than the other *to depart and be with Christ*. They all declared that they rejoiced at the prospect of soon seeing HIM face to face, who, by sufferings and death, had redeemed them from the power of sin and the fear of death. In watching the departure of many, we felt indeed as if heaven was opening to them. Parents were removed from the embraces of their children, and departed with joy; as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients even expressed sorrow at being left behind.

This melancholy scene, therefore, afforded subjects for praise and thanksgiving. Here we reaped the fruits of the tears of our predecessors. Who would have expected this fifty years ago, when no European durst shew his face without being unmercifully murdered; not to

speak of the human sacrifices offered up by the Heathen Esquimaux, to appease Evil Spirits. Here is, in truth, made manifest the power of the Word of the Cross, among the most benighted nations.

Greenland.

UNITED BRETHREN.

Merciful Preservation of two Missionaries.

BR. KOEGEL, of Lichtenfels, thus narrates the circumstances of the merciful deliverance of himself and his companions:—

Br. Popp and I have experienced a particular preservation of our lives. We went out, in the woman's boat, to cut grass; and, on our return, stopped at a place, about an hour's row from Lichtenfels, to complete our cargo. Here we succeeded so well, that we might have got home in good time, if a strong contrary wind from the north had not prevented our putting off immediately; but as the wind generally falls toward evening, and most of the party were of opinion that we might venture to set out, all representations of the danger of so doing were in vain, and the desire to be with our families prevailed. But we soon found reason sufficient to repent of our rashness. As night approached, instead of falling, the wind rose to a perfect storm—the sea ran mountains high—and the wild waves, breaking upon the neighbouring rocks, afforded, by a tremendous and foaming surf, the only light that we could discover, which, however, made our dangerous situation the more frightful. Gladly would we have returned, but that was not possible. We now made several attempts to find protection, by putting into some bay; but as they were all choked with drift-ice, whenever we approached the boat was dashed by the fury of the waves against the loose flakes, so violently, that we feared every moment it would be cut to pieces. We, therefore, could do nothing, but keep rowing in open water, and cast ourselves upon the mercy of a compassionate God. Our female rowers had lost all courage; and proposed to cease, exclaiming that their feet never more would touch dry land: with difficulty we prevailed upon them to persevere, exhorting them to trust in the Lord. Having combated for seven hours the fury and resistance of the wild ocean, we at length succeeded in

gaining some smooth water, behind a promontory ; where we waited till it grew calmer, and arrived about sun-rise at our home. All our people were astonished at the mercy of God in saving us during this dreadful night, spent in a frail skin-boat, amidst such waves as threatened every moment to overwhelm us. I cannot say that I despaired, for I depended upon Him, who has noted my days in His book, and He comforted my heart ; but I felt, at the same time, that it is difficult to maintain confidence in God, with the same freedom, when we have brought distress upon ourselves by following our own devices.

Br. Kleinschmidt, of Friedericks-thal, gives the following
Address of Nathaniel, a Native Assistant, to the Congregation.

The Assistant, Nathaniel, in the Morning Meeting, spoke as follows :—

Let every one now attend to me. Dear Brethren and Sisters, whenever I am called upon to speak to you, I feel like a poor child, who does not know what to say : I am therefore ashamed, and tremble before you and before the Lord ; for I have been a heathen, and spent much time in ignorance and sin : but hear me ! I will speak only a few words to you, and tell you, that the Creator of heaven and earth came to us from heaven, shed His blood, and died for you. And why did he do this ? He tells us Himself, in His Holy Word, that the thoughts and imaginations of the human heart are evil ; He therefore shed His precious blood to wash and cleanse us from sin. On your account, He hung upon the cross, pierced in hands, feet, and side, and covered with wounds from head to foot. He endured revilings and buffetings for us ; and if we always had Him present before us in this form, we should hate sin. He heals our hearts from that incurable disease, and clothes us in His blood-bought righteousness. Therefore, my dear friends, consider Him, who has suffered so much for you ; and apply to Him every day of your lives ; you will then not be confounded before Him on the day of His appearing.

It was very affecting and edifying to hear such a discourse, delivered by a man, who, but a few years ago, was a blind Heathen ; and the words of our Saviour occurred to us, *I will manifest myself unto them.* Our faith is strengthened, that He will manifest Himself unto many more.

Br. Kleinschmidt adds a narrative of the

Singular Deliverance of Nathaniel from Death.

The Assistant, Nathaniel, arrived here with his family, and immediately called upon us, both to make a report of

his success in the seal-fishery, and of the remarkable preservation of his life ; the narrative of which might almost appear fabulous, had he not related it himself, and he is a man of unimpeached veracity. First, he exclaimed, "I have now experienced what it is to be near death ;" and then related the following :—

Being in company with another Brother, who was yet inexperienced in the management of a kayak, he met a Neitser-soak, the largest kind of seal, which he killed. He then discovered his companion upon a flake of ice, endeavouring to kill another of the same species, and in danger : he, therefore, left his dead seal, kept buoyant by the bladder, and hastened to help his Brother. They succeeded in killing the seal ; but suddenly a strong north wind arose, and carried off both the kayaks to sea. They now, with terror, beheld themselves left upon a small flake of ice, far from the land, driving about in the open sea ; nor could they discover any kayaks in the neighbourhood. They cried aloud for help, but in vain. Meanwhile, the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the kayaks, they now saw themselves without the least hope of deliverance. Nathaniel added, "I continued praying to our Saviour ; and thought with great grief of the situation of my poor family, but felt a small degree of hope arising in my breast." Unexpectedly, he saw his dead seal floating toward him ; and was exceedingly surprised at its approaching against the wind, till it came so near the flake of ice, that they could secure it. But how should a dead seal become the means of their deliverance ? and what was now to be done ? All at once, Nathaniel resolved, at a venture, to seat himself upon the dead floating seal ; and, by the help of his paddle, which he had happily kept in his hand when he joined his companion on the ice, to go in quest of the kayaks. Though the sea and waves continually overflowed him, yet, the body of the seal being sufficiently buoyant to bear his weight, he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept, and went in quest of that of his companion, which he likewise found. He also kept possession of the seal ; and now hastened in search of the flake of ice, on which his companion was most anxiously looking out for him : having reached it,

he brought him his kayak, and enabled him to secure the other seal; when both returned home in safety.

We were thankful that Nathaniel had received no harm from so dangerous an adventure. During this affecting narrative, he ascribed his preservation, not to his own clever contrivance, but to the mercy of God alone; and added, "When I found myself delivered from death, and sat again in my kayak, I shed abundance

of tears of gratitude to our Saviour; for, in my great distress, my only hope was placed on Him: I ascribe to Him alone my deliverance."

We could not refrain from tears, on hearing the undisguised and simple account which he gave of this event; and joined in his thanksgivings to the Lord, who has thousands of means at His command, of saving those who call upon Him in trouble.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Society of Friends—The Society of Friends is withheld, by its religious views, from contributing to the Missions of other Religious Communities. It will have been seen, however, from our former Volumes, that a steady and self-denying zeal has led various Members of the Society to submit to many privations, and some of them to encounter death itself, in labouring for the Heathen in such ways as they felt consistent with their tenets. Other Members of the Society are going further; and are endeavouring to incite their brethren to a direct and decided participation in Missions to the Heathen. Mr. William Davis, of Taunton, has published a Letter on this subject, in the "Friends' Monthly Magazine," a new Periodical Work printed at Bristol. While the Friends consider it within their province to aid the work of Education and Civilization, their peculiar views respecting the Christian Ministry forbid their uniting with Missions undertaken by other bodies; "it being," Mr. Davis says, "a fundamental principle with us, that the Gospel should be preached FREELY, and that the Preachers of it should receive their commission to preach from the Holy Spirit only." This question he meets in the following manner, and illustrates his argument by referring to distinguished instances of the self-denying zeal and piety of various Missionaries:—

Would it not be uncharitable in us to doubt, that a great proportion of Christian Missionaries do go forth under this precious influence? for what else could prompt them to such perilous undertakings, or support them under their deep sufferings and privations, of which we, who are surrounded by the comforts of life, can form but a faint idea?

To suppose that these devoted servants of the Gospel are actuated by motives of interest, would be absurd, since many of them do not obtain a sufficiency of food and clothing for the wants of nature; and some have esteemed themselves happy to lay down their lives in the cause.

Wesleyan Miss. Soc.—Of Mr. Keightley, who lately sailed for Sierra Leone, the Committee say—

By his own choice and request, he has been appointed to that Station to succeed his friend Mr. Peck, whose lamented decease we have so lately noticed. The Christian zeal and courage of this devoted Missionary redound to the praise of Him, who *throws out Labourers into His Harvest*; and the deep interest which we feel in the preservation of his health and life in that unhealthy climate, and the spiritual necessities of those to whom he is sent to minister, should secure for him, from the Churches at home, an affectionate remembrance and incessant prayer.

MEDITERRANEAN.

The Pacha of Egypt publishes a Newspa-

per at Boulah, the Port of Cairo, twice a week. It is entitled "News of Egypt," is of the common folio form, and in two columns, Turkish and Arabic.

American Board—In the middle of August, the Mission Presses at Malta were in very active operation: the Nineteenth Number of a Series of Tracts (see p. 13) in Turco-Armenian was in the press; and an edition of the New Testament in that language was on the point (see p. 12) of going to press.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—By a communication received from Tinnevely, it appears that the Missionaries were in good health at the end of September, and steadily prosecuting their labours—A Letter, addressed to the Secretaries by the Rev. T. Carr on the 2d of September, states, that the Missionaries, the Rev. Messrs. Mitchell, Farrar, and Dixon, with Mrs. Mitchell and Mrs. Farrar, were residing at Bandora, and in good health. Messrs. Farrar and Dixon were pursuing the study of Mahratta.

AUSTRALASIA.

Church Miss. Soc.—The Rev. Samuel Marsden, in a Letter from Parramatta, New South Wales, under date of the 2d of July, mentions his intention of visiting the Mission in New Zealand: he writes—

I am expecting one of the Clergymen from New Zealand to take my duty, while I go to them: they are urgent for me to visit them. All was going on well, at the last accounts.

POLYNESIA.

American Board—The Rev. Jonathan S. Green (see p. 46) embarked at Honoruru, in Oahu, on the 13th of February, in the bark Volunteer, Capt. Charles Taylor, for the North-west Coast, for the purpose of collecting information with reference to the establishment of a Mission there. This service was specially assigned to Mr. Green, by the Committee, before his departure from America.

WEST INDIES.

Church Miss. Soc.—Mr. Stearn writes from Papine, in the Island of Jamaica, on December 19th, that he and Mrs. Stearn arrived at Port Royal on the 1st of the month, after a voyage of about six weeks. They were in the enjoyment of health.

UNITED STATES.

Board of Missions—Mr. David Brown, an intelligent Cherokee, who was educated in New England and was extensively known by the friends of Missions, died at the So-

ciety's Station of Creekpath, in the Cherokee Nation, about the middle of September, giving evidence to those around him that he died in the Lord—In the Mission, also, among the Cherokees of the Arkansas, the Board have suffered serious losses, in the death of the Rev. Alfred Finney, on the 13th of June; and in that of Mrs. Wisner, on the 24th of August. Of Mrs. Wisner, who was wife to Mr. Samuel Wisner, Assistant Missionary at Dwight, Mr. Washburn writes—

She was a devoted and laborious member of our family, ready to put forth all her energies to promote the common interests of the Mission. She was greatly beloved by us for her amiable qualities, but especially for her elevated and steady piety.

College Students—The Editors of the New-York Observer have prepared, from materials supplied by the Quarterly Journal of Education, the following Table, which shews the number of College Students from each State in the Union, and the proportion which this number bears in each case to the population of the State. The population is that of 1830, as estimated in a Report presented to Congress at their last Session by the Committee on Public Lands.

States.	Students.	Population.	Proportion.
Maine.....	120	420,000	1 in 3,500
New-Hampshire.....	119	300,000	1 in 2,500
Vermont.....	125	280,000	1 in 2,000
Massachusetts.....	440	560,000	1 in 1,300
Rhode-Island.....	33	90,000	1 in 2,700
Connecticut.....	191	290,000	1 in 1,500
New-York.....	830	2,000,000	1 in 3,700
New-Jersey.....	95	330,000	1 in 3,400
Pennsylvania.....	310	1,390,000	1 in 4,500
Delaware.....	7	80,000	1 in 11,000
Maryland.....	171	450,000	1 in 2,600
District of Columbia,	21	50,000	1 in 2,400
Virginia.....	401	1,180,000	1 in 2,900
North-Carolina.....	88	720,000	1 in 8,000
South-Carolina.....	106	600,000	1 in 4,000
Georgia.....	100	410,000	1 in 4,000
Alabama.....	31	380,000	1 in 12,000
Mississippi.....	23	130,000	1 in 5,600
Louisiana.....	12	200,000	1 in 26,000
Kentucky.....	141	650,000	1 in 4,600
Ohio.....	148	1,000,000	1 in 6,700
Tennessee.....	75	600,000	1 in 8,000
United States.....	3,400	13,000,000	1 in 3,800

The Editors subjoin to this Table the following remarks:—

From the above it will be seen, that in New England, there is, on an average, one Student in College for every 2000 inhabitants; in the Middle States, one for 4000; and, in the States south and west of Pennsylvania, one for 6000.

Massachusetts has less than one-twentieth part of the population of the United States; and yet, of the College Students, one in seven are her sons—three times her fair proportion! She stands at the head of the confederacy in regard to liberal education. Indeed no other State, except Connecticut, comes near her standard.

Emigrants to Hayti—Mr. Benjamin Lundy has recently returned from Hayti, whither he went to ascertain the condition of the Coloured Emigrants formerly removed from the United States to that island, and to conduct a few others. The whole number of Coloured Persons now at Hayti, who have emigrated from the United States, is estimated by him at 8000. The number removed thither at the expense of the Haytian Government was about 6000. Some became discontented, and returned: others are dissatisfied with the system of working on shares;

while others are doing remarkably well, and some are among the most respectable inhabitants.

Methodists—From the Minutes of the Annual Conferences for 1829, collected in the New-York Observer, it appears that the total number of Methodists in the United States is 447,743; being 382,679 Whites, 62,814 Coloured and Black, and 2250 Indians: this is stated to be an increase of 29,305, the total of the preceding year having been 418,438; but, according to the Returns quoted by us at p. 240, the total of 1828 was 421,105, leaving an increase in 1829 of 26,638. The Travelling Preachers are 1697, and the Superannuated 120; being an increase of 175 in the year.

Presbyterians—An Abstract of the Minutes of the General Assembly for May 1828 was given at p. 240: from those of the present year it appears that the Presbyterian Church in the United States has now 19 Synods, 92 Presbyteries, 1393 Ministers, 205 Licentiates, 195 Candidates, 2070 Churches or Congregations, and 162,816 Communicants; being an increase of 3 Synods, 2 Presbyteries, 108 Ministers, 11 Licentiates, 102 Congregations, and 16,508 Communicants, and a decrease of 47 Candidates for the Ministry. Of the Ministers, 40 are Presidents or Professors in Colleges or Theological Seminaries, 3 are Chaplains in the Navy, and 15 are engaged in Missions to the Heathen. The Baptisms have been 3982 Adults and 12,171 Infants; exceeding those of the preceding year by 1974. Collections during the year, chiefly for Education and Foreign and Domestic Missions, 73,068 Dollars.

Theological Seminaries—The Quarterly Journal of Education furnishes the following particulars relative to these Seminaries:—

Baptist: Hamilton, in State of New York: founded in 1820: number Educated, 20: number of Professors, 4—Newton, Massachusetts: 1825: Ed. 7: Pr. 2—Rock Spring, Illinois: 1827: Pr. 1. **Congregational**: Andover, Mass.: 1808: Ed. 444: Pr. 4—Bangor, Maine: 1816: Ed. 61: Pr. 2—Yale College Theological Department, Newhaven, Connecticut: 1822: Ed. 42: Pr. 4—**Dutch Reformed**: New Brunswick, New Jersey: 1784: Ed. 147: Pr. 3. **Episcopal Protestant**: New York: 1819: Ed. 123: Pr. 5—Alexandria, Virginia: 1813: Ed. 60: Pr. 2. **Evangelical Lutheran**: Hastwick, New York: 1815: Ed. 13: Pr. 2—Gettysburg, Pennsylvania: 1826: Ed. 6: Pr. 1. **German, Reformed**: Carlise, Pennsylvania: 1825: Ed. 7: Pr. 1. **Presbyterian**: Princeton, New Jersey: 1812: Ed. 470: Pr. 3—Auburn, New York: 1821: Ed. 106: Pr. 3—Maryville, Tennessee: 1821: Ed. 32: Pr. 2—Prince-Edward County, Virginia: 1824: Ed. 11: Pr. 2—Alleghany Town, Pennsylvania: 1828: Pr. 1.

We omit a Unitarian Seminary, founded, in 1816, at Cambridge in Massachusetts; but would add particulars, if we had late Returns, of Kenyon College, at Gambier, in Ohio, founded by Bishop Chase. In Fifteen of the Seventeen Seminaries above enumerated, belonging to Seven Denominations of Christians, there have been educated 1529 Students, those at Rock Spring and Alleghany Town not having been ascertained: 103 left in 1828: the number now under education is 599, of whom 291 are aided by the funds of the respective Seminaries or by those of Education Societies. The Professors of the Seventeen Seminaries are 42 in number. The Libraries contain 35,960 Volumes.

Missionary Register.

MARCH, 1830.

Biography.

MEMOIR AND OBITUARY OF THE REV. T. T. THOMASON, M. A.

FORMERLY FELLOW AND TUTOR OF QUEEN'S COLLEGE, CAMBRIDGE; AND ONE OF THE CHAPLAINS TO THE HON. EAST-INDIA-COMPANY, ON THE BENGAL ESTABLISHMENT.

THE following brief Memoir is taken from the Calcutta "Christian Intelligencer" for September; the Third Number of a new Monthly Publication, printed at the Church-Mission Press in Calcutta

During the last month have been received the melancholy tidings of the death of this valuable Servant of the Church of Christ. He departed this life on the 22d day of June, at the Mauritius; to which island he had resorted, with a view to the restoration of his health. It is but a just tribute to his memory, to say, that India has lost one of its warmest friends and most active and laborious benefactors. He was indeed a burning and a shining light; and many who have rejoiced in his light, will long remember him with sentiments and feelings the most grateful and affectionate. *The memory of the just is blessed.*

Few names will be recorded, in the Annals of India, which have conferred greater benefits upon it than that of our departed friend; and the Christian Philanthropist, when surveying the widely-extended territories of this vast Continent, and reflecting over those who have esteemed no labour too arduous, no services too severe—nay, who have counted not their lives dear unto themselves, so that they might plant the standard of the Cross amid the countless myriads of dark and fallen, but immortal, spirits, which inhabit its surface—will at once associate, in his mind, with Kierlander and Swartz, and Brown and Buchanan, and Martyn and Heber, the name of Thomason, as a no less true and sincere friend to the Cause of the Redeemer.

It is to be hoped, that a Memoir of the life of this sound scholar and sincere saint will be furnished by some of his connections, who have long known and can best appreciate his worth: it could

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not fail to be received with gratitude and joy by many who have enjoyed the benefit of his instructions, both private and public. In the mean time, this brief and hasty sketch of his Life, his Ministry, and Death, is offered.

Mr. Thomason was born at Devonport, on the 7th of June in the year 1774. He was in early youth impressed with a sense of the importance and necessity of a religious life. His pious and feeling mother, whose worth is well known in a most extensive circle of acquaintance, has frequently remarked, that his behaviour was so lovely and engaging in this his innocent age of childhood, as to give the strongest hopes that his character would be distinguished hereafter for remarkable piety and usefulness. The Venerable Archdeacon Corrie, in a Funeral Sermon preached on the occasion of Mr. Thomason's death, mentioned a circumstance which greatly corroborates the truth of these remarks. When he was but thirteen years of age, the devotion of his mind to religious pursuits began to appear, by his refusing to accompany a friend to a place of fashionable amusement. His friend was so struck with his conduct on that occasion, as to be led to serious reflection, and to the renunciation of the pomps and vanities of the world. The fact shews, at least, how much he was impressed with the fear of God and the value of time: and those who have known him best, can testify how this early indication of his regard to religious duties has been cherished and exemplified in his subsequent life.

He entered at Magdalen College, Cambridge, in the year 1792; and his diligence and strict attention to his studies,

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whilst at the University, are sufficiently attested, both by the high honours which he obtained*, and by his being elected Fellow and Tutor of Queen's College. He took the degree of B.A. in the year 1796, and M.A. about three years afterward.

He married Elizabeth, youngest daughter of J. Fawcett, Esq., of Scaley Castle, Cumberland, in the year 1798. After a lapse of two years, he removed to Shelford, near Cambridge; and there took pupils, many of whom are at this present time distinguished and valuable members of society, and from whom he had the most pleasing demonstrations of regard and attachment during his late visit to England.

During the time of his residing at Shelford, he held the Curacy of Stapleford, and continued Minister of that interesting village for several years. There are many now living who remember his zeal and fidelity in the discharge of his pastoral duties, and especially in the care of the lambs of his flock. The interest excited by his attending a Meeting of the Church Missionary Society in Stapleford, in the year 1827, shewed, in a most remarkable manner, the esteem in which his labours had been held so many years ago.

Previously to his marriage, his eye had surveyed the wide dominion of darkness and ignorance and depravity throughout this benighted world; and his affectionate heart had more especially rested upon India. Family ties and considerations, however, for a time, interfered; and it was not till the year 1808 that he saw his path clear, and was able to accept a Chaplaincy to Bengal.

On the 10th of June in that year, with Mrs. Thomason and their two children, he embarked on board the *Travers*, for Calcutta. Before arriving at this Presidency, they had to experience and record a most signal instance of the Providence of God, who bringeth near to the gates of death, and then sends his word and delivers from destruction. After a voyage hitherto pleasant, on the morning of the 7th of November, the *Travers* struck upon a rock, off Cape Negrais, and was in a short time a complete wreck. They escaped with the loss of all things but life: "God marvelously interposed," to use Mr. Thomason's own language, "and brought them off in safety †." He did not fail to acknowledge, on this occasion, the merciful interference of God:—"Oh," says he in a Letter to his

Mother, "that as I have now received my life afresh from His hands, I may consecrate it to Him anew, and be wholly, wholly, wholly His. My dearest mother, unite your prayers with mine, that this may be the case; and thank God, with me, for this dispensation; thank Him, I say, with me, for this dispensation: for though we have lost our all of worldly goods, we have been great gainers in other respects. When I see my dear wife and the dear children in safety, and reflect on the dangers through which we have been preserved, I find it impossible to lament our loss, being wholly absorbed in the greatness of our deliverance. Wonder, love, and praise, predominate so much, that I have neither time nor spirit to regret what has passed."

He had been appointed by the Court of Directors to the Mission Church, Calcutta; and, on his arrival, he took immediate charge of it. Though his time was necessarily much occupied with his Ministerial Engagements, yet his thoughts were at the same time turned to the work of Translation: not that he in any wise neglected the more important duties of his Ministry; as all his surviving flock can bear record. But the urgent need of the Scriptures in the Oriental Languages was then so apparent, as to demand the co-operation of all who were capable of rendering assistance. Some knowledge of Hebrew he had acquired when at school, in his play-hours; and this early ground-work had been gradually built upon, until, in later life, his Hebrew Bible was as familiar to him as his English: thus was a good foundation laid for the acquisition of Eastern Languages. He also studied Arabic during the voyage, and made no inconsiderable proficiency; and, after his arrival, he prosecuted the study with such ardour, under Sheikh Uhmud and Sabat, as to attain eventually the rank of one of the first Arabic Scholars of his day. In the critical knowledge of this language, he was equalled by few, surpassed by none. His proficiency in this respect was immediately applied to the correction of Sabat's Version of the New Testament, printed under the direction of the Calcutta Auxiliary Bible Society, and now found to be very acceptable in Arabia and Persia. The benefit he has hereby conferred on those interesting portions of the globe have been incalculable; and his usefulness has been fully appreciated and acknowledged, by those who are best competent to judge of the merits of his Translation.

He next applied himself to the study of

* He was Fifth Wrangler; and obtained the Norrisian Prize Essay three successive times.

† The account of this shipwreck is given in an affecting Letter to his Mother; which was printed in the *Christian Observer*.

Oordoo; into which language he was most anxious to translate the Old Testament. Here also he was eminently successful. He had proceeded regularly in the Translation, to the end of the Second Book of Kings. He had also completed the Psalms, Proverbs, and the Prophecy of Isaiah, when he was necessitated to leave India on account of the illness of Mrs. Thomason.

In 1814-15, he accompanied Lord Hastings, as Domestic Chaplain, on a tour through the Western Provinces; and his active spirit devised and forwarded plans of usefulness in every part which his Lordship visited. Early in 1824, he removed to the Cathedral, where he remained till the year 1826.

Since that period, it has been allotted him to suffer, as well as to do, the will of God. The amiable and affectionate partner of his joys and sorrows was so afflicted, as to render it needful for them to repair to Europe, in the hope that the change would prove favourable to the restoration of her health. But the Great Disposer of the events of life and death had determined otherwise. On the 25th of March, the day preceding Easter Sunday, after having been one month at sea, it pleased God to take away the desire of his eyes, at a stroke. Few events can befall us so truly affecting, as that of losing a beloved friend at sea, and that friend the wife of one's bosom. Oh! if ever the terrors of death are at one time more solemn and awful than at another, they are so under such circumstances. Of the few friends on board, the dearest to be gone—and the body cast into the wide ocean; and her place, and every thing around, perpetually pressing home upon the mind the mournful truth. Doubtless Mr. Thomason felt this, in all its force—Christian as he was: nay, felt it more for being a Christian; for who has a heart so full of tenderness and love as a Believer in Jesus? He wept indeed, and sorrowed indeed; but not as those who have no hope. His own account of this melancholy event is depicted in so feeling and yet so Christian a manner, in a Letter to a beloved relative, that it is not possible to refrain from giving the following extract.—“It has pleased God to defeat all our sanguine hopes, as to the effect of a sea-voyage on the beloved patient, about whom we have been so long anxious: He has taken to Himself your most beloved relative—my most beloved wife. Assured as I am that this is simply and solidly true—that she is really with Christ, yet it is with deep anguish of heart

I record our irreparable bereavement. Oh that I might have been spared the pain of this afflicting communication! But it is the will of God; and I desire to submit with resignation to the disposal of Infinite Wisdom. On Saturday Morning, March 25th, about ten minutes before 10 o'clock, her spirit took its flight. Oh the unutterable anguish of this sad, sad scene!—sad to us; but to *her* the result, we are assured, is most happy: she has joined the innumerable company of glorified saints and angels, and is blessed; for she died in the Lord, and her works follow her.”

After detailing the particulars of her last moments—the consoling and cheering assurances she left of her faith in Christ and her interest in Him—assurances, connected with a life like hers, most satisfactory and convincing—he thus affectingly speaks of the interment:—“On the evening of Saturday, at half past-five, her precious remains were committed to the deep. The evening was still, and all was solemn. The Service was read by dear S—, whose brotherly tenderness and sympathy I cannot adequately convey to you. Being myself an invalid, and overwhelmed by the bereavement, I was unable to perform that last most interesting Service: but I saw, from a distance, the coffin dropped into the sea; and heard the words ‘We commit her body to the deep, there to return to corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ, who, at His coming, shall change our vile body, and fashion it like to His glorious body,’ &c. Oh my beloved! I cannot tell you the consolation afforded by that hope. Believing that it was even so, and that it is far better to be with Christ than in the body, I am greatly supported under this heavy bereavement: and I earnestly hope that the same assurance may be as a healing balm to your own heart.”

After this sad and afflictive dispensation, it became a question with him, whether or not he should return to India from St. Helena, and pursue the labours which had been so near and dear to his heart; or continue his voyage to England. The former course was the chief object of his desires. “As I left India,” he says, “solely for the sake of accompanying my dear wife, whose departure appeared indispensable, the plan that most tempted me was, that I should return forthwith from St. Helena by the store-ship, and remain there till the Hindoostanee Old Testament could be com-

pleted. This appeared to meet all my difficulties most effectually; but, after much consideration, the idea was finally dismissed before I reached the island."

The reasons by which he was influenced in this decision, were some family arrangements, which required his personal management, and imposed on him an unavoidable necessity for visiting England. He had not, however, given up the idea of returning eventually.—"Whether," he says, in the same Letter, "I may return or not, it is impossible to say: it is far from being improbable, as my heart is set on finishing a Work which has been so long in hand." This was the Translation which has been referred to above. It is needful to keep this in mind; as it was the motive which influenced him to return, after he had been comfortably settled in his native country.

On his arrival in England, he was prevailed upon, by the solicitation of his friends, to give up the intention of returning to India. Accordingly, at the end of the year 1826, he accepted the Perpetual Curacy of Trinity Church, Cheltenham; where he remained nearly two years, much beloved by the Congregation committed to his charge. It has fallen to the lot, indeed, of few Ministers to gain the hearts and affections of their people to the extent which he did: nor will any wonder, who have known him; for if ever Pastor came up to that recommendation given by the Apostle to Timothy—*The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves*;—if ever Minister had the furniture needful for him who serves the Sanctuary under the Evangelical Dispensation, *the spirit of power and of love and of a sound mind*—it was Mr. Thomason.

Useful, however, as he was, he felt uneasy in consequence of the interruption of his Translation; which he was unable to prosecute in England, from want of Native Assistance. He, in consequence, determined to return to India; and for that purpose gave up his Cure.

He left England in June 1828; and arrived at Calcutta the November following. His health had been in a declining state from the time he left India in 1826. He had an illness of an alarming nature a short time before he embarked on his return: the indisposition was increased during the voyage. His sufferings were greatly mitigated, and soothed, by the affectionate concern and unremitting attention of his then amiable and pious wife, but

now afflicted widow, whom he had married a few weeks before he left England. On his arrival in Calcutta, his health was in so declining a state, that he was only able to preach twice. His friends will long remember the deep concern which he manifested in all that regards the interests of Religion in this place. He felt as one whose supreme desire is for the glory of God. There was such profound humility—such entire renunciation of self and selfishness—such unreserved faith and implicit confidence in the atoning sacrifice of our Saviour Christ—such meekness and resignation, and peace and hope, and longing for immortality, as shewed how meet he was to be a partaker of the inheritance of the saints in light. That inheritance he is now in possession of.

He removed to Barrackpore, with the hope that the change might prove beneficial. How much he felt his own unworthiness and insufficiency, and his desire to refer all the good that is wrought on earth to the merciful interference of God, the following Extract from a Letter to a Friend, whilst he was at Barrackpore, will shew:—"Greatly do I need the prayers of all who feel interested about me; for indeed I am slow to learn, and to profit by, the dispensations of my Heavenly Father. When in England, my heart longed to be where God has now placed me. Now, that He has brought me here, He has taught me more of my own sinfulness and absolute nothingness than I ever learned before. If a proud heart, lifted up with its own importance, fancies it is something, when it is nothing, and says, 'Now I will go and work for God, and do something for the Saviour, and be useful in a place where much is to be done and Labourers are few,' it is meet and right that God should lay such a sinful creature upon the shelf, and shew him he is good for nothing. Yet, clearly as I see this, and feel it in my inmost soul, I have no power to profit by it, and my sinful nature starts aside as a deceitful bow. Without Christ, we can do NOTHING. This lesson I desire to learn."

He remained a short time at Barrackpore, under Dr. Corbyn's hospitable roof; and at length was induced, by that gentleman's advice, to apply for leave to go up the river for six weeks, on sick-certificate. His health had then in some degree been restored; and he entertained such sanguine hopes of recovery, that he deeply regretted even this short absence from his post. "It is a trial," he said, "which the Lord has laid upon me; and shall I not bear it with submission?"

Alas! how futile are human hopes. His labours for God, in the place where his heart and affections chiefly rested, were already at an end. He returned to Calcutta without having derived the benefit he hoped for; and was recommended to try the Isle of France, to which island he proceeded without delay. This was in the beginning of April. The former part of the voyage was remarkably favourable: he continued gradually to recover strength: he was able to read the Psalms and Lessons aloud in his cabin, and to join the party at the cuddy-table. His affectionate wife had the most lively hopes of his favourable state. But, alas! it was but the delusive calm which precedes the tempest. Before they arrived at the Mauritius, his disorder returned with increasing strength; so much so, as to leave it doubtful whether he would survive till they reached the island. Spared however he was, by the Providence of God. They arrived on the 10th of June. The first few days after landing, appearances again became favourable. His complaint decreased; and there was hope that he would still be restored—that all would yet be well. He was so much better, as to bear removal to the house of Dr. Montgomery; where it was thought that his skillful attendance, combined with the delightful climate, would effect a cure.

But it was determined otherwise, by Him who defineth the boundaries, and numbereth the days, appointed for man. A change took place for the worse on Saturday the 19th of June; and the dis-

order continued to gain upon him until Monday the 22d, when it put a period to his sufferings, and he entered into rest.

The particulars of his last moments are thus given by an intimate and valued friend, whom he providentially met with at the Mauritius:—"On Sunday Evening I got a Note, desiring me to come to Mr. Thomason; for he had become much worse. I found he was evidently drawing near to death: he suffered great agony, but, at every interval of it, gave evidence that his mind was at perfect peace. At one time he called out to me, after a very severe attack—"Remember, that groaning is not grumbling: I cannot but groan, but am contented with my Father's will, and desire that patience may have her perfect work." At another time he would pray for deliverance, and then comfort himself with the thought, that he should soon be *where the weary are at rest*. About two o'clock in the morning he seemed to get some relief; and continued in a comparatively quiet state till about half-past-four; when an ulcer at the lower extremity of the spine, caused by his lying so long in one position, was dressed; and he then expressed his thankfulness, and insisted on Mrs. Thomason and me taking some tea; after which he seemed satisfied, and appeared to compose himself to rest. About ten minutes after, I noticed his countenance suddenly change, and he gave one heavy groan. His wife drew near: and as he seemed to suffer from something in his throat, I raised his head on my own, and in a minute after he quietly breathed his last."

Proceedings and Intelligence.

United Kingdom.

JEWS SOCIETY.

Proceedings of the Rev. J. C. Reichardt among British Jews.

THE COMMITTEE remark—

For more than a year, the Rev. J. C. Reichardt has been occupying the important office of Missionary to the Jews in England. He has chiefly resided in London; but has occasionally spent a little time in other towns, especially Portsmouth, where he has lately been for three weeks on a Missionary Visit. Minute particulars respecting his Ministerial Intercourse with Jewish Families it would, of course, be improper to detail; and we shall, therefore, endea-

our to give a general view of his work in this country, from which our Readers will perceive what a very important opening our own land presents for Missionary Effort among our Jewish Fellow-countrymen.

The following Extracts are made by the Committee from a report lately laid before them by Mr. Reichardt.

I can state from my own personal experience, that London presents a most important field for the labours of the Society, which ought never to be neglected: as not only a large number of Jews inhabit the metropolis, and numbers of Foreign Jews are constantly coming over; but likewise many Jews,

who are persecuted on the Continent by their brethren for inquiring after Christianity, will seek refuge in England, under the idea that there they can more safely yield to their convictions.

It is true, that if a just picture should be drawn of the actual spiritual state of the Jews in London, that picture would be most dreadful and deplorable. Instead, however, of giving any discouragement, this ought rather to excite the feelings and sympathies of real Christians; and to urge them more strongly to apply the balm which is in Gilead, and to exhibit the Gospel, which is surely the power of God unto salvation. While my mind has often been struck with the literal fulfilment of the threatenings denounced against Israel, and the reality of what St. Paul said, that *blindness in part is happened unto Israel*, I have at the same time often been enabled to bear witness, that this blindness is only *in part*; and that, amid the thousands that ask not after God nor care for their own souls, there are yet found those who will give a hearing to the Gospel, and inquire after the way to Zion. It is, moreover, a great encouragement to see a small company of Converted Jews, adorning their profession, and walking as humble followers of the Lamb.

With reference to the particular means which he has thought it desirable to employ, Mr. Reichardt says—

My chief aim has been the preaching of the Gospel by private conversations: to this end, I formed an extensive acquaintance among the Jews; and either visited them in their own houses, or invited them to call upon me. Private conversations I always prefer, as most promising; because, in such, one is more able to speak calmly, and quietly, and reverently upon Divine Truths, as the importance of the matter requires, and to give a more full account of the one thing needful. It has likewise been my plan, of late, in my intercourse with the Jews, to lay before them the Way of Life plainly; and to declare openly and candidly, that, without Christ, there is no Salvation. In the first years of my labours, I thought it expedient to watch for fair opportunities, and whenever they did not present themselves, to prepare the way gradually; but surely when called upon to

declare the way of eternal life to those who are every moment liable to die in an unconverted state, if we act from expediency and withhold the truth, even for a time, it seems to betray either indifference, or a doubt as to the reality of Christ being the only Saviour.

“We heartily concur,” say the Committee, “in the above remark, and are prepared to expect what follows:”—

Instead of being less successful in the adoption of such a course, I have found it quite the contrary: Jews are drawn to me the more for it, and regard me as a sincere and upright Christian. When, sometimes, in the midst of my Gospel Conversations, Jews would suddenly interrupt me by asking, “Why is it, Sir, that Christians are always so eager to make converts, whereas we Jews never think of such a thing?” this reply easily silenced and satisfied them—“Because we Christians feel convinced, that, without Christ, no man can be saved: but the Jews have no certainty of their own salvation, and, therefore, feel indifferent about the salvation of others; for if they were really convinced that truth was on their side and Christians were in a fatal error, they would feel themselves bound to promote that truth among Christians.”

Among those Jews who have been in the habit of calling on me, I could refer to more than forty individuals who have applied for Baptism. Some of them were received under a regular course of instruction; while the greatest part were prevented from taking the same course, on account of being at the same time in the greatest bodily distress. Such cases are most trying, and require that some adequate means be adopted to meet them effectually. Whenever such distressing cases occurred, and my own means were not sufficient to meet the distress, before dismissing them I did, however, always endeavour to give them a short, clear view of the Gospel; and, having supplied them with a copy of the Scriptures, recommended them to the further sovereign care of our Gracious Lord.

Another method, besides that of private intercourse, which I adopted for making known the Gospel, was this:—In the midst of the Jewish Quarters, I had engaged a room, where, on each successive Friday Evening, I gave Lectures to the Jews. These Lectures, contain-

ing a simple exposition, in English, on several portions of the Holy Scriptures, were chiefly intended for the lower and more ignorant classes of the Jews; and it was pleasing to observe, that this Meeting used to be attended sometimes by more than sixty Jews, Jewesses, and Children. A few weeks ago, the room was very much crowded, and the children were rather noisy; and the owner of the house, in consequence, wished it to be removed. This has obliged me to discontinue the Lectures till another convenient room can be found. Many hundreds of Tracts were distributed among those Jews who attended; and many hundreds have since been put into the hands of Jews, whom I either met in the streets, or visited in their own houses; so that the seed has been abundantly sown; and we have now only to pray, that the Lord may water it by His Spirit, and give His blessing.

Continent.

JEWS' SOCIETY.

THE Rev. W. Ayerst, the Society's Missionary at Dantzic, gives the following

Account of the "Jews of the New Temple."

As the condition of the Jews is an important object for our consideration when attempting to promote their spiritual welfare, and as there is a great diversity in the indications which denote their real state of mind. I have sent you a translation of a Confession of Faith, which was drawn up and read by a Young Israelite at the time of his Confirmation. Perhaps you may think it rather extraordinary that I speak of the "Confirmation" of a Jew, inasmuch as this is, properly speaking, a rite belonging to the Christian Church, as consequent upon Baptism. The "New-Temple Jews," however, as they are called, i. e. the friends and followers of the celebrated philosopher Mendelsohn, have introduced into their Service, not only the custom of preaching in German, but also singing with an organ, and many other things like those which we have. A Jewish Friend lately lent me the Confessions of Faith which had been prepared by several members of a large and respectable family for their "Confirmation."

Of these Confessions, that which seemed the most intelligible and de-

cidcd in its statements is thus translated by Mr. Ayerst:—

Among all the numberless benefits which have been conferred upon man, Religion must be looked upon as the foremost, and as the best gift of Eternal Love. It acquaints him with his destiny, and the purpose of his existence: it teaches him to live happy and content—provides him with comfort and hope in the greatest affliction—and gives him promises, which reach beyond this earth to the sacred mansions of eternity. It must, therefore, be my most heartfelt wish, and my chief object, to become acquainted with it—to open my heart to its soft impressions—and to confirm the same in me. The first of all the truths which it teaches is, the EXISTENCE OF GOD: and how gloriously does this impress itself upon our inmost soul! A single moment spent in surveying the boundless magnificence of the Universe convinces us that no effort of a blind and uncertain chance could have produced it. On every side is the thought presented to us, that it must be the work of One Almighty Being; and the truth of this our conviction becomes more and more evident, as we reflect upon the order and harmony which pervade this immeasurable system in all its parts, and the regularity which prevails in the change of the seasons and the great course of nature. This Almighty Being, who is neither confined by time or space, cares for the greatest in the same degree as for the least of all the creatures in His worlds. I am also protected by His fatherly hand: His providence watches over every thing that exists: when, therefore, I am called to suffer, and when no help appears for me among men, and in this world, my trust in God is not shaken—my confidence in His eternal love, in His retributive justice, in the kingdom of eternal life, strengthens me; for a soul dwells within me that is immortal, and will continue to exist when my body has been long reduced to dust. The ennobling of myself by means of truth, love to my fellow-creatures, and improvement in virtue, are my duty in this world; and I will for this purpose make the doctrines of Religion, which the Eternal has revealed by Moses and the Prophets, which we find in the Bible, the rule of my conduct; and thus endeavour to obtain felicity for myself, and to assist in the hastening of that time of which

the Prophets have declared, that *the earth shall be full of the knowledge of the Lord as the waters cover the great deep*. May the All-gracious God give me strength, that I may continue faithful to my resolutions in this solemn hour; and may ever endeavour to become more and more worthy of the name of a true Israelite!

Mr. Ayerst adds—

Such is the Creed of a modern well-educated Jew. The thought that he is a sinner before God, guilty and condemned, never enters into the question; and this is the great point which we always find it necessary to impress upon the Jews. We are sinners, not saints—unclean, not holy—guilty, and not innocent. But, in order to feel this, the convincing grace of the Holy Spirit must soften, subdue, and change the heart.

Western Africa.

CHURCH MISSIONARY SOCIETY.

THIS Mission has been greatly strengthened by the accession of the Labourers who left England in October and November. The first arrival was that of the Rev. John Murrell, Mr. John Warburton, and Mr. Henry Graham and his Wife, who landed in the Colony on the 7th of December: the second party, consisting of the Rev. David Morgan, appointed to the Chaplaincy, and the Rev. Messrs. Raban and Metzger, and Mrs. Metzger, with the three African Youths who had for some time been instructed by Mr. Raban, reached the Colony on the 2d of January.

A Special Meeting of the Members of the Mission was held on the 6th and 7th of January, when the following arrangements were made: the Rev. G. W. E. Metzger to take the Ministerial Charge of Wellington; the Rev. W. K. Betts, that of Gloucester and Leicester, with the superintendence of the Colonial Schools in Freetown; the Rev. John Murrell to take the spiritual charge of Kissey; the Rev. John Raban to reside at Regent, rendering such services, in the performance of Pub-

lic Worship and in the superintendence of the Schools at Regent, as he is equal to, Mr. Henry Graham and his Wife residing with him; and Mr. John Warburton to take charge of the Schools at Regent. By this arrangement, the Rev. Thomas Davey will continue in charge of Bathurst, Regent, and Charlotte; to which latter place Mr. and Mrs. Weeks are to remove, for the purpose of opening a School for the Native Children.

A detailed account of the Mission was given in our January Number (pp. 57—62): from the Despatches, recently received, we extract the following notices of each Station.

FREETOWN.

The Rev. W. K. Betts and the Rev. J. Wilhelm have been enabled to continue their labours without interruption; Mr. Betts preaching at St. George's Church in the morning, and at the Jail in the afternoon; and Mr. Wilhelm conducting the usual Services at Gibraltar Chapel.

Ministry.

Mr. Betts thus reports concerning his department of labour:—

The attendance at St. George's has not equalled my expectations. I anticipated, that, as the weather improved, and the inconveniences of a leaky Church were done away by the setting-in of the dry seasons, more Europeans and others would attend Public Worship; but these prospects have not been realized. The average attendance of Europeans, this quarter, has been only six. There has been but little alteration in the number of African Adults composing the Congregation of St. George; but more children have attended. The Communicants continue the same, being seven in number.

The Afternoon Service at the Jail has been continued as usual. Having noticed, about the early part of the quarter, that many of the Prisoners did not attend Worship, I spoke with the jailor on the subject, and pointed out the desirableness of all, who could, being present: since which time he has acted on the suggestion, and also been present himself to preserve decorum; so that I have had generally a large Congregation. Many of

these poor people have manifested a degree of attention to the word of the Gospel, which has been very gratifying. I am not, indeed, able to say that my ministrations there, or at the Church, have been attended with any decided instance of conversion; but I do hope, from the abounding grace of the Saviour, that some good has been effected—that some souls have been benefited, though it has hitherto been withheld, and no doubt wisely, from my knowledge.

Of the Services at Gibraltar Chapel, Mr. Wilhelm thus reports:—

Divine Worship has been regularly kept, twice on the Lord's Day, and on Thursday Evenings. Much, however, has been left undone, through my sinful backwardness in visiting the people throughout their scattered habitations, as frequently as ought to be done, for their edification, and for my better acquaintance with their characters and the state of their souls.

The Morning Worship was but thinly attended in the first part of the quarter. After I had several times expressed my feelings on this neglect of attendance, I was requested to change the hour for Evening Worship from 7 to 6 o'clock, which I did accordingly. This, together with the erection of a bell, increased the attendance of my hearers. But a much larger attendance was occasioned by an awful dispensation of God's Providence, on the night of December the 8th, when a discharged Soldier and his Wife, and their Servant Girl of about 12 years of age, were struck dead in their house by a thunder-stroke. The man had attended the Gibraltar Chapel in the late Mr. Flood's time; but fell afterward into the habit of drunkenness, and paid no more regard to Religion, as I have been informed; the woman still, now and then, coming to the Chapel.

Their burial being attended by a large number of people, I spoke to them, at the grave, on Luke xiii. 1—9: since then, the Chapel has been crowded with worshippers and hearers. May it please God to establish their hearts, that they may not be as a morning cloud, and as the early dew that goeth away!

The average attendance at the Communion has been 12: nothing inconsistent in the behaviour of the Communicants has come to my knowledge. I have baptized, during this quarter, 2 male and 4 female Infants; and buried, 3 men, 2 women, and 3 girls.

March, 1830.

Schools.

The Native Teachers, George Fox and his Wife, continue in charge of the Colonial Schools: of these they report—

The attendance of the Boys, on week-days and at Church on Sunday, has been as usual throughout the quarter. There have been 31 Boys admitted; 21 left; and 1 died: there are remaining on the books 337 names: the average number attending, during the quarter, has been 270.

Most of the Girls generally come late, not excepting those living even in the surrounding houses next to the School: something therefore is wanting, which may secure a more regular attendance. Twenty Girls have been admitted, 5 left, and 1 died this quarter. The total number of names now on the books is 240: of these, 152 have attended daily.

On the indifference manifested by the Parents for the welfare of their Children, and on the general state of the Schools, Mr. Betts remarks—

It is a pleasing thing to know that facilities are given to the inhabitants of Freetown to have their children educated in the Elements of General Knowledge; yet there exist many circumstances connected with these Schools which do not yield satisfaction, considered as Church Missionary Schools.

Scarcely any of the parents of these children are in any sort of spiritual connection with us: many of them are disaffected toward the Church of England and her Religious Services: and though they do not bear any part of the expense, yet they do not hesitate to complain of what they suppose to be the inefficiency of the Schools, and say that the children make but little progress; whereas one main cause of this is, the want of proper discipline at home. So long as the children are allowed to be running wild about the streets, and even joining the nightly yelling and dancing, of which there is very little cessation the year round—so long as they are not trained to any habits of order—it is not to be expected that they will make much progress in learning, which necessarily requires thought, application, and restraint—exercises to which they have never been trained. If the parents felt the value of education, they would enforce regular attendance on the children; and would oblige them to spend their evenings at home, in learning their lessons, or in some rational

manner by which their minds would become habituated to application. My observation leads me to conclude, that great personal exertion is called for, on the part of the Masters and Mistresses, to carry on these Schools efficiently; owing, partly, to their magnitude, but more especially to that want of habits of submission and thought in the children before alluded to, by which much valuable time is consumed in maintaining order that might otherwise be employed in explaining the signification of the words in their lessons, in which they are exceedingly deficient; and also in imparting Religious Instruction.

CHRISTIAN INSTITUTION.

At the close of the quarter, there were 8 Youths in the Institution, under the care of the Rev. C. L. F. Haensel: this number has increased, by the addition of Henry Palmer and Joseph Bartholomew, two of the African Youths who went out under Mr. Raban's care: the third, William Wilson, continues, for the present, with Mr. Raban. Mr. Haensel expresses his general satisfaction with the conduct of the Youths.

Riber District.

KISSEY.

Mr. Haensel has preached at this Station on the Sunday Morning, and has assisted Mr. Gerber in the administration of the Lord's Supper. About 500 persons recently have attended the Morning Service; 300 that in the Evening; and 200 on the Week-day: many, however, seem to come merely from custom. There are 35 Candidates for Baptism, whose knowledge is very small; but Mr. Boston, who resides among them, thinks that some of them are sincere, and wish to be followers of Jesus Christ. He makes the following report of the

Schools.

The number of Children who belong to our Day School is 95: about 54 of them have not attained the age of 5 or 6 years, and therefore much cannot be expected from them: of the remainder, 13 read in the Scriptures; 5 in Sermons on the Mount; 6 in African School Tracts, No. 3, Part 2; and 11, in Cards, page 4. Seven

of the elder Boys write in Copy-books, and 12 of the Girls are taught Needle-work.

The Sunday School continues to be well attended: the present number on the book is 103. As the time allotted for instruction is only two hours, the progress of the scholars is necessarily slow.

WELLINGTON.

William Tamba conducts Morning and Evening Worship, daily, and attends to the instruction of the sick and others; and Mr. Gerber preaches here on the Sunday as often as his other duties permit: of the Station, generally, he remarks:—

Although there has, for some time, been no resident European Teacher in this Village, still the people have not become slack in attending the Means of Grace. There have been but a few individuals among the Communicants whom I have been obliged to exclude since Mr. Metzger left them. During the quarter, I have once administered the Lord's Supper, baptized 37 children, and married 133 couples. Candidates left on trial for Baptism last quarter, 15; since received, 10: total at present, 25. Communicants, at the close of the quarter, 255.

HASTINGS.

Of this Station, Mr. Gerber writes:

Favourably as I reported of this Settlement at the end of last quarter, I feel happy to state, that I have since not found myself disappointed: there is, to all appearance, a work of God among the people. Besides a good attendance at Public Worship, there is, also, a quiet and peaceful disposition among them. From the 73 Communicants last reported, I have been obliged to exclude 1: Candidates on trial for Baptism from last quarter, 40; since received, 11; total, 51: Baptized during the quarter, 17 children: Marriages, 34, besides 54 at Waterloo.

The number of Scholars attending our School is still small: there are but 46 Children, most of whom are very young, from 5 to 10 years old, and make but little progress.

Concerning those who desire Baptism, Mr. Gerber remarks:—

Among these candidates are many, concerning whose sincerity I have no doubt; but, on account of their insufficient knowledge of the English Language, I find it extremely difficult to give them due instruction in the Principles of our Religion.

Mountain District.

The Labourers engaged in this District are the same as in the last quarter; with the exception of David Noah, who has for some years been employed as a Native Catechist, but who has, on very unsatisfactory grounds, relinquished his connection with the Society. In reference to this circumstance, Mr. Wilhelm writes:—

David Noah has been carefully warned by me, in private, against leaving the Society's service; since it did not appear, to me, that the Providence of God had afforded him any proper call for venturing on this step: and if it be a way of his own making, he cannot secure to himself the precious promises of God's care, protection, and blessing, and exposes himself to the danger of losing peace, hope, and joy—blessings, for the loss of which, nothing that is to be found in our own way can compensate. This, by many professors of Religion, is neither understood nor believed; yet it is again and again exemplified.

LEICESTER.

David Noah continued his services, at this Station and at Gloucester, during the quarter: the average attendance on Worship, on the Sunday, is 60, and on Week-days 30. One of the Communicants having been suspended, the number is 7. Mr. Davey has baptized 7 Infants, and married 3 couples.

GLOUCESTER.

Of this Settlement, Mr. Davey makes the following report:—

Divine Service has been performed at Gloucester, at the usual times, on Sundays and Week-days; and the Meetings of Candidates, Communicants, and Backsliders, held as heretofore: the attendance at Church has been about 300. The number of Communicants, for this Village and Leicester, last reported, was 75: since that time, 3 have removed from Gloucester, and 2 have been suspended for immoral conduct; and one at Leicester, from the same cause: the present total is 69; out of which an average of 48 have frequented the Lord's Table. The number of Candidates for Gloucester was 13: to these have been added 6 others, making 19, whose attendance at the Weekly Meetings has been regular. There were 3 Backsliders on trial last quarter: 1 of

these has been dismissed, and 4 have been added; there are now, therefore, 6.

I am unable to state any particulars about the Schools; further than, that 7 Boys and 4 Girls have been added to the Day School, making a total of 146; out of which there has been an average attendance of 130. There are 19 Men and 11 Women in the Evening School, and 53 Apprentices in the Sunday School. Twelve Children have been baptized, and 33 marriages solemnized.

REGENT.

The Church Services at Regent, on Sundays and Week-days, have been the same as in the preceding quarter; and no material alteration has taken place in the average number of attendants, which may still be stated to be about 500: on Thursday Evenings, about 150 persons attend. The number of Communicants, last quarter, was 206: one has died since that time; some have removed; and others have been suspended for inconsistent conduct; leaving the present number 193: there are 82 Candidates on trial. The average number of Communicants has been 132. Mr. Davey has baptized 12 Infants, and married 12 couples.

The difficulties connected with the due exercise of discipline, in the case of those who have been suspended from Communion, are thus noticed by Mr. Weeks:—

Many of them have had an impression, that, when they are suspended, we do not care any thing further about them, and have therefore absented themselves from the House of God: this feeling I have endeavoured to remove, by telling them that we shall be very glad to see them attend Church at all times; and that, as soon as they shall evidence true repentance, and manifest an earnest desire to return to the Saviour, they would be re-admitted to their former privileges. Others have told me, that they are not fit to belong to God's people: I read to them 1 John i. 7, and Jeremiah iii. 14; and several have since attended Church, but have not yet applied to be re-admitted. Others have said, they have done nothing worthy of suspension from the Church, yet readily admit that they

had neglected to attend those weekly meetings which most of the Communicants held for religious instruction, and seldom attend Public Worship more than two or three times in a quarter-of-a-year; yet vainly persuading themselves, that, if their names remain on the list of Church Members, their non-attendance on the Means of Grace would be of little consequence. However, I am not discouraged, believing there are a considerable number who are the true disciples of Christ, and are walking according to their profession.

Mr. Weeks gives the following account of the

Schools.

The Liberated African Boys advance gradually in Spelling and Reading, and also in writing on slates; and I am not without the hope, that two or three, ere long, will be found qualified for the Christian Institution: our present number is 73. Since my last Report, we have received 40 Boys, recently landed from Slave-Vessels; they, consequently, know but little of the English Language, and are in the Alphabet Class.

Of the Infants'-School Children, born in the town, we have 187 Boys and Girls; the average attendance being 160: the progress of these little-ones is very satisfactory and encouraging. The parents are anxious to avail themselves of sending their little boys and girls to school. Mrs. Weeks regrets exceedingly that she has not been able to take a more active part; having, hitherto, only been able to attend to the Sewing department and to the Sunday School.

BATHURST.

Mr. Davey reports of this Station:—

The attendance on the usual Services at Bathurst has somewhat increased; but that increase has chiefly been occasioned by an additional number of Liberated African Girls having been placed in the School. The three Backsliders, who had been for a considerable time upon trial for re-admission, have been again received into the Church, and hitherto their walk has appeared consistent. Two Candidates, who were already baptized, have been also added to the Church, by which the number of Communicants has been increased to 13. The Candidates reported last quarter were 16; since when, two have been received into the Church, and three have been added; there are, therefore, 17 at present. I have baptized 16 Infants, and married 36 couples.

Schools.

The Liberated - African - Girls' School contains 179 Scholars; of whom, 20 are able to read the Scriptures: 22 Scholars come to the Evening School; and the Sunday School is attended by 33 Adults and 61 Apprentices: with these are also taught the larger Children of the Infants' School, and many of the Liberated African Girls. In reference to the Sunday Scholars, Mr. Davey writes:—

The improvement gives ample encouragement to proceed in this interesting work; and fosters the hope, that, by apparently weak means, much good may be done, and souls instructed in the way of God more perfectly.

In the Infants' School, under Mrs. Highway's care, there are 139 Children, of whom she states—

The Parents still manifest a great desire to have their Children instructed, and bring them while very young. They are divided into 14 Classes: 30 are reading in the Testament; the others, as they advance, read Elementary Books: several of the elder children are employed in instructing the others, as it is our wish to impress on them the pleasure derived from imparting instruction to others, after having received it themselves.

CHARLOTTE.

There is a Service, on the Sunday Afternoon, at Charlotte; which is attended by about 100 persons: there are 4 Communicants, and 11 Candidates. Of one of these, who died, Mr. Davey writes:—

John Attarra and I visited her, during her illness; and, from the conversation which I had with her the day before her death, I have reason to hope that her soul was resting upon that sure foundation, the Rock of Ages—Jesus Christ. She said, she had no hope but in Him; and that she believed that His blood would cleanse away her sins.

South Africa.

UNITED BRETHREN.

Temporary Suspension of the Tambookie Mission.

THE commencement of this Mission, in May 1828, was stated at pp. 31, 32 of our last Volume. The Brethren

Hoffman and Lemmertz, with their Wives, continued their labours till the latter part of that year, when most of the Tambookies retired from the neighbourhood of the Klipplaat; in part, through fear of the predatory tribe of the Fetkannas. These people, at length, carried off all the cattle of the Settlement, consisting of 37 head and 6 horses, valued at 1200 dollars. A few days afterward, about 60 Fetkannas surprised the Settlers, but retired without effecting much injury: the Missionaries say—

We had but eleven men in the Settlement; so that, if the Lord had not Himself interposed for our protection, our dwellings might easily have been burnt, our remaining cattle taken, and our own lives sacrificed.

After the alarm produced by this encounter had somewhat subsided, we called together our people—admonished them to depend in future rather on the Lord's help, than upon their own means of self-defence—and then, kneeling down with them, commended ourselves to His mercy and protection. We felt resigned to His gracious dispensation, whether it might be for life or for death.

The Brethren thought it prudent to retire, for a season, to the Military Post on Klaas Smit's River. Here, on the 2d of November, they assembled an auditory of upward of 60 Whites and Hottentots; and 10 children of Europeans and 10 of Hottentots attended school. The Brethren record the following proof of

Noble Spirit of a Christian Hottentot.

All the individuals composing our small flock, 24 in number, old and young, are steadfast in their determination to continue with us, and to return to the Klipplaat as soon as possible. When we put this question pointedly to our Communicants, they answered without hesitation in the affirmative, adding—"We would rather go to-day than to-morrow;" and Hendrick Beukes, one of the most respectable of our Hottentots, (who has sustained a loss amounting to about 900 dollars in the course of the last few weeks, his whole stock of cattle, consisting of 19 oxen and 6 horses, having been carried off by the Fetkannas or devoured by the lions,) being asked by Br. Lemmertz, whether he was

willing to return to the Klipplaat, apparently astonished at the question, replied—"Yes, Sir! and not only to the Klipplaat, but I hope one day to assist in bringing the Gospel to the Fetkannas themselves." So speaks a Hottentot; with a wife and family, who narrowly escaped with his life, after losing nearly all his worldly substance! You may imagine how much we were delighted and encouraged by this exhibition of the true Missionary Spirit. We see in the instance of this man, who was formerly a wild dragoon, what the grace of God can effect upon the human heart.

Br. Hallbeck asks—

Ought not such a noble spirit in a Hottentot to speak loudly to many a Professing Christian in more civilized countries, who, from an excessive attachment to the things of this world, declines, or at least hesitates, to contribute either in person or substance to the advancement of Christ's Kingdom!

Resumption and Good Promise of the Tambookie Mission.

In less than a month, the Brethren were enabled to return to the Klipplaat. At the end of January of last year, they numbered 31 individuals in the Settlement, and were then in peace. Br. Hallbeck writes—

In externals, the prospect was very enlivening. Their gardens already produced various kinds of vegetables; and the country round about looked like a beautiful meadow, after the seasonable rains which fell in the month of December. But the Tambookies were still in trouble, and there was as yet but a faint prospect of their becoming obedient to the Gospel. The Fetkannas no longer infested the neighbourhood; but the Tambookies had fallen out among themselves.

Before the Rains, he had written to the Klipplaat—

The unexampled drought still continues: one half of the cattle, both oxen and sheep, have, in consequence, perished in many parts of the country. Even the famous Orange River is dried up; but the beautiful Klipplaat still flows with a steady stream: that river is an invaluable treasure; and if ever that portion of Africa is destined to be properly peopled, its banks must be the principal place of resort.

In the latter end of March, Br. Hallbeck writes—

The circumstances of the Tambookie Mission appear, at length, to have taken a

favourable turn. Quarrels had broken out among them, and between them and the Caffres. Of this I informed Government; and the Commandant of our frontier, the son of Lord Charles Somerset, who appears to be a great favourite with the neighbouring tribes, has settled the business, and induced the parties to make peace. The Missionaries have been in no way disturbed; and, in the course of last month, they have had the pleasure to see a family, consisting of 10 Tambookies and one Mantatee, come to live with them, all of whom have been admitted as inhabitants of their little village. Besides these, there are others who declare that they will soon follow the example of their countrymen. The Brethren have good hopes of the new comers.

Difficulties of that Mission, from the Character and State of the Natives.

In the following Extracts from the Journals and Letters of the Brethren, some of those trials are detailed, which are inseparable from an attempt to establish a Mission among an uncivilized people: but these are mingled with encouragements, which sustain the Labourer under his conflicts and toil.

March 8, 1829: Sunday—Many Tambookies attended our worship. It seems as if the Lord had made use of the Caffre Captain Makomo, even by his robberies and murders, to alarm the Tambookies, and make them more attentive to the riches of the Kingdom of Heaven: they begin to inquire after the Word of God.

March 13—Two Tambookies came hither: one of them an old man, who said that he would bring his children with him and live with us. We are glad to find that our Tambookies are willing to work: they have built their house, and are employed in digging a garden: their four children visit the school, and improve in learning Dutch.

March 15—Shortly before the Public Sermon, Bowana arrived, with his whole retinue and a large herd of cattle. Several of his people attended our Worship, but he himself came afterward to our house. His head was wholly filled with the misfortunes which he had lately experienced; and which, in part, he had brought upon himself: far from expressing himself desirous to hear more of the Word of God, after such a long absence, he would talk of nothing but the great loss which he had

sustained, and was very troublesome to us with captious questions.

March 17—Bowana sent nine of his children to school: for we had represented to him, that he must give an account to God, not only of his own soul, but of those of his people and children, if he neglected to have them instructed in His Word.

March 23—A family of Fetkannas, consisting of four persons, came. The father of the family was very old: he said, that, having visited his daughter in Caffra-ria, he should return and live with us. We hope that it is the Lord's will that some of a Nation, which but lately robbed us of our cattle and threatened to kill us, shall come hither, and believe the Gospel and be saved.

March 25—Mapas, a son of Bowana, with about fifty armed men, paid us a most unpleasant visit. His former kind and friendly behaviour was changed into insolence and malice: each of his people was armed with an assagay, and he immediately demanded to see our Interpreter. As he wished to have a conference with us, we proposed to hold it out of doors: but he insisted on going into our dwelling, and that his people should keep their weapons; for, in general, they leave their assagays outside the house. He now began by apologizing for his having left us; but we soon found that this was all hypocrisy. After asking many insidious questions, he accused us of having been the cause that the English Officers at Klaas Smit's River had sent a party to assist Chelela to take his people and his cattle: we replied, that, according to the precepts of the Word of God, we never interfered with the outward affairs of Government—that Chelela himself had complained—and the Officer had done his duty. Though we wished to avoid all interference, Mapas would not be pacified, except we sent our Interpreter to explain the matter to the Officer: by him Br. Lommertz wrote a report of the transaction: and we sent a message to Bowana, begging to be excused receiving such visits from his son: indeed, we felt much grieved to perceive that we are represented, to a people for whose salvation we offer up continual prayers, as spies and traitors. Nor were we a little alarmed on seeing such a host of men armed before us: not knowing to what extremities the Devil might drive them, we thanked the Lord when the conference closed. Mapas and his people now attended our Evening Worship: the people were remarkably quiet, and attentive

to what was told them of their Creator and Redeemer; and left us in silence.

March 27, 1829—Yesterday, our men had a conversation with Bowana and Mapas, in which they represented to them the impropriety of their conduct, in coming to us with armed men, and calling us traitors; and declared to them, that if they came armed, they must arm likewise. This produced such an effect, that, to-day, Bowana and Mapas requested another conversation with us. Bowana brought two aged counsellors with him; who, in their discourse, sharply reprov'd him for his behaviour toward us; adding, that, in future, he should first inquire whether his complaints were well founded, and now ought to beg our pardon. Bowana replied, that he was sorry for what had happened, and supposed that the Devil must have instigated him to it: he begged that we would forgive him, following his counsellors' advice. We could do nothing but look to the Lord for help; and thank Him, that this affair had ended so well, which we ascribe to His mercy alone.

March 29—Bowana came again to us, on his way to the Officer at the post. He was remarkably kind and confiding; and said that he came to consult us, how he should treat with the Officer. We advised him to tell the truth, and to apologize for any offence. One of the old counsellors confirmed it; and added, that, if pardon was asked, it was always granted, and requested that we might not be weary of giving Bowana good advice. Bowana now begged that we would let our Interpreter go with him to the Officer, which we were willing to do. We pray that these negotiations may end in a lasting peace. The Interpreter returned in two days, and brought unfavourable accounts: but Bowana, on his return to us, assured us that peace was established between him and Chelela. The Government had also declared, that, if they did not keep it, more severe measures must be resorted to, to enforce it. We were truly thankful to the Lord for the protection which we enjoy under a wise Government, and that we may now hope for peace and safety.

April 24—Hitherto the Kingdom of Darkness has prevailed in this country: the blindness and ignorance of this people are not to be conceived: they have no notion of their Creator, and their religion consists of witchcraft. If any one is taken ill, or a hut is burnt down, it is ascribed to the influence of a Witch: the Conjuror is sent for, and he collects a number of

persons from the whole neighbourhood, among whom he pretends to discover the culprit: the accused person is then, without further proof, most cruelly treated, and generally tortured to death. Polygamy is common among them. Quarrels ensue, and the stronger falls upon the weaker and steals his cattle. But may we not believe, that this wretched state of things will be put an end to by the power of the Word of the Cross, even as in other places, to the glory of our Crucified Saviour.

Bowana and his family visit us, at present, frequently, and send ten children to the school. They are learning Dutch, and attend with pleasure: we have likewise a young Mantatee Woman with us, and a family of Fetkannas, the tribe that stole our Hottentots' cattle: these tribes are our neighbours, and live near the great Tambookie Country. Thus, our attention is directed to various Nations; from which we trust that the Lord, in His own time, will collect a Congregation of Believers.

May 19—Bowana left us, with his family, on a pretence that there was more grass on the Zwartskey for his cattle. He seems quite unconcerned about the state of his soul: but we are sorry for his wives and children, who were eager to hear the Word of God, and to profit by attending the School.

May 25—On the 23d, a Tambookie Family, and to-day two more, came to live on our land. These people had formerly visited us, and intended to remove hither before their cattle were stolen: their Captain opposed it, while they were rich; but since they have grown poor, he gave them leave. Their declarations, on being permitted to reside here, were much to our satisfaction; and we trust that the Lord will have mercy upon them.

The Government has obliged Makomo to quit his situation on the frontier, and taken much stolen cattle from him, of which our Tambookies received a portion: one of them, having lost 110 beasts, had 30 returned to him.

Our Tambookies have already built their huts. Their custom requires, that the single men should build a hut for themselves, and the single women a separate dwelling. Of the former four, and of the latter three, belong to the three families newly arrived. Mapas has now removed to the eastward, and Bowana to the north of our place. That this does not prevent the Tambookies from coming to live with us, encourages us to hope that it is the Lord's doing, and that He will gain their souls for Himself.

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.
Commencement of the Modern-Greek Version from the Hebrew.

IN reference to this Version, Mr. Leeves writes from Corfu, in the early part of January—

We have now fairly entered on our work of translating the Bible into Modern Greek; for which three Assistants are engaged—Professors Bambas and Tipaldo; and Mr. Joannides, who was also a Professor in the Corfu University, until the death of the Earl of Guilford, when their number was reduced: he was offered a situation at Cephalonia, but preferred remaining in Corfu on his own means. Professor Bambas's time is so much engrossed, that I fear he will be able to do less for us than the others. Genesis, Exodus, and Numbers are begun; and at the general meetings which we hold for the purpose of revision, 13 Chapters of the Book of Genesis and 4 of Exodus have been finally prepared. At these meetings, two, at least, of our Greek Fellow-labourers are required to be present, with myself, and the Rev. Mr. Lowndes, who lends us the most active and effective aid. Previously, also, to this final revision, Mr. Lowndes and myself examine the copy, and compare it with the Hebrew.

I observe that the Committee wish the Translation of the Psalms to be first executed: I shall, in consequence, take measures to have them put in hand as soon as possible.

THE visits of Mr. Anderson and Mr. Robertson to Greece were mentioned at p.13 of the Survey. The following notices of these visits have appeared in American Publications: there may be some recurrence to circumstances which we have before quoted from the Rev. Jonas King or Mr. Barker, but it is always satisfactory to observe how the same scenes or facts strike different persons.

AMERICAN BOARD OF MISSIONS.

REV. RUFUS ANDERSON'S NOTICES OF THE STATE OF GREECE.

I arrived at Malta on the first day of the present year (1839), and remained there till near the close of February, in almost daily consultation with our Bre-

thren of the Mediterranean Mission, who were all on that island. From thence I went to the Ionian Islands, accompanied by Mr. Smith, one of the Missionaries of the Board, who remained with me till my return to Malta. We were favoured also with the company of the Rev. Mr. Robertson, of the American Episcopal Missionary Society, till we entered the Morea.

Ionian Islands.

The Ionian Islands are seven in number; and, with one exception, are situated on the western coast of Greece: they are under the protection, and to some extent the government, of the English Nation; and contain 200,000 inhabitants. We visited five of them, and found a complete System of Education going into effect under the direction of the Government. Schools for Mutual Instruction had been established in nearly 100 towns and villages, and were contemplated in all: these Primary Schools contained about 3000 Pupils. Every island had, besides, a Classical School, or Academy; and, at Corfu, the principal of the islands, there is a University, established by Lord Guilford in 1823, containing 75 scholars. The University embraces a Theological Seminary, in which we remarked two facts of great interest—one, that Professor Bambas is at the head of it; he, who was the friend of our departed Brethren, Fisk and Parsons, during their residence in the beautiful but unfortunate island of Scio; and who, for general interest of character, doubtless stands pre-eminent among all who bear the Greek Name. The other fact is, that the law forbids the ordination of any person, hereafter, as a Priest in the Greek Church of the Ionian Islands, who has not been through a course of education in this Seminary.

Morea and Islands.

On the morning of April 17th, we landed on the north-western shore of the "Peloponnesus," as the Peninsula is now called by the Greeks, who are fast restoring the ancient names to every part of their country: for 700 years it has been known under the name of "The Morea." We were three days in travelling the northern shores of the Peloponnesus; and, at the end of that time, arrived at Corinth, where once lived Greeks who are honourably mentioned in the Word of God, and where Apollon and Titus, Timothy and Paul, preached the Gospel. Going from thence, we crossed

the Isthmus of Corinth; on which our countryman, Dr. Howe, has commenced a promising Colony of Greek Families, who had been driven from their homes by the Turks. We then visited the Islands of Egina, Poros, Hydra, and Spetsæ, situated on the south-eastern coast of the Peninsula, on the first of which is the seat of Government.

We visited almost every important place in the Morea. Of the modern towns and villages, almost all have been ruined by the war. Ibrahim Pacha, the Commander of the Egyptian Army, carried fire and sword through the greater part of the Peninsula; destroying olive-trees, fig-trees, vines, and every habitation of man that came in his way. The distress which he occasioned must have been terrible; and had not God permitted the battle of Navarino, or in some other way broken the cruel arm of this oppressor, it seems as if Greece must have been annihilated.

Enlarged Views of the President of Greece.

My instructions required me to ascertain, if possible, the views entertained by Count Capo d'Istria, the President of Greece, particularly on the subject of Education. And here I would gratefully acknowledge the goodness of God, who gave me favour in the eyes of that Ruler; so that he replied to the inquiries proposed to him in a manner the most explicit, kind, and respectful. The President possesses enlarged and liberal views on the subject of Education, and is anxious to extend the blessings of it to all the people; and he declares that the Scriptures, in the language of the people, shall be one of the books used in the Schools of Greece. When we left Egina, the Government, unsolicited, gave us a Circular Letter addressed to the Provincial Governors and other Rulers, requiring them to afford us all needed facilities in our investigations.

State and Prospects of Education.

The Greeks have schools in many of their villages. They are usually taught by Priests; and, until lately, the only books used were in Ancient Greek, which is seldom well understood by the teachers, and never by the pupils. The books were, the Psalter, a Prayer-book, and a very small Spelling-book, which were read without any regard to the sense: hence they did not improve the mind, and were of little use.

March, 1830.

The Greeks are fast learning the true value of such schools; and often told us that there were no schools in their town, when, on further inquiry, we found there were a number of this description. Schools for Mutual Instruction are to take the place of the old; and improved School-books, in the common language of the people, are anxiously and everywhere desired. We found about 30 Lancasterian Schools in existence, which are all supported by the Greeks themselves; and nothing prevents their establishing such schools all over Greece, but a real or supposed want of means.

Instance of Zeal and Liberality in a Greek.

In a retired town in Arcadia, we found a Greek who had devoted his whole property, which was considerable, to the promotion of Learning and what he regarded as the True Religion. Some years ago, he erected and furnished a commodious house for a School, at an expense of 13,000 piastres, or somewhat more than 850 dollars; which, considering the value of money in that part of the world, is a large sum. In addition to this, he opened and supported a Free School for the children of the town, which was continued till the Egyptian Army burnt all that was combustible in his praiseworthy institution. Such were the losses which this philanthropist shared with his countrymen during the war, that, since the expulsion of the enemy, he had repaired the hall only so far that the School might be resumed; and the Master was paid by the parents of the children who attended: the number was 60; and they were instructed on the Lancasterian Plan; but were lamentably embarrassed by a TOTAL DESTITUTION OF PRINTED BOOKS. As every Church in the place had been destroyed, the benevolent Founder of the School thought it his duty to devote the residue of his property, consisting chiefly of lands, to the rebuilding of the Church situated near his School-house; and he was superintending the workmen at the time of our visit to the School. He was an old man, nearly blind, and poorly clad; but had a benevolent expression of countenance. We shook him cordially by the hand; and expressed the joy which we felt in meeting a Greek, who was willing to devote his property to the improvement of his fellow-men. His name is Nicholas Pappa Demou.

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We heard of no other instances like this: yet there were other instances of commendable exertion to promote the same object: 200 Spanish Dollars were subscribed in one town, and 300 in another, which had been burnt by the Egyptians. In another town, after 1000 dollars had been expended in the establishment of a School, some Greek Females made persevering efforts to raise money for building a house for a Female School. I saw the foundations of this house laid—the first house for Female Education, probably, that was ever erected in Greece.

Niketoplos, Master of the Orphan School at Egina.

The Orphan School of Egina was established by the President. The head of it is Niketoplos, an enlightened Ecclesiastic, who formerly taught a Female School at Athens. This man, some time ago, prepared an Epitome of the Gospels, to be used in the Schools of Greece: an edition, which he had printed at Nauplia, being exhausted, he requested us to reprint the work at our press in Malta: this we consented to do, provided he would erase from it every thing which could not be found in the Gospels. He agreed to this proposal, and spent a considerable part of two days, with Mr. Smith, in revising it: whenever any alteration, or erasure, was proposed, he would refer to the New Testament, at first, with a confident air, as if he was sure it would support him: his confidence gradually declined, while his good-nature remained; and, at last, he would smile when any new error was pointed out, saying it was probably "another Monkish notion"—in allusion to the fact, that he is himself a Monk. He finally gave his cheerful assent to every improvement which we deemed necessary; and wrote a Letter to the Superintendants of the Printing Establishment, expressive of the most grateful sentiments toward our Nation; which he insisted upon being printed as an Introduction to the School-book. He said, too, that he had now learned how to epitomize the Old-Testament History; and would commence the work immediately, making it exactly conformable to the Sacred Word. This man stands, virtually, at the head of Elementary Education in Greece.

School Books.

It is an important fact, that the School Books of Greece have always had a re-

ligious character. Hence it is expected, as a thing of course, that if we introduce new books into the Schools, they will have more or less to say on the subject of Religion: and it is a grand and glorious attempt, and one to which we are providentially invited, to bestow on the Greeks an admirable system of School-books, and reform the national character by rendering the principles of the Gospel an essential part of the general system of Elementary Instruction. If we act wisely, we have no great reason to anticipate serious difficulties in this work.

Superstitions.

The ground of Religious Doctrine, common to the Greek Church and ourselves, is much broader than we may have supposed—far more so than that which is common to us and Roman Catholics. Yet have they many superstitious practices, some of which are at variance with the doctrines of their Church.... Like the Catholics, they make a distinction between Religion and Morality, understanding Religion to consist in rites and ceremonies. Incredible as it may seem, they have nearly 200 Fast-Days in a year; and their Feasts, also, are numerous. They appear to have no idea of the nature and necessity of Spiritual Regeneration: they believe Baptism to be Regeneration. Though they do not profess to receive the doctrine of a Purgatory, they pray for the dead. They hold that the bread and wine in the Sacrament are the very body and blood of Christ. They greatly venerate the Saints: every island and section of country has its Tutelary Saint; and every city, mountain, grove, fountain, and individual, may be said to exist under the supposed guardianship of some power exalted from the race of mortals. The Greeks pray more frequently to the Virgin Mary than they do to God: they call her the "Great Mediatrix between God and Man;" the "All Holy;" and the "Mother of God." Their churches are covered with pictures, to which they seem more devoted than the Catholics are to their images. The Sabbath is a day for amusement. The Priests seldom preach. They are generally married; and their morals are far more pure than is the case with Priests in the Catholic Church.

Grand Distinction between the Greek and Roman Churches.

The grand distinction between the Churches of Greece and Rome, and the

vital, redeeming principle of the Greek Church, is, that it favours the Circulation of the Scriptures. This fact the Greeks appeal to with pleasure. At Tenos, I had the happiness to hear the Translation of the New Testament, in Modern Greek, read by a Priest, as a part of the Church Service; and, as he said, by order of the President of Greece: this was on Sabbath Morning: at the Evening Service, he endeavoured to expound the passage which he had read in the morning. It is known, that the stated Service of the Greek Church is in Ancient Greek, the greater part of which is read rapidly and unintelligibly: but this Translation was read in a distinct and intelligible manner; and seemed to me, while hearing it, like light shining out of darkness, or a living and cheering voice in the valley and shadow of death.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

REV. J. J. ROBERTSON'S NOTICES OF THE STATE OF GREECE.

Eagerness for the Scriptures.

THERE is something wonderful in the hunger for the Bread of Life in Greece, which I have never witnessed elsewhere. I cannot but consider it as a token that Providence has in preparation great Spiritual Blessings for this people. It seems to pervade all classes. Books of every description are, indeed, received with avidity; but on none is such a value generally set, as upon the Word of God. So far as evidence can be obtained, it is not laid by in neglect. Mr. Barker had an application from a poor old man, who had lost his eyes in fighting for the freedom of his country. "Of what use will it be to you?" said he: "you are unable to read." "I can employ a lad to read to me," was the answer. As he had brought a good recommendation, Mr. Barker gave him a copy; and, a day or two after, passing through the streets, he had the pleasure of seeing the same individual, sitting under a wall, and listening intently to the contents of his newly-acquired treasure, which a little boy was reading to him.

I have heard doubts uttered of the strict correctness of an expression in a Letter from Mr. King—that where he had received one application for other charity, he had received many for books. I can only say, that my experience perfectly tallies with his. Amidst the deep poverty which everywhere so strongly cha-

racterizes this long-desolated land, no cry is so loud and frequent as that for instruction, and no books are so eagerly sought for as the Scriptures. Beggary, in fact, for other things, so far as my observation extends, is extremely rare; except in the towns on the coast. Is it not, then, our urgent duty to enter this door which Providence opens to us; and, in this way, take possession of the land? Can Christian Charity find a nobler and better exercise, than in giving the Gospel to those who value it so highly, and who are without the means of procuring it? At a low price, many copies may be sold in the principal places of commerce, and some in the interior; but to the Priests and Schools, and to multitudes of the poor Peasantry, they must be given gratuitously. No other operation should be permitted to interrupt the Circulation of the Word, until it is found in every Family, School, and Church.

Ignorance of the Scriptures among the Priests.

One of the most affecting facts regarding the dearth of the Scriptures in Greece is, that a large number of the Priests have scarcely any distinct idea of the New Testament as a whole, and are still more ignorant of the Old. I have met with more than one who had never seen an entire copy of the New Testament, and multitudes who had never possessed it. They often make confessions of their ignorance and degraded condition, in the most touching manner. All their Church Books are in Hellenic, or Ancient Greek; but Priests have often confessed to me that they found it very difficult to comprehend them: indeed, during an interview which I had with the Bishop of Livadia and Athens, a Priest present inquired of his Diocesan, whether it was not possible to procure for them copies of the New Testament in Romatic, as many of them were unable well to understand the Original. On most occasions, I have made a stipulation with the Priests, to whom I have given copies, to read them at stated times to the people; and they have readily made the promise. I have generally done this in the presence of several of their flock, who usually shew much interest in regard to it, that they may be afterward reminded of their duty, if they should be inclined to neglect it.

Inexpediency of Banishing the Ancient Greek from the Churches.

I should be very unwilling to have the

Ancient Greek banished from the Churches. The educated classes, at present, understand it; and, as education advances, the number will continually be greater and greater. Besides, the language is daily becoming more closely allied to its parent, by a diligent purification. There is good reason to hope, that, ere many years, the great mass of the people will be able to understand the New Testament in the Original; and it is surely very desirable that there should be one region in the world, where the Original is constantly and publicly read in the Churches. Even in England, the dialect of the common people, in many counties, differs very much from the style of our admirable Version; and the same may be said of many parts of Germany, in reference to the pure and elevated language of Luther's Translation. At present, however, there is the greatest need of a wide diffusion of Romaic Scriptures throughout the whole of Greece.

Eagerness for Tracts.

I have circulated Greek Tracts through a very large portion of the Morea, and some parts of Roumelia, among all classes of persons, both Lay and Ecclesiastical. Never have I witnessed such an eagerness for books. In no part of the world, I am convinced, are they more diligently read. I have seen a Priest take a Tract, and read it aloud, on the Lord's Day, to a little circle of hearers, in a place where the sound of the preached Gospel had not been heard for more than a year: in fact, there are few places in Greece where the Gospel is preached more than three or four times a-year. What better substitute can there be, until a better order of things is introduced, than the circulation of the Bible, and these little Messengers of Truth? And where there is such a readiness to receive and attend to these silent Preachers, how can American Christians, with a safe conscience, neglect to exercise a bounteous liberality toward their impoverished brethren? At Egina, where I spent a fortnight, I could scarcely pass through the streets, during the latter part of the time, without a throng after me, with applications for books: the inn was, in like manner, beset; and I had begun, I believe, to be looked upon by the landlord as almost an unwelcome guest, from the disorder which I caused about the house. At Patras, where I spent a week, I had, in like manner, constant applications. Having

passed a night at a mountain village between Patras and Tripotamia, the next morning I distributed a few Tracts: when I had got about a mile from the village, I was overtaken by a young man with five or six boys, with a Letter from the Schoolmaster, begging a supply for his school: I told him that I could not unload the mules until we reached our dining-place, four hours a-head; and that as I had already distributed so many, I could not well afford more than six or eight others:—"I will readily follow you the four hours," was the reply:—I was quite overcome with this proof of earnest desire, and could not think of suffering him to walk eight successive hours: ordering, therefore, the baggage to be unloosed, I sent 30 Tracts to the Master, with my best wishes for the prosperity of his school.

A large number of Tracts in French I distributed among soldiers of that nation, in the fortresses of Corinth, Patras, Navarin, and Modon. At Navarin, a French Regiment was on the point of embarking, in a frigate, for their native land: I took a quantity of Tracts, and went down to the water-side to distribute them: the throng was so great, that I thought it best to give them to one of the Officers, for the purpose: he took them; and, with a look of surprise, inquired what was my object. The next question was, what I demanded for them: when I replied that I wished them to be gratuitously distributed, he seemed still more puzzled. I then said, "Be pleased to present them to the Captain, and ask him to give them to the men." His suspicion seemed to vanish at this, and he thanked me very cordially. I had scarcely entered my lodgings, when half-a-dozen Officers called at my room, to procure Tracts to give to their men. They were all urgent to know what they could do to gratify me: one wished to bring me refreshments: another offered me the latest Gazettes; and it was with difficulty that I could persuade them that I was sufficiently repaid by their willingness to distribute them among the soldiers.

In most of the towns of any size, French is either understood, or is a subject of study, in several of the principal families. The great dearth of books of every description makes them seize with avidity almost any thing that comes in a printed form; and these little Preachers of the Gospel are sure of receiving considerable attention. I have thus supplied many respectable families, and have heard warm expressions of gratitude for American Li-

berality. Several French Physicians and Men of Science have also received copies with pleasure. The sight of our "land's language," when at a distance from our native home, often gives an interest to Publications, which, under other circumstances, would be wholly disregarded: far also from our dearest friends, the mind is often in a pensive frame; and the gayest have hours of reflection favourable to serious impressions, of which it may please God to make these little volumes the instruments.

Mr. Robertson states it as his opinion, grounded on the investigation in which he has been engaged, that the following would be the

Most-promising Course of Proceeding for the Benefit of Greece.

1. It is very desirable that there should be Missionaries in Greece: but they should be men whose zeal is tempered with prudence; and who, to personal piety, add a good degree of intellectual cultivation. Too many entering the country, about the same time, would probably excite jealousy and suspicion, on the part of certain influential persons of the Clergy.

2. Ministers of the Protestant Episcopal Church will have now some, and eventually more advantages than those of other denominations; but, to say the least, it would be very unwise, at present, to enter on the subject of difference of denomination with the Greeks.

3. The greatest means of usefulness, for a time, will be the Circulation of the Scriptures. Nothing should be undertaken which will be likely to impede this. When the Bible is generally received and read, a foundation will be laid for various other efforts: and even if Missionaries should be compelled to cease from their work, they would leave behind them the living Oracles of Truth, to plead against sin and error.

4. Next to the Circulation of the Bible, a Press is most needed: this must be employed in publishing a variety of Works adapted to the present condition of the Greek Church. A small Religious Newspaper also, once a fortnight—which may shew, in one sense, what Protestants are, by shewing what they are doing for the benefit of the world, and which, by Extracts from the Greek Fathers, from Church History, &c., might without controversy undermine error—would also be of great importance.

5. Free Conversations on suitable occasions, which may often be easily turned into a sort of off-hand discourse, and terminated with a pointed application. In this way, the Gospel may be often preached without exciting jealousies. It would be imprudent, at present, to imitate Mr. Hartley, and venture to preach in a Church, even though permission should be given. Still, though I say this, many remember Mr. Hartley's preaching with much satisfaction. The Monks of a Convent, where I dined about ten days since, told me that they had heard him with much pleasure, and that his doctrine was consistent with that of the Orthodox Oriental Church. Addresses may often be made, to which a Religious bearing may be given, in Schools.

6. Education.—Much is now doing, by the Greeks themselves, for the education of the Boys; but they are deplorably deficient in means; and it is often quite affecting to see to what shifts they are put, through the want of books and buildings. In Galaxidi (before the Revolution a flourishing town with considerable commerce, now having scarcely a dozen houses that are roofed) I found a Master teaching about twenty pupils Ancient Greek, beneath the insufficient shade of six or eight small trees, about the only ones left in the neighbourhood. There were but three or four whole books among them: some had fragments, and others were compelled to copy the lesson of the day: yet they gave proofs that they did not spend their time for nought. There is still, however, a very great neglect of Female Education: here, a Missionary might be extremely useful, especially with an intelligent unmarried Missionary attached to his family: it is one of the most important things in Greece, to raise the character and condition of that sex, "whose presence civilizes ours."

7. It will be necessary for the Missionary to build his own house; and it will be highly desirable for him to carry his principal furniture from his own country.

8. Athens should be the seat of the Missionary Press, if it shall please Providence to restore it to the Greeks.

9. An extensive Library should be attached to the Missionary Press, wherever it is established. This is the policy, both of the Church Missionary Society and of the American Board.

India beyond the Ganges.

Siam.

LONDON AND NETHERLANDS MISSIONARY SOCIETIES.

Advantages of Bankok for Access to the Chinese.

THESE advantages were briefly noticed at p. 277 of our last Volume. In an Address by the Rev. James Tomlin to American Christians, inciting them to render still further aid in this quarter, he gives the following particulars:—

The Chinese are the most prominent and efficient part of the whole population at Bankok; and, as in all other places where they are found in the East, form the life and spirit of the whole. Their number here is so overwhelming, as to be sufficient to stamp their own name and character on the whole mass. Indeed, when compared with the scanty remnant of Siamese, the vast multitude of them is almost incredible to any but an eye-witness: for the better satisfaction, therefore, of our friends, I will give a copy of the last year's census, made by the Siamese Government. At first sight of it, we were quite astonished; but, as there is no conceivable reason why they should overrate the Chinese and underrate themselves, and our own enlarged observation bears in its favour, we cannot reject it as incorrect. There are also numerous Settlements of Chinese in the interior and along the coast, which a Missionary may readily communicate with from this Station. The junks passing to and from China, Cochin China, and Hainan, every year, afford good opportunities of sending the Scriptures and Tracts to various parts of the Empire and these several places: an average number of 150 of these vessels are thus annually employed. Others also are constantly moving to and fro, among various Islands of the Indian Archipelago, affording similar facilities of communication with numerous scattered bodies of Emigrant Chinese.

Though we have been enabled to gain a footing here, and to maintain it by the help of the Lord about six months, yet, from the present critical state of affairs in Siam, it is difficult to form any probable conjecture as to the future: however, we indulge the pleasing hope of its soon becoming an important and flourishing Missionary Station. Having been long enough here to manifest our inten-

tions and the nature of our work, we trust, when called to depart, we shall leave a character behind us, among all classes, which may be of some advantage to those who come after us: and, considering the timid and suspicious disposition of the Siamese, this will not appear of small moment. Should, however, the present Treaty with England be maintained and respected, this, under the blessing and protection of the Most High, will afford the best pledge of security to a Missionary at Bankok: and, as our American Brethren have already shewn a bold, enterprising Missionary spirit, and pushed far in this direction, we assure them that we shall not be envious in seeing them pass the boundary line of Burmah, and come forward to us, or advance toward Cochin China, or China. Whenever they come, they shall have the right hand of fellowship and a hearty welcome, in the Name of the Lord, from us, if still spared to labour here.

Population of Bankok in 1828.

Chinese (paying tax).....	310,000
Descendants of Chinese.....	50,000
Cochin Chinese.....	1,000
Cambojans.....	2,500
Siamese *.....	8,000
Pegu (Moans).....	5,000
Laos (lately come).....	7,000
— (old residents).....	9,000
Burmans.....	2,000
Tavoy.....	3,000
Malays.....	3,000
Christians.....	800
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	401,300

Beneficial Application by Missionaries of the Knowledge of Medicine.

Mr. Tomlin's Journal furnishes evidence, both of the miserable condition of the people from disease, consequent chiefly on their evil habits, and of the influence which the relief of such misery gives to a Missionary.

— A busy day: perhaps no less than 40 patients came, most of them from a Chinese part of the city, called "Sam Pëen," a place notorious for vice and debauchery. Four persons came for the remedy against opium-smoking: Mr. Gutzlaff gave them the usual dose, tartar-emetic mixed up with opium. Early in the morning, three Chinese Doctors, respectable-looking men, came and staid a

* The Talapoins (Priests) cannot be included in this estimate, for they alone probably exceed the number here given: from an account I lately saw, the Siamese Priests are rated at 11,000.

good while, sat down, and were intent in reading the books: each took away a selection: they were quiet, and well-behaved. A great number of *ΕΥΕ-ΡΑΤΙΚΩΤΕ*s came, 30 or 40 in all, some with slight affections of the organ, others totally blind: many of these complaints are the remnants and direful consequences of the excessive vice and debauchery which prevail extensively here, especially among the Tay-Chew Men in Sam Pëen. A blind man comes regularly, and evinces a very cheerful and grateful spirit; and often utters a short prayer, giving thanks to Tëen Kong for the medicine which "Sin Say" gives him, and implores his help and blessing.

— A very busy day: the room was crowded for many hours together: mostly Tay-Chew Men from Sam Pëen. It seemed as if all the poor forlorn beings had been gathered out of the streets and brought together, full of sores and wretched with disease. One sick person was carried in a basket on the shoulders of two others: another, apparently at the point of death, was brought by his friends in a boat, lying on a bed in the bottom of it.

— A sweet and peaceful day: the gracious presence of the Lord seemed to be sensibly felt. The people came not in turbulent crowds as yesterday, but were orderly and quiet; and went away as soon as helped. A cheerful and grateful spirit seemed to pervade every breast. Many came to announce the good news of their recovery. About 20 were discharged, cured. Most of the sick people gladly took books with them.

Is the enemy assuming a milder and more conciliating tone? These things seem to indicate a different spirit from what has hitherto prevailed. We have a good hope that the Blessed Spirit is beginning to move the hearts of the people: pleasing expressions of gratitude to the Lord frequently fall from the lips of the poor wretched Heathen. The blind man, before mentioned, often elevates his hands and turns up his dark eyes toward heaven, breathing out a short but fervent prayer to "Ayo, Tëen Kong," that he would pity and help a poor blind man. One man, in his simplicity, asked if Jesus himself was come hither. At another time, three persons exclaimed, "Jesus is come hither!" uttering an important truth, while ignorant of its full meaning. The people are frequently reminded, that it is through the power

of Jesus that they are healed: this, and the frequent recurrence of the Saviour's Name in the Tracts and Scriptures, has made them familiar with it.

— The very dregs of the streets were again poured forth; the place crowded all forenoon with poor miserable beings, almost eaten up with disease, and covered with sores, most of them the wretched victims of vice and debauchery. A poor impotent man, who has been afflicted five years, was brought this morning, and laid down at our door by his friends, with his mat or bed and cooking-utensils; evidently intending to abandon him, and cast him upon us.

— All the forenoon, chiefly Canton Men: the better half only wanted books: in the afternoon, most of them Tay-Chew Men, and old patients. To-day, no cheering tidings of restoration, but rather complaints: the healing waters are for a little while still: the Lord is pleased to withhold his power now, to convince us that the blessed work is His own; and that, without Him, all medicines and human skill would be little worth. We have often remarked, as to-day, the regularity and order in which the people come to us: those of the same province usually come together on a particular day, or time of the day, as if by mutual consent: thus, for instance, one day we have chiefly Hainam Men; the next, Canton; the following day, Tay-Chew or Fokëen Men. And, in like manner, a similar classification as to diseases is very observable: one day we are crowded with the wretched victims of that baneful disease which swallows up thousands in the city; the next, chiefly rheumatic patients; the following day, a wretched, squalid group, of the blind, lame, &c.

— Still as much, or more crowded than ever: yesterday and this morning scarcely room for a person to move among them. Three opium-smokers have just been requesting an antidote against the pernicious habit: in all, we have had more than twenty such patients; and Mr. Gutzlaff's simple remedy, under the blessing of God, seems effectual. A Young Man, who came about a fortnight ago, has abstained, ever since taking the medicine: he often pays us a visit; and usually with some present in his hands, as a token of gratitude. The opium mixed with tartar-emetic produces nausea, and dialike to it afterward. An Old Woman, nearly eighty years of age, and almost totally blind, came this morning,

for medicine to restore her sight ! Mr. Gutzlaff's excuses were all in vain : the old woman would not be satisfied till he had made her up a little eye-water. Several others, old men and women, have been here before, seeking a remedy against this natural infirmity of declining age, in full persuasion that a cure might be obtained : the faith, indeed, of all, old and young, is so great, that no disease is supposed beyond the power of our medicine.

Two European Sailors, ill with Dysentery, applied two days ago ; and, being no better, have come to reside on the premises, to be near at hand. Mr. Gutzlaff has had a great number (fifty or more) in all stages of this disease, some almost reduced to skeletons ; and has been very successful in treating them : not one case has failed ; and, generally, they have been restored in two or three days, even after suffering under it six or eight months, and receiving no assistance from Chinese or Siamese Doctors.

To-day has been remarkable for old people ; and blind of all ages, from childhood to grey hairs : probably fifteen or twenty, almost totally blind, have sought relief. The loss of sight is a frequent consequence of that baneful disease so often mentioned. In the evening, a respectable woman, the wife of a Mandarin, came in, veiled : she was averse to shew her face, many persons being present ; but, being earnestly requested, slowly and cautiously raised her veil ; but the sight was so appalling, that we were glad of her dropping it again : scarcely a feature of the human countenance remained ! She had a little child with her, almost blind, and apparently an idiot.

At evening prayers, the Young Man reformed from opium-smoking came in, with a companion ; and joined us, kneeling down to worship the True God, and to praise Him for all His mercy to him. His coming was quite unexpected, and voluntary. He shews a very amiable spirit, and apparently is much impressed with the mercy of God toward him.

The goodness of the Lord is, indeed, great toward us : we have all things, and abound ; and have need of nothing. Praised be the Lord for all His benefits ! Occasionally, Mandarins, or their ladies, deign to visit us.

— A pleasing and interesting day : from morning to night the room incessantly crowded : many cheering signs of the Lord's presence and blessing. A good number, apparently in a right spirit,

have come for books : our store of the Bread of Life is rapidly diminishing ; much more so than when we were permitted to go out, and had the full range of the city. Several have heard of us, and come from a distance for books and medicine ; particularly from Juthia, the ancient capital ; from Packnam ; and from a large Settlement of Chinese in the interior. The Lord gives us much favour with the people : a cheerful and grateful spirit is very apparent in the great mass of those who throng about us : presents of various kinds daily pour upon us in such abundance, that we are often at a loss what to do with them : besides supplying our friends, the poor and destitute sick come in for a share.

There seems to be quite a spirit of reformation among the opium-smokers : perhaps twenty have been to-day, wishing to reform their vicious habits. We were much impressed with an Old Man, who brought his son, addicted to this practice, to be cured of his evil propensity. These are something like the works which John the Baptist required *meet for repentance*. We see, indeed, marvellous things. Sooner might we expect to see the drunkard separated from his cups, than the opium-smoker weaned from such a fascinating drug. It would not be so marvellous to see the door of a physician at home daily beset with crowds of habitual drunkards, imploring relief at his hands, and actually renouncing their sottish habits, as to witness this extensive reformation among opium-smokers.

— This morning a respectable-looking man entered, with a party of half-a-dozen ; and immediately, in the midst of a crowd, commenced an eloquent harangue to Mr. Gutzlaff, saying, that they had heard of his fame, and were now come to implore his help. He then pathetically described their miserable condition while enslaved by opium-smoking ; the ruin which they were bringing on themselves and families ; and their earnest desire to escape from it : and therefore pleaded earnestly that he would, in his "great benevolence and compassion," pity them, and do his utmost to help them, and their hearts would then overflow with gratitude. Though there was a turbulent crowd, and many others pressing their individual wants during this oration, the eloquent speaker was no way embarrassed or hindered from proceeding.

— Several large boats came this morning with men and women from Kun Chá Se, the greater part for books. Our visitors to-day chiefly Fokéen and Hainam Men. Several opium-smokers, Chinese and Siamese. Blind people of all ages, and both sexes, still come in considerable numbers. Three or four are frequently led in, by the hand of friends, at the same time.

The following further Extracts from Mr. Tomlin's Journal will give additional proofs of a

Salutary Influence on the Minds of the People.

— Several inquiries for complete sets of the Old and New Testament: some of these have read detached parts and Tracts, and have already gained some knowledge of the truth: an Old Man presented us with a Letter, in which he said he had read some of our books, and approved the doctrines, and requested farther instruction. Two other persons came this evening from Kun Chá Se, a place two days' distance in the interior, where several thousand Chinamen are employed on the sugar-plantations. One of them particularly interested us by his modest pleasing spirit and intelligent mind: he had read some of the books with much pleasure, and had been led to reflect often about "Shin teen," the True God: the knowledge which he had already attained, in so short a time, was manifestly not small: the truth seemed to have made a deep impression on his heart, and we felt almost persuaded he had received it in the love of it, and already rejoiced in the glad tidings of the Gospel. Mr. Gutzlaff addressed them both affectionately, and with much earnestness; leading them on in the truth, and exhorting them to a sincere and diligent perseverance in the way of the Lord: their attention was riveted upon him all the while; and their animated, cheerful countenances bespoke the gladness of their hearts. We have good hopes of both: such instances are truly cheering to our spirits, in this land of Heathen Darkness.

— On opening the door early this morning, a man put into my hand a long Letter of Thanks, on account of books given to himself and his brother, warmly expressive of their approbation. Another came in shortly after, with three or four companions, from a place distant a day's journey in the country: they had read the books with great delight, and felt

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thankful for them: indeed, it seemed to be the main object of their errand, to come and assure us of their gratitude for the favour of the books: we rejoiced to see in them such a hearty and upright spirit, more especially manifested by the principal person. The Lord seems to be stirring up many of the Heathen: it is the power of His Word alone and the Blessed Spirit; for we can only say a few words at most to any of the multitudes that come, and usually have not the slightest recollection of even the faces of these inquirers. To the Lord, therefore, be all the praise and the glory! We entrusted to their care a small stock of books, which they cheerfully engaged to distribute among their neighbours. Besides these, we have had several inquirers from a distance for books, apparently of a right spirit.

— An asthmatical person called: he had come five days' journey, having heard of us from a neighbour who had been cured of the same disorder. The poor blind man who has long resided with us, and breathed out many a fervent ejaculation to "Teen Kong," requested leave to join in our Evening Worship, in Chinese: he knelt down, and joined heartily in prayer; and seemed deeply affected with a few petitions on his own behalf, and audibly re-echoed them: the scene was solemn, and much affected our spirits. A poor dropsical man, who is also an old patient, is almost restored: the complaint was of old standing: he had become very weak, and the abdomen greatly distended, so that Mr. Gutzlaff had small hope of doing any thing for him; but the Lord has granted His blessing, and thus encourages us to look for still greater things from His hands: this man has a serious intelligent mind, and has read several of the books; and feels grateful to the Lord for his restoration.

— A very busy forenoon: many well-behaved intelligent persons desirous of books, and usually wanted complete sets. Several old men stayed a good while after the bustle was over; and sat down in different parts of the room, reading the books. Several opium-smokers came to report their recovery, and brought other friends with them to be cured. For three or four days these persons generally suffer severely, and have restless nights: those long addicted suffer most; and become very weak, for want of the usual stimulus: the camphor-spirit is then use-

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ful, in rooting out the effects of the opium, and invigorating the constitution; and seems a powerful auxiliary to the emetic, while acting as an antidote to the opium.

—A busy and pleasant morning: many respectable persons applied for books, and were anxious for complete sets of the Scriptures. A Young Prince, whom we met the other evening, sent for an English Book, which was promised him: I sent him my small Pocket Bible, as a present; and earnestly pray that the Lord may grant him His Holy Spirit, to guide him into all truth: he writes and speaks English a little, and seems desirous of cultivating it more.

Superstitions and Manners of the Natives.

—To-day we were present a few moments at a Festival made by a Chinese Neighbour, who is building a junk: the keel was just laid with a few bottom planks, and this was chosen as an auspicious day for nailing them. A feast was prepared for the workmen, and a liberal offering for the gods, of sweetmeats and various dainties, elegantly set out on two tables covered with gold-embroidered cloth; the stem and stern of the vessel decorated with garlands and various-coloured flags. On remonstrating with the owner on the folly of such wasteful profusion to the Idols, instead of manifesting their gratitude to the God of Heaven, he pointed toward the sky, and said that they were worshipping "Shin T'een" (God of Heaven), and directed us to the offering for further satisfaction: on inspecting the tables, we were a little surprised at seeing two tablets, with "Shin T'een" inscribed with golden letters; and, beneath, an inscription of praise and thanksgiving to Him: thus mixing up, like the Cutheans, the worship of the True God with Idolatry: the owner has been with us once or twice; and, like many others, has got a few vague notions of the Truth, and is willing to shew some outward respect, at least, to the Lord of Heaven. They waited till half-after-one, as the fortunate moment to fix the planks; when, instantly, the gongs resounded, and several men flourished their hammers, and quickly rivetted the nails: had any other hour been chosen for this important work, they would have considered the fate of the junk as being hazardous: more especially if the baneful hour of eleven in the forenoon had been unhappily selected, they would have felt assured that the vessel would soon have

come into imminent peril! The votaries of Idolatry are constantly in the bondage of fear. They were much surprised to hear that we had no fortunate and unfortunate days; but esteemed, in this respect, all days alike. Before evening, four of the workmen came to us for books: this was encouraging, after witnessing their blindness and folly. May the Lord enlighten their understandings, and lead them to the knowledge of himself!

—The "Pra-Klang's Devil" is a gigantic copper statue; seated on a lofty and gradually-diminishing square pedestal, almost 30 feet high, and 15 square at the base. The figure is apparently human, and the countenance not so fierce as one would naturally imagine of a demon. The Pra-Klang calls it his "Devil," and worships it through fear: it has just been placed on the pedestal; and, latterly, has taken up a great deal of his time and thoughts: he prides himself much on the size of it: the weight of it is two or three tons, and it measures at least six feet across the shoulders. Close by, there is a Monastery of Priests supported by the Pra-Klang, consisting of about 20 neat white houses, standing a little apart from one another; the whole forming a parallelogram of 100 yards by 25: each dwelling is barely sufficient for a single occupant: the situation is sequestered and rural, embosomed with trees; and within the area are neat gravel-walks and beautiful flowering shrubs.

—Were told to-day that the E. Sin Say (Doctors) complain of us taking away all their custom: they can sell no medicines. This is the season of one of the most celebrated Religious Festivals of the Siamese, and lasts about a month: it is a time of idleness, feasting, and revelry. During the month, SERMONS are occasionally preached to the people, at the several Pagodas, by a principal Talapoin: these, we are told, are usually of a trifling (though sometimes, indelicate) nature; such as, the best method of making cakes and sweetmeats, and the proper etiquette at feasts, and, above all, the gratitude and respect due to the Talapoins.

—The Rev. Robert Burn, Chaplain at Singapore, says of Mr. Tomlin and Mr. Gutzlaff, in reference to Siam—

Mr. Tomlin is studying Siamese very closely; with a view, if God permit, to furnish materials for the Translation of the

Scriptures into that hitherto-unblessed tongue: he has been much favoured in meeting with remarkably clever and intelligent teachers; and, if his health be spared, he has every prospect of preparing at least one of the Four Gospels in the course of another year.—His companion, Mr. Gutzlaff, has the most remarkable ability for the acquirement of languages that I ever met with; and for zeal, humility, and love, he is surpassed by few: he has been exceedingly successful in the practice of Medicine among the Natives; and has acquired a celebrity in this department, which will, we trust, with the blessing of God, afford him an excellent passport to Cochin China, and even to the "Celestial Empire" itself—this being the favourite project, and chief ambition, of all our Chinese Missionaries.

Burma.

AMERICAN BAPTIST MISSIONS.

Increase of Native Converts and Inquirers.
To the Twenty-one Natives baptized at Maullaming in 1828, as mentioned at p. 19 of the Survey, it appears that Nine others were subsequently added; making 30 in the course of that year. In reference to that Station, it is said:—

One Native, named Ko Thaha, 57 years old, and a man of great learning and piety, has been ordained. The Boarding School contains 16 girls; besides three women, of whom one has been baptized, and the other two are serious inquirers.

Of Tavoy it is reported—

The most sanguine anticipations of the friends of Missions have been realized in reference to this Station.

Of two Natives baptized at Tavoy by Mr. Boardman, he thus speaks:—

One of them is a very intelligent and amiable Chinese Youth, who, amidst opposition and scorn from his countrymen, who are numerous here, has ventured to renounce his vain Idols, and put on the Lord Jesus Christ. The other is a learned Burman, who, in respect of intellectual powers, eloquence, and acquaintance with the Burman Scriptures, is excelled by few. The opposition which he has experienced from his countrymen is most violent and abusive; but he says calmly, "I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile: if they will

kill, let them kill. I fear not death. I will love and pray for my enemies."

The Board state—

Many Chinese are accustomed to visit the Missionary or some of the Burman Converts, to inquire respecting the Gospel: many Burmans do the same. Others receive and read portions of the Scriptures.

The Journal of the Missionary contains the following case of a serious inquirer:—

A very interesting Young Karen was found by Ko-thah-byoo in the niche of a pagoda, where he had been fasting two days: knowing only the religion of Gaudama, which he had heard from the Burmans, he had embraced it so far as to practise this austerity, in the hope of obtaining a great reward in a future state: our Karen Christian explained to him the folly of fasting, as practised by the Burmans; and invited the Young Man to our house, where he paid very serious attention to Christian Instruction. After *learning the way of the Lord more perfectly*, he took a Christian Book, and returned to his native forest: our prayers accompanied him: we all remarked something peculiarly interesting and amiable in his appearance: I have often wished to have him live with me, in hope that he might become a Christian, and a Herald of the Gospel. Yesterday, this Young Man returned to us, with three of his relations, to receive further instructions. After conversing with me for some time, and attending Burman Worship with us, he went to Ko-thah-byoo's apartment, where I heard them talking of the Gospel till near midnight; and, at break of day, this morning, the conversation was renewed. This afternoon, he expressed a wish to live with me, in order to learn more fully about the True God and Saviour: on my inquiring how long he would be willing to stay for this purpose, he replied, "Ten or twelve years; till I can learn fully about God and Christ. Many of the Karens will also come." He is a youth of good understanding, quick apprehension, and amiable manners. He says he wishes no longer to worship heaps of brick (pagodas), but to know and serve the Ever-living and True God.

Mr. Boardman thus speaks of the Baptism of two Young Converts, Moug Bo and Ke-cheang:—

A little band of us, passing through

that part of the town most sacred to Gandama, bent our way among pagodas, temples, and kyongs—like unheeded and unheeding—and, entering the High-pagoda Road, passed on till we arrived at the Baptismal Tank. Near the tank was a tall pagoda, pointing its gilded head to the skies. It being Burman as well as Christian Worship-day, the multitudes were gathered around, to pay their devotions at the gilded shrines. In that tank, under the shadow of that pagoda, and in sight of their former companions, who now gazed with mingled astonishment and malice, the Two Young Disciples solemnly renounced their vain Idols, and put on the Lord Jesus Christ. Oh it was a joyful and memorable day!

A few days afterward, he adds—

No hearers at the Zayat. Moungh Shway-bwen says the opposition to us has greatly increased since the Baptism: as he passes the streets, the people point at him, and say, "That is a heretic! He is crazy; he is a wicked wretch, who has renounced the religion of his fathers." "But," he adds, "I can bear it. My mind is decided. I fear not death for Christ's sake, for it would be infinite gain." The whole town seems to be in an uproar on account of Moungh Bo's Baptism. May we be kept from rendering evil for evil!

The Civil Commissioner for these Provinces has assured Mr. Boardman, that a Day School for Native Boys, at Tavoy, should be supported by the Government.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

Return of Rev. M. Wilkinson from Buxar to Goruckhpore.

Mr. Wilkinson was left, at p. 109 of our last Number, at Buxar: from his Journal we collect the chief incidents which occurred on his return to his own Station.

Muhumdubad—A man came earnestly requesting Baptism. He had read several of the Tracts usually distributed; and, some time ago, received a single Gospel from Mr. Bowley at Jaunpore. I advised with him on the subject of becoming a Christian, and left him. We found here also a good many people able to read; and several received Tracts.

Ghaseepore—Numbers came, and continued to hear and argue till quite late.

A Missionary would find, every day, work here in conversation with inquirers. I hope this will be found a fruitful field for Missionary Labour. May God pour out of His Spirit abundantly on them!

Jaunpore—With the Thanadar I had much interesting conversation. He said that he believed Hindooism, Islamism, and Christianity, EACH to be of Divine Origin: he is himself a Mussulman. The inconsistency of such a belief having been exposed, he replied—"Sir, one thing is matter of astonishment to me: I read and hear of people, even Hindoos, having embraced Islamism; but they did so by force: on the contrary, you, whether from your superior wisdom, or what, I cannot tell, make people disbelieve every other religion but your own; and, self-convicted, they embrace that through choice: herein is a wonderful thing." He then took his leave. About 12 o'clock, I was awoke by some person singing: the bard, I found, on inquiry, was a Hindoo of the Chutra Caste. The burden of his song was the praise of Ram, which led to a conversation that lasted till daylight. We were joined by a Brahmin soon after our conversation commenced. He was well read, and took a considerable share in the discussion. In the course of conversation, I taking him gently by the hand, he exclaimed, rather angrily, "Touch me not! I am a Brahmin." We, however, parted very good friends.

Chunar—After spending two days with Mr. Bowley and his people, we went to a village across the water: it was indeed a blessed visit. The people are principally Sectaries of the various Hindoo Systems, less bigotted than any body of people whom I have seen, and, with respect to this world, less needy. They had, on a former visit, which was I believe the first, asked for a Christian Schoolmaster to live among them: to meet which request, a man accompanied us. We were most welcome received; and one of the principal people of the village gave up a house of his own, for the residence of the Schoolmaster, and for a School. A great number of villagers assembled, and conversed and listened with delight and attention. We left them, rejoicing at what we had witnessed.

On Saturday (*Jan. 24, 1829*), I proceeded to Mirzapore, and was made welcome at the house of the Judge and Magistrate, at whose house arrangements had been previously made for Divine Service

on Sunday. We had two Services; one in the Morning, and another in the Evening. Here is a fine opening for Missionary Labours; all are friendly to them; and some are desirous for them, and willing to support them. After visiting the Native Town, I returned to Chunar.

On Sunday (Feb. 1, 1829), I preached in the Morning, to the English Congregation, on Idolatry, as it at present exists throughout Hindoostan; briefly noticing its origin, nature, and consequences, and our duty with respect to it: and in the Afternoon to the Native Congregation, from 1 Tim. i. *Christ Jesus came into the world to save sinners.* Monday was the Monthly Prayer-Meeting. The whole time of my visit was most delightfully and, I trust, profitably spent. May the Lord, who has so evidently revived His work among us, continue to bless us!

Jaunpore—The inhabitants of Jaunpore are chiefly Mussulmans, Soonies, and Seeahs; between whom there has been a rather serious contest of late. The people generally are desirous of having a School; and the Judge has kindly offered his assistance to erect a suitable place for a School-House, and to meet its expenses, as well as to defray the charges of a Teacher. It is surely encouraging to see such a willingness to promote the good of the Heathen: I cannot help discerning in this a new era in our Missionary Movements. A great many books have been distributed; and a number of persons have visited me, to converse and dispute.

—Some Pundits, with whom I met in the Bazaar, came to converse. One among them strenuously maintained his system, and, till beaten from his strongholds, was of course deaf to reason: he became at length attentive, and listened to a part of the Hindoo Poem. Soon after the Pundits were gone, several Mussulmans came, to ask for a copy of Mr. Bowley's "Rusalu," which they had heard read the day before. Having only one, two of them seated themselves, and copied it: they intend probably to reply to it. This is what we want. During the morning, a number of people asked for books; and, in the afternoon, the principal Moolwee of the place came, accompanied by a host of Mussulmans. Having seated him, a conversation commenced, which continued uninterrupted till the time for Prayers. The subjects of dispute were several. The first, I believe, was the Divinity of Christ, of which he re-

quired proofs. Several having been given, he objected to the possibility of the Deity assuming human flesh. With regard to His Resurrection, he said that could not be any proof of His Divinity, as others had died and raised themselves besides Christ, which would go to make more Gods than one. He instanced a case of the Prophet Hoshia, or some such name; but could not give any authority on my requiring it. The next point was, to establish the prophetic Character of Mahomed, in reply to Br. Bowley's "Rusalu," which he had read; the persons who copied it having taken it to him. One point was, to prove that he was foretold; for which reference was made to the celebrated promise of the Holy Spirit. (He brought with him an Arabic copy of the New Testament.) To establish the power of the Prophet to work miracles, he alluded to the instance of the moon being cut in two. He was just about to enter on the subject of the Prophet's many wives, when the time summoned him to Prayers: he took his leave, promising to come again to-morrow. At eight o'clock, the Pundits came to me again, and remained till nearly ten o'clock.

Sunday (Feb. 8, 1829)—The Residents assembled for Divine Service, at the house of the Judge. The Congregation was large: among them were 10 Christian Drummers. After Service, baptized a boy about ten years old, the son of an Indigo Planter in the vicinity. Occasional visits will, I hope, in future, prevent such delay in matters of this kind. In the afternoon, had a Hindoostanee Service for the Drummers and their Wives. They wish to have a Christian Schoolmaster or Catechist among them, for whom they are willing to subscribe a small sum. I spent the evening with Mr. Blackbourn, the Judge. Mr. Blackbourn has kindly offered to erect a small Chapel for the purpose of Divine Service and Administration of the Sacraments in future, and to read the Service every Sunday publicly at his own house till the Chapel shall be ready. I purpose, therefore, going over once in three months, and hope that Br. Eteson will occasionally visit there also.

CHUNAR.

Extracts from the Journal of the Rev. Charles Friend.

A MEMOIR of this devoted Missionary was given (pp. 73—80) in our

last Number. We have before us his Journal, during the short period of his residence at Chunar; from which we extract the following particulars. For information relative to the Native Assistants mentioned by Mr. Friend, we refer our Readers to the Missionary Register for 1828 (p.462), and to that of last year (pp.320, 321); which give an account of their admission into the Church, by the blessing which was granted to Mr. Bowley's labours.

Jan. 1, 1829—Understanding that it was usual to have Divine Service on New-Year's Day, I preached this morning, from the words, *Consider your ways*: the Church was better attended than I expected. In the afternoon we had Hindoostanee Service.

Jan. 2—After studying some time, I visited the Hospital; and had some conversation with several poor sick creatures, diseased in mind and body. Went to the English School; and afterward heard Charles Doss read in English. The Arch-deacon wished me to assist this Youth in pursuing those studies which may fit him to be a Herald of Salvation. His time is so much taken up at present by his charge of a School, by his attendance at the Bazaar, by writing out Mr. Bowley's Sermons which he reads in the Congregation, and by other things, that he cannot do much at present: by-and-bye, I hope that he will be able to commence the rudiments of the Arabic and Hebrew Languages.

Jan. 8—Evening Service in English: attendance very small—12 or 15; yet I trust that the Lord was amongst us. Visited the Schools in the Bazaar, with Mr. Bowley. It was very interesting to hear the Children of the Hindee School repeat the Poem describing the Creation and Attributes of God, after the manner of the National Schools in England: went afterward to the English School, and had Charles Doss as usual. In the evening we had Hindoostanee Service: at the Bazaar we had quite a crowd.

Jan. 9—In the afternoon we went, according to engagement, to a neighbouring Village; where a learned Brahmin and Devotee resided, who wished to converse with Mr. Bowley. We found him dwelling within the precincts of a temple near the river, attended by some

other Brahmins, and by some wealthy men, who wished to hear the discussions. After arguing for some time, the chief Brahmin retired, on pretence of performing his ablutions. The conversation was continued with another old Brahmin; who contended, that the man who did not worship the Gunga must be an unrighteous man, and could not know the truth. We were plainly and coarsely told, that we were gross deceivers, who were about to ensnare the people. Anxious that we should not leave this band of Idolaters without reading to them some portion of Truth, I proposed that a Tract should be read. No sooner, however, was that proposed, than the old man rose, and said, "Nay; excuse me; I must make my salam: that may do for the Bazaar, but it will not do here: we are not to be taken in your net: you will not make converts of us." Probably, superstition, as well as fear, prompted this conduct; for the Natives declare, that there is a spell in our books. True, the Gospel is the power of God unto salvation to every one that believeth: but, alas for those who refuse to hear its message! These poor creatures were sad examples of those whom the god of this world hath blinded, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

Jan. 10—We had an interesting afternoon at the Bazaar. Perceiving a man performing poojah (worship) to a small lamp, I requested Mr. Bowley to take the opportunity of speaking to him. Mr. Bowley pointed out the absurdity of worshipping a light of his own forming, and the sinfulness of neglecting the light which God had furnished. The man worshipped the lamp because it gave him light; and yet, in the inconsistency of Heathenism, affirmed that God was speaking in him.

Jan. 13—A man called the other day at Mr. Bowley's, from a village about three miles off, which he had formerly visited. From the account which the man gave of the disposition of his brother-villagers, we were induced to appoint a day for visiting them. According to agreement, we went to the village this morning; and found several persons collected together, to hear the Message of the Lord. We retired from the sun, into a narrow mud verandah; and, being seated at one end, the Villagers seated themselves opposite to us; and, our Native Readers not having arrived, Mr. Bowley began conversing with them. It appeared that they were mostly Sectarrians, followers of Cuveer. They

produced a small book, containing the principles of their faith: part of this was read and commented on by Mr. Bowley, who pointed out the True Way of salvation. The chief speaker, after a long conversation, was not only silenced as an objector, but was turned into an inquirer, requesting to be informed who Jesus was, that he might worship Him. Our interview was very pleasing: we were not received, as we sometimes are, as suspicious persons and deceivers, but with frankness and kindness. The Villagers appeared to be simple-hearted people, in a great measure devoid of prejudice: many of them received our books; and we obtained the consent of the owner of the building, in which we assembled, to commence a School there: this we shall endeavour to do; as it will furnish, we hope, the means of extending the knowledge of Christ in this place. About two hours were occupied in this village: and as another was in sight, we proceeded thither, accompanied by our Native Brethren. Observing several persons seated on an eminence, we approached them: they immediately rose to receive us: we requested them to be seated; when they brought us out one of the common country bedsteads; upon which we sat, under a small shed. We soon had a number of people round us, many of whom appeared very intelligent: I counted no less than 10 or 12 Brahmins among them. Mr. Bowley and Christian Tryloke had some conversation with them; and the latter read "Sin no Trife." Here, also, we found some who accepted our books; but some declined. One man went so far, as to say, "If we are ignorant, let us be willing to be instructed."

Jan. 16, 1829—Rode, before breakfast, with Mr. Smith and Mr. Bowley, to Turnbull Gunge. Here we found several Pilgrims returning home: they had been carrying water from Allahabad to Bajnaught and other places, in order to pour it on the indecent emblems of Mahadeo. The water had been in small glass goblets, containing nearly a quart; which were placed in round baskets, and carried on bamboos: rich individuals sometimes employ persons to perform for them this meritorious act. Mr. Smith stood under a tree and addressed them, but not at much length; as the sun was getting high, and they wanted to be proceeding on their journey. We next went to another part, where we found three Devotees in a small Temple: one of them has

been long known to Mr. Bowley, and is much attached to him: he wished, on this occasion, to bring him out some sugar or other small presents. This poor man is acting against his conscience, in remaining a Devotee; for he is aware that Hindooism is false, and will acknowledge it; but says, that his ancestors gained their living in that way; and that if he should give it up, he should have nothing to live upon. These Devotees are so much revered, or feared, that abundance of things are given them. One of the other men, who had a very sanctified countenance, turned out to be half an idiot; yet, incoherently, he asserted that he was God. "How do you expect to be saved?" he was asked. "By having put you in possession of the country," was his reply. After further conversation, we left them, and returned home.

Jan. 17—This morning early, Messrs. Smith, Bowley, and myself, walked to the Bazaar; and had an opportunity of speaking to some Mahomedans and Hindoos, who gathered round. In the evening we saw again the Nannukshites: they were assembled in one of the shops: the sacred book was before them, with its splendid covering, to which they kept bowing while they repeated some words. I was not near enough to hear the words; but I expect they were the same as those which Ward mentions: "Wah! Gooroo jeeda khalsa! Wah! Gooroo jeekee phulé!*" It seemed to be more of a show than any thing else, for the purpose of obtaining money. We had many hearers when the Tracts were read, but not many at the Chapel. Some young hot-headed Musulmans wished to disturb us; but our Native friend, Bakhtower, would not allow them, and compelled them to go away: but before doing so, he invited them to listen to the Word: to which one replied, that he cursed us and all our doings.—Poor man! he knew not that we were his best friends.

Jan. 23—A very interesting young Soldier came to me this morning, to speak on spiritual things. He has had some very alarming work on his conscience; and is, I trust, under deep spiritual impressions.

Jan. 24—I have been preparing, with the assistance of my Brethren, the outline of a Missionary Association for this place, which I greatly desire. The Church Missionary Society has done much, very much, for Chunar; the least return for which will

* O Teacher, excellent deliverance! O Teacher, excellent victory!

be, to assist in the general objects of the Society: this I hope to urge in a Missionary Sermon to-morrow, if the Lord will, to the best of my ability.

Jan. 25, 1829—Three Villagers came in from a village about four miles off: one or two of them were Brahmins. They had formerly received a copy of the Catechism, and now came to make some further inquiries into our Holy Religion. They sat down; and after some exhortation from Mr. Bowley, Thakoor read to them "The Evil of Sin;" the truth of which they acknowledged. They were furnished with copies of a Gospel, and took their leave, promising to come again. Oh may the Lord, who has, I trust, sent them, cause them to receive the Truth, and glorify Himself in them!

Jan. 30—Visited the Hospital. There are some interesting cases: one an awful one. The poor man was evidently in much mental perturbation: his lip quivered as he spoke, and his whole countenance displayed the agony of his mind. He told me, that he was now in such a state, that he hardly knew if there were a heaven or a hell. I referred him to what was then passing in his mind, as an evidence of the latter. Poor soul! May God have mercy upon him!

Feb. 3—I almost hesitated this afternoon about going to the Bazaar: my own Brethren were away; and our Native Readers, Thakoor and Tryloke, were not here—the former was unwell: Charles Doss was the only one left. But not at all liking to slacken our efforts, calling a Heathen Lala or Schoolmaster to assist, off we sallied. At first, we had scarcely any one to hear; but getting one or two hearers, Charles Doss read and explained the Poem, and we soon had a number of listeners. When he had gone through the Poem, the Lala read "The Evil of Sin;" and then, the people still remaining, Charles read a short Discourse, in Hindee. When he had finished, an intelligent-looking man asked Bakhtower, whether Jesus Christ could save from hell. This led to a long and, apparently, very serious and interesting conversation. The man (he was a Brahmin) listened with the greatest attention, and accepted one of our books. When we left the Bazaar, I thanked our Heathen friend—if it still be right to call one a Heathen who is a Christian in every thing but the name—for the assistance he had rendered. "Oh" he replied, "I am not worthy of your thanks; but give me your prayers."

Feb. 12—This morning, Mr. Bowley having breakfasted with me, we crossed the river, and drove to a village formerly mentioned, where the people seemed so well disposed toward us. It turned out a wet morning; but several of the Villagers assembled, and we went into an upper-room, or left, belonging to the chief of them. The ascent was from the outside, by some mud steps; which led, first to a narrow, low verandah, in which, at this time, were the Boys who form the School which we have commenced. This verandah led into a comfortable room, arched with two crooked branches of trees, which supported the tiles and bamboos of the roof. Here we held our convocation. After waiting a short time, the sharpest of the village wits having arrived, a long conversation ensued, which I hope Mr. Bowley will give in full. The chief speaker appeared to be more a caviller than an inquirer; but others possessed a more honest and favourable mind. The conversation lasted between two and three hours: the number present was about 30. The Christian Schoolmaster is frequently engaged till late at night, in reading and explaining the Gospel: what the result will be we know not, but we leave the event to God.

Feb. 18—An intelligent-looking young Gosaen, who had been with us some time and had learned to read our books, left us this day: he had recently given many marks of an unstable mind; which prevented his being baptized, as he desired. Another Young Man left with him, who recently came over to us from Benares to be baptized; but he never shewed any real concern for his soul.

Feb. 20—We were forcibly reminded at the Bazaar, this afternoon, of the strong Scriptural declarations of the state of man, as dead in trespasses and sins: and when we looked on the vacant gaze of the poor Idolaters while the Tracts were reading, we were almost led to say, *Can these dry bones live?* But we remembered the power of the Lord, and confided in His word—*The Gospel is the power of God unto salvation.* While we sat in the little shop which we have hired for that purpose, Tryloke sat in the opposite shop, surrounded by some intelligent men, with whom he had much conversation; but he found them vain reasoners. I was much pleased by hearing old Nicodemus give his testimony to the Truth, again, this afternoon. This delightful old

disciple said to an inquirer, "If I could have found any other Religion in which I could have ВРАТНЕН, I would not have embraced Christianity. Do you think I would have sacrificed my friends and relations, my children and my wife, for nothing?" He spoke more to the same purpose, with much emphasis and feeling. How forcible is the testimony of such a man! how valuable such a living witness to the Truth! May God raise up many such!

Feb. 24, 1829—Mr. Bowley went to Benares this morning: his health is very indifferent: he thinks of going to Goruckhpore for a short time: we had not many at the Bazaar this afternoon: the time of the great Festival of the Hoolie is at hand; and many, indeed, have commenced it. To-day a party of Sipahes went through the Bazaar, making many gestures, and singing indecent songs. The Hoolie is the great Festival held at the approach of the Vernal Equinox, when the greatest licentiousness is said to prevail: a woman can scarcely walk the streets without being insulted. Amid all, we still sound the Gospel Trumpet, and warn the sinner of the error of his ways.

March 2—We held our usual Monthly Missionary Prayer-Meeting. I thought, when Thakoor, a Converted Brahmin, rose from praying that his Countrymen might be brought to the knowledge of the Truth, how many thousands of the Children of God, in my beloved native land, would have rejoiced to see what I saw, and to hear what I heard.

March 6—The licentious Feast of the Hoolie will last, I find, about fourteen days longer: the people are so much engaged, that to-day we could scarcely obtain a hearing; and, as the time of the hot winds is approaching, I fear we shall not be able to do so much out of doors. Good old Nicodemus is here, but he is daily getting more infirm: had he the power, he would doubtless be telling of the loving-kindness of the Lord all the day long.

March 16—My mind was much impressed to-day with those solemn words, *Work while it is day*; from reading, in the Paper, of the death of Mr. Kindlinger. I saw him at Madras; and esteemed him much, as a devoted Missionary of Christ. During the short time that I have been in the country, one has sailed for England, and two have departed to another world, who were connected with the Society.

March 18—After rather a close day's labour in-doors, it was a relief to go to the *March, 1830.*]

Bazaar when the sun permitted; but not so to observe the carelessness of the people. *Who hath believed our report? and to whom is the arm of the Lord revealed?* We had sometimes ten or twelve persons hearing, and sometimes only two or three; but then the people in the opposite shops would hear. I observed, at one time, listening, an aged man, whose trembling limbs proclaimed his near approach to death, and whose whole appearance was that of a person in the poorest circumstances; a blind man; and a leper! *To the poor the Gospel is preached.*

March 20—Yesterday evening, and at night, till I fell asleep, I heard the noise of the multitude, while celebrating the customs of the Hoolie. The first thing this morning, I heard the same noise. It was a beautiful moonlight night; and had been spent, I had too much reason to fear, by many thousands, in the grossest excesses. Fires had been kindled in many places, according to custom; but I cannot learn that any effigies are burned in this place on the present occasion. The effigy of a Female Demon, which is called the "Holika," is said to be burned in many places: the fire itself in Chunar bears that name. There is a short account of Hoolie in the 24th Volume of the Asiatic Journal, No. 142 (Oct.) This day has been a general holiday: the boys have forsaken their school; the labourers their work; the Sipahes their exercise: play, noise, and drinking, are the order of the day. The Sipahes are particularly noted for their noisy rejoicings, and for the licentious songs which they sing. We could not venture into the Bazaar to-day: it would have been a folly to have interrupted it.

March 26—Had a few hearers in the Bazaar, when the first Address was read, who sat, for the most part, in the opposite shop. Toward the close of the Address, a Brahmin Devotee came and seated himself near me. I asked him if he could read; he answered in the negative; but said, that he would listen to what was being read: subsequently, Charles Does had some conversation with him. The poor man said, that he was in the habit of visiting the different places of Pilgrimage; and that he expected, from the repetition of the name of Ram, to obtain salvation. The Hindoos compare this repetition of "Ram, Ram" to fire;—their sins, to cotton; which, by saying "Ram, Ram," are consumed and destroyed.

April 1, 1829—Had a few hearers at the Bazaar, one of whom, a Brahmin, took much interest in what was read. Whilst the man was listening, some of his friends, as we have often seen done before, tried to draw him away. "What," said they, "you, a Bhugut, listening to these things? Do you mean to become a Christian?" (A Bhugut is one who has devoted himself to a religious life, and is bound to refrain from the use of spirituous liquor, flesh, &c.) The man replied, "What is it to you? If I were dancing or singing, you would not disturb me: why then do so when I am hearing the Word of God." He continued hearing; and made some objections, which were answered to his satisfaction. On going away, he took with him two Tracts.

April 2—A Young Man, whom I mentioned a few days back, as not far from the Kingdom of God, confesses that he disbelieves in the Hindoo, and believes in the Christian Religion; but that the fear of man prevails, and keeps him back. May the Lord put His fear in his heart, and enable him to confess Christ before men! Surely none but God can enable a man to face all that must in general be faced, if he would become a Christian; for Christians in this Country, like the Apostles of old, are considered as *the filth of the earth, and the offscouring of all things*. The lowest and most disgusting classes of the community would consider themselves *DISGRACED* by the profession of Christianity.

April 11—I should like to get a Hindoo Girls' School: but it seems that all former attempts have failed, the prejudices of the Natives here being so strong. I shall see what can be done; but I have no encouragement given me. The wife of one of my servants can act as a Schoolmistress: she has been taught to read and to work at Goruckpore: she has two girls to begin with, the sister of her husband and another girl.

April 16—After an early breakfast this morning, I went to a place called the Durgah, near this town, where a Mela is held. Durgah is a word used, among other things, for a mosque, shrine, &c.: in the present instance, it is applied to a large space of ground, containing one or more places of worship, numerous tombs and ruins, and two very large tombs with domes over them, where two Fakeers, a father and son, are buried. Opposite one of the places of worship, under a large tree, we took our station:

we spread a sithingee on the stones: I sat on my travelling chair, with the Native Brethren near me, and we soon had a crowd of Mussulmans around us. Charles Doss commenced operations, by reading to them a Discourse. Our attention was next engaged by a man who sat next to me, a respectable-looking well-behaved Mussulman, who requested books: this man knew, at least by name, both Mr. Adlington and Archdeacon Corrie. I gave him two Persian Gospels, and afterward the History of Saj Rhan; which, as he offered, I allowed him to read out, for the benefit of others. As he proceeded, numerous inquiries were made on the different subjects mentioned; such as, the Birth of Christ of a Virgin; of His being the Son of God; the necessity of a New Birth, &c.: which, of course, afforded matter of much conversation. He read part of Abdool Messeeh's Versified Translation of the Conversation with Nicodemus. Other Mahomedans joined in the discussions; but this man was the chief speaker. He said that he wished that he lived nearer, (he resides at Benares,) that he might inquire more. Trusting that there was something good in the man, I gave him a complete Testament; which he promised to read; and to mark the places which he did not understand, for further discussion. From what I have already seen, however, it would not surprise me to hear no more of the man.

This is the first Mela I have had the opportunity of attending. Though not so numerous as many, the scene was very lively. There were some stalls equal in appearance to those in English Fairs; and numerous sights, shows, and recitations of various kinds. Crowds of Mahomedans hastened to the old Fakeer's Tomb, the ascent to which is up a flight of steps, and offered, at his shrine, flowers, sweetmeats, &c. On descending the steps again, they gave cowries (small shells which pass current, about 128 of which are equal to an English Halfpenny) to a number of beggars who sat on the steps. I saw a party of three Fakeer Beggars going round to the poor creatures who were endeavouring to sell a few wares, and demanding money of them. One man resisted the demand; upon which they became very violent, and two of them pretended to do themselves much injury: this was meant to frighten him, since he would then be guilty of shedding a holy Fakeer's blood. One of these wretches stooped down and pre-

tended to drive a sharp instrument into his throat: the other, apparently, thrust an instrument of steel into his head, close to his eye: this was accompanied with violent gestures; but I have no doubt that they took very good care not to hurt themselves. Another man I saw with the skin of his head and face slightly scratched, so that a small quantity of blood flowed: this fellow was attended by a man with a tolerably good-sized wallet, into which the Fakeer cast whatever he took a fancy to on the neighbouring stalls.—Behold the degrading and slavish effects of Idolatry!

April 26, 1829: Sunday—Services as usual. Runjeet agreeably surprised me to-day, with the intelligence, that his wife had succeeded in getting a Girls' School, in which are at present 7 girls.

April 28—Hearing that a Fakeer had been sitting near the river for the last two or three days, I went this afternoon, when the sun permitted, to see him: the Readers of course accompanied me. The river is now very low, and we had to pass an immense deal of sand before we came to the deluded object of our visit. We found him sitting on a tiger's-skin spread on a mound of sand, dressed in the usual way, with only a piece of rope round his loins, which suspended a narrow piece of cloth, and some cotton on his head. At his right hand was a small enclosure, made with grass and bamboos, which was the temple of an Idol, placed in the centre of the enclosure. The Idol was a small image, meant, I believe, for Ram; before which was placed a stool, on which was a bell and some offerings. In front of this rude building, and nearer the river, we saw a small square, denoted by four fire-places; in the middle of which, at noon, the Fakeer sits, with fire burning in each of the fire-places, and is then exposed, at one time, to what is called five fires—the four which have been kindled, and the sun, which is then exceedingly powerful. I took my seat near the man, and asked him for what purpose he thus acted. At first, he would not give me a direct answer: some of the people around, I am told, said, that there were very strong arguments used by the Christians for their Religion: this may have intimidated him. In answer to the inquiry, he stated, that he did it for no particular purpose, but that it was an ancient custom. This we could not believe, that he could thus act without an object. I told him that he did it for show; at which, some others

laughed. I asked what that thing was which I saw in the enclosure? "God," replied a Brahmin, who sat on a brazen vessel turned upside down. "God!" I rejoined: "why, it is brass.—Is this also God?" pointing to the utensil on which he was sitting. "Yes," he said: "all things are Par Bruhm." Baktower proceeded to shew the absurdity of this; when much conversation ensued, in which the Fakeer and some Brahmins took part. Tryloke calmly reasoned with the man; who said, that he did not know the Christian Religion; but that he would make it a subject of inquiry. After some further conversation, as it was getting dark, we left him and the crowd which had gathered round. Scarcely had I turned my back, when I heard the sounds of idolatrous worship: what sounds can be more painful to the Christian ear! Before this, I had been much pained at seeing two individuals prostrate themselves before the Idol, and repeatedly kiss the sand. I felt almost inclined, at first, to trespass on the sacred precincts, and to snatch them from their prostrations, with, *Sirs, why do ye these things? We preach unto you that ye should turn from these vanities, unto the Living God.*

April 29—The Fakeer, mentioned yesterday, has decamped. He intended, we understand, to stay here some time; but, finding that we visited him, and exposed the folly of his conduct and the absurdities of Hindooism, he thought it better to save his credit by going to another place.

ABOLITION OF WIDOW-BURNING!

WE were anxious, in our notice at pp. 70, 71 of the number for January, of the reported Abolition, by Lord William Bentinck, of the practice of Widow-Burning, not to awaken more confidence than the evidence of the fact would warrant: but we think ourselves now fully authorised, by the documents here presented to our Readers, to congratulate them on the removal, by the noble conduct of the Governor General, of this oppressive burden of guilt from our Country.

We are indebted for the following Extracts to the kindness of the Rev. John Dyer, Secretary of the Baptist

Missionary Society. Mr. W. H. Pearce, one of the Society's Missionaries in Calcutta, writes on the 28th of November—

I have delightful intelligence to communicate. SUTTEES WERE ABOLISHED BY AN ORDER OF COUNCIL LAST TUESDAY, and we daily expect to see the Regulation published! You are probably aware, that all the Missionaries in Calcutta and its neighbourhood addressed Lord William Bentinck on the subject, some months ago. As the practice has been abolished with the fullest information as to the feelings of the Native Army and Native Community generally on the subject, we have no idea that the Act of Abolition will be either modified or retracted in consequence of further experience; and hence, though we deplore the loss of the hundreds who have perished while the investigation was proceeding, we rejoice the more heartily in the result. The administration of Lord W. Bentinck is by this act crowned with glory which no conquests could otherwise have secured it.

On December 1st, Mr. Pearce adds—

As the assertion in one of the Newspapers, (made apparently on the best authority,) that the practice of Sutte was abolished by his Lordship in Council last Tuesday, was the next day contradicted by another Journal; and as considerable doubt with regard to the immediate intentions of Government was in consequence entertained; we thought it best at once to write a Note to the Judicial Secretary to Government, requesting information as to the real state of the case. His answer is as follows:—"The Regulation has not actually passed; but you may safely write, that it has been determined to declare the practice of Sutte illegal, and to put it down."

By this you will perceive what reason for thankfulness we have to the Father of

the Fatherless and the Judge of the Widow, for His grace in inclining the hearts of our Rulers to the happy determination thus announced. What a source of happiness to Lord William Bentinck must be the reflection, that, by one measure of his administration, SEVEN HUNDRED LIVES, at least, are annually preserved; and the endearing attentions of a MOTHER continued for years to at least twice that number of Orphans!

At a General Quarterly Court of Proprietors of East-India Stock held on the 24th of March, the Chairman stated, that the Court of Directors had no official knowledge on the subject: the matter had been placed in the hands of the Governor General, who was directed to take such steps for the abolition of the practice as he should find that he could resort to with safety; and the Chairman hesitated not to say, that, if the practice had been abolished by him, it would be found to be a most desirable measure.

That this shameful practice HAS BEEN abolished we may now, therefore, assume: and we heartily congratulate Mr. Buxton and his Associates in Parliament, and Mr. Poynder and his Co-adjutors in the Court of Proprietors, on this happy termination of their benevolent labours; and we hail it as a pledge, that no voluntary sacrifice whatever of human life, under the influence of delusion, will be long allowed in any part of the British Empire, nor any official countenance or sanction given to the Superstitions of its Christian or the *abominable idolatries* of its Heathen Subjects.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

The Rev. W. Sawyer (see p. 30) sailed from Gravesend, with Mrs. Sawyer, (having married since his return to England,) in the Castle Hundly, Captain Drummond, for Madras, on the 8th of March.

Brit. & For. School Soc.—Twenty Arab Boys have been sent to this country for education by the Pacha of Egypt, and are now receiving instruction at the Central School.

WESTERN AFRICA.

Sierra Leone—The Mixed Commission

Court for the settlement of matters relative to the Slave Trade, established in this Colony, is about to be removed to Fernando Po; and the Government Expenditure in Sierra Leone to be, in other respects, much reduced. His Majesty's Ministers are, however, anxious to form the most effective arrangements, at a reasonable charge, for the instruction and well-ordering of the Liberated Africans in the Colony.

Lieut. Governor Rickets appointed Captain A. F. Evans, by commission dated on

the 18th of December, to be Acting Governor of the Colony till the arrival of a Senior Military Officer.

Newhaven Ladies' Greek Assoc.—The Rev. Josiah Brewer, who laboured for some time in the Mediterranean under the Board of Missions, and returned to Boston (see p. 41 of our last Volume) in July 1828, has again proceeded to the Mediterranean, but is now under the patronage of a Ladies' Greek Association formed at Newhaven. He embarked at New York, with Mrs. Brewer and Miss Mary Reynolds, on the 10th of December, on board the Circassian, bound for Smyrna. Their object is, to promote Education, especially that of Females, in Greece. He expects to reside on the Island of Syra, the present flourishing School of which place (see p. 47 of our last Volume) originated with him.

SOUTH AFRICA.

The Pallas, Captain Fitzclarence, having on board the Earl of Dalhousie, Commander-in-Chief in Bengal, and the Bishop of Calcutta, arrived at the Cape on the 8th of October, and sailed for Calcutta on the 19th.

London Miss. Soc.—The Rev. Dr. Philip and his companions (see p. 382 of our last Volume) arrived at the Cape in safety, after a voyage of 80 days from Gravesend: his notices of the voyage deserve to be put on record:—

Among the many mercies which we have now to recount, we cannot help noticing the favour which we experienced from all on board. From the Captain, the Officers, the Passengers, and the Sailors, we received nothing but civility and kindness; and nothing occurred, during the whole voyage, to occasion any misunderstanding, or to give rise to the slightest coolness, between ourselves or the passengers. As it respects ourselves, our party amounted to twenty-two persons: and I am not saying too much, when I state, that our affection to one another increased every day, as our acquaintance improved, and that no single family could be more united than we were. No breath of censure, no evil surmise, no busy-body, not one expression in the way of complaint, no distant look or alteration of countenance, ever disturbed our peace, or interrupted our harmony for a single moment.

We studied the Acts of the Apostles with particular attention; and we found it one of the most profitable and delightful exercises in which we could be engaged. It is the best Manual which the Missionary or the private Christian can carry about with him. No Book on Missions which has ever been published contains such a clear view of our duty to a perishing world, or such forcible considerations to rouse us to action.

French Prot. Miss. Soc.—On the 5th of November, the Missionaries Lemue, Bisseux, and Rolland (see pp. 351—353 of our last Volume) were introduced, at the Mission Chapel at the Paarl, to a numerous body of the descendants of French Protestants, among whom they are appointed to labour, and by whom they were cordially received.

MEDITERRANEAN.

American Board—The Board have published various communications from the President of Greece, on the subject of Education, made through the medium of the Rev. Rufus Anderson; the substance of which we shall hereafter lay before our Readers.

Amer. Ladies' Greek Com.—The Rev. Jonas King and Mrs. King have opened a Female School in the Island of Tinos: in September, between 30 and 40 scholars attended. The Scriptures are in constant use.

Church Miss. Soc.—Mr. Hüdner (see p. 14) has joined Dr. Korck at Syra—Advices have been received from Cairo to the 16th of November. Girgis, the Abyssinian, had returned to Cairo from Abyssinia, with his Son, a boy of ten years of age: see pp. 308, 309 of our last Volume. From his report, it appeared that Abyssinia was in considerable confusion, especially the Province of Tigrè. A Deputation, consisting of thirty persons, had arrived in Cairo from Abyssinia, to obtain a Patriarch from the See of Alexandria. One of the Deputation had gratefully received a copy of the Psalms from the Rev. W. Krusé. Mr. Krusé had begun to preach in Arabic.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The "Missionary Intelligence," published monthly in Calcutta for the Society, has been discontinued since the death of the Editor, the late Rev. Deocar Schmid. The "Christian Intelligencer," mentioned in the first page of the present Number, contains "Original Papers and Extracts on all subjects connected with Religion, Morals, and the Sciences; with special regard to the Religious Improvement of British India." It is not published by the Society, though printed at its press; but, by an arrangement made between the Editors and the Committee, a copy will be supplied gratis to Members of the Society, or to any person who shall collect for it to the amount of One Rupee per month—The Rev. John Latham was about to return from Calcutta, in the beginning of November, on account of ill health. Archdeacon Corrie writes, "I have the pleasure of saying, that where our friends are enabled to labour, the work continues to prosper. Six Adults have been added to the Church at Chunar, and three at Goruckhpore, since the September Monthly Meeting."—The formation, at Madras, of a Ladies' Committee for promoting Native Female Education was stated at p. 36. The Meeting for this purpose was held on the 16th of May. Three Schools formed and conducted by Mrs. Ridsdale, and seven recently established by Mrs. Kindlinger, were transferred to the management of the Committee: these Schools, and any other which may be hereafter established, together with all the property which may belong to them, are to revert, in case the Committee should ever, from any cause, discontinue its labours, to the Church Missionary Society, with which the Committee considers itself to be connected—The Rev. C. Blackman and Mrs. Blackman (p. 72) reached Madeira, on their way to Madras, after a fine passage of nine days from Margate Roads.

AUSTRALASIA.

London Miss. Soc.—The example of liberality, manifested at home, has not been lost on the remote Colonies of the Empire. At a Missionary Meeting, held, in July, at Hobart Town, Van Diemen's Land, the Chairman, in allusion to the zealous part which had been taken (see p. 343 of our Volume for 1827, and pp. 317-319 of that for 1828) by Mr. G. Hadfield in Meetings at Manchester, asked, "May I hope that some Mr. Hadfield will be found among us this evening?" Extra Con-

tributions were very shortly offered, in pursuance of this hint, to the amount of not less than One Hundred and Six Pounds: such a display of liberality in this far-distant and infant Colony is truly gratifying.

WEST INDIES.

Baptist Miss. Soc.—The Three Missionaries, mentioned at p. 425 of our last Volume, as about to proceed to Jamaica, arrived at Kingston, in the Garland Grove, on the 12th of December; six weeks after leaving Gravesend, and five from Plymouth.

UNITED STATES.

Board of Missions—The Rev. Daniel Temple, with Mrs. Temple (he having married again during his visit home) and his children, embarked at Boston, Jan. 18th, on board the brig Cherub, Capt. Loring, on his return to Malta. Mr. Temple left Malta in compliance with the request of the Committee, and arrived in America in September 1828, and spent the last year and a quarter principally in visiting Auxiliaries and Associations connected with the Board, and in addressing Churches and Congregations in behalf of Foreign Missions. The exertions which the Greek Government are now making to

establish Schools extensively in that Nation will render a large supply of the appropriate books necessary: to prepare such books, and superintend the publication of them, will be, for the present, a leading object of Mr. Temple—The Rev. George B. Whiting, and the Rev. H. G. O. Dwight, with their Wives, embarked, in the Brig Banian, Capt. Smith, on the 21st of January. They go directly to Malta; and after conferring with their Brethren there, it is expected that Mr. Whiting, in company with Mr. Bird, will re-occupy the Station at Beyrout; and that Mr. Dwight, in company with Mr. Smith, will enter on a Journey of Research in Armenia and the neighbouring Countries—Mr. Anderson returned from the Mediterranean in the brig Hope, of Salem, on the 12th of December, after a passage of 60 days from Malta—Mrs. Butler, wife of Dr. Eliezur Butler, Physician and Catechist in the Cherokee Nation, died in a very happy state of mind, at Hawsis, her place of residence, Nov. 21st. Mrs. B. commenced her labours among the Cherokees in Jan. 1821. Teaching a Female School had occupied most of her attention, and she had been very successful in it.

Miscellaneous.

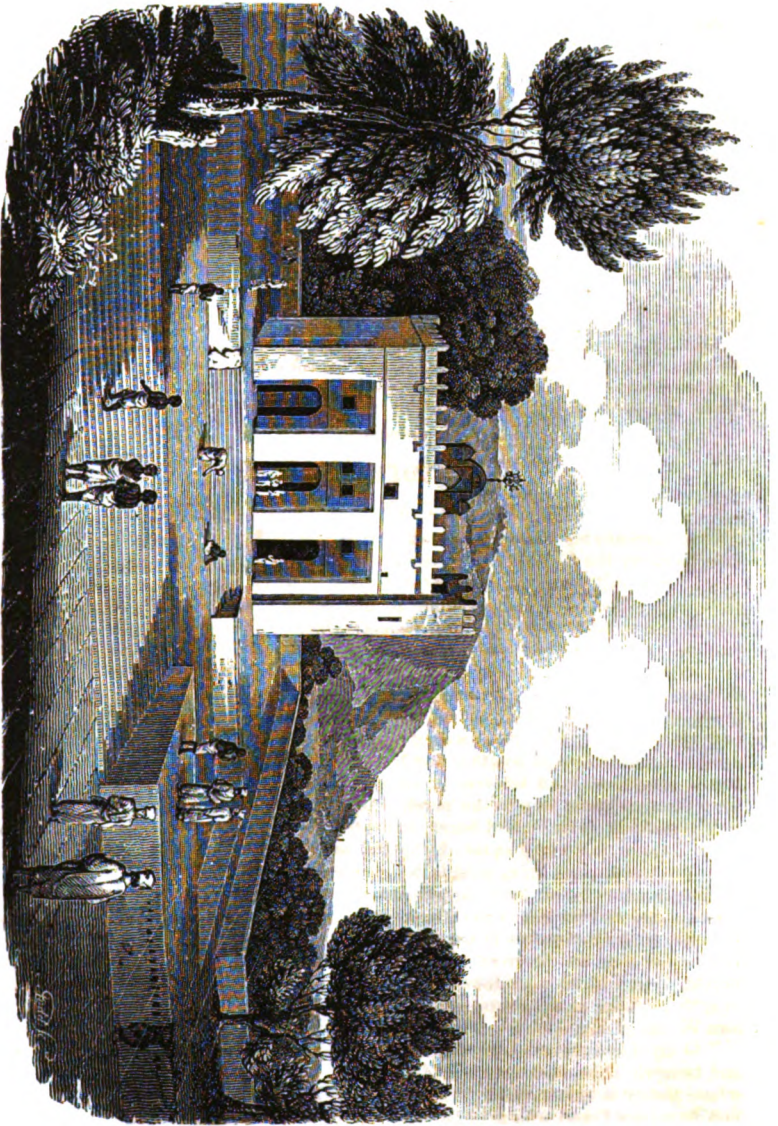
CHURCH AT AXUM, IN ABYSSINIA.

THE accompanying Engraving is taken from one in Lord Valentia's Travels. Axum was formerly the Capital of Abyssinia, and the place where the Prince, or Ras, resided: it is still regarded with great respect; and on especial occasions, as after a victory, the Ras pays his devotions at this place. The late Mr. Salt, who visited Axum, states, as quoted by Lord Valentia, from information obtained on the spot, that the present Church was erected in the year 1657: it is about forty feet high: its length is one hundred and eleven feet; and its breadth, fifty-one. The colonnade in front is supported by four massive square pillars, about five feet in diameter, composed of small stones, and covered over with plaster. There are two flights of steps in front of the Church: the lower of these consists of twelve steps, and is one hundred and eighty feet in length; and the upper flight, of eight steps, and is thirty-six feet in length, with an interval of sixteen feet between the two flights: the space from the uppermost step to the porch is thirty-eight feet. A row of broken pedestals, still remaining before the Church, indicates the principal entrance: and, at some little distance, is a small square inclosure, surrounded by pillars; and a seat within, on which the ancient kings used to be crowned.

Our Readers have been apprised of the present condition of the Abyssinian Church, and the designs of the Church Missionary Society for its revival. The preparation of the Scriptures in the vernacular tongues of the people, and the readiness with which they are received by them, encourage the hope, that, at no very distant period, God will be worshipped in the Churches of Abyssinia *in spirit and in truth*, in such petitions as are contained in the following Prayer, taken from one of their own Works of Devotion:—

“O my Lord and my God, Jesus Christ, Son of the Ever-living Jehovah, I entreat and beseech Thee, that thou wouldst pardon my sin and my transgression—Thou, whose mercy is unbounded! What man is he that sinneth not? Where is the wood that burns not? and who is he, a man, the son of a woman, that doth not commit sin? Unto whom wilt Thou look, O Lord Jesus Christ? there is none good and pure besides Thee! And now, O Lord, pardon my sin and transgression, and blot out the hand-writing of my debt that is against me, according to thy mercy and compassion! for Thou art merciful and compassionate. To Thee be glory and praise—to the Father, to the Son, and to the Holy Ghost, in heaven, and on earth, always, and for ever and ever. Amen.”

CHURCH AT AXUM, IN ABYSSINIA.



Missionary Register.

APRIL, 1830.

Biography.

MEMOIR OF SAMUEL, A CONVERTED MALABAR,
WHO DIED APRIL 6, 1829.

THE following Narrative was furnished by the Church Missionaries at Nellore, in the northern part of Ceylon. This Young Convert was one of the first-fruits of their labours.

Samuel was born in a village in the district of Jaffna, about the year 1794. The early part of his life appears not to be remarkable. His natural disposition was quick and impetuous; and this, probably, from his youth exposed him more to temptation, and afforded more frequent occasion for the exhibition of the evils inherent in human-nature. His intellectual powers were good; his intelligence and understanding being of a superior order to the generality of those in similar circumstances of life. His caste was of the lower kind; but his father was Headman or Petty Chief of part of the Tribe, with some skill as a Native Doctor. Samuel, though a Horse-keeper, from his general knowledge of that animal, his acquaintance with its diseases, and his skill in its treatment, &c., may be ranked among the first of that class. He could read with tolerable ease, and usually wrote a part of the Sermon which he heard preached.

From his youth to the time of his being employed at Nellore, he discovered largely the enmities of the natural heart to divine things, and a pre-eminence in idolatrous pursuits. He had lived ten years with the Collector of Jaffna, and, during that time, had received some instruction from the Rev. C. David: but his mind seems to have been exasperated rather than softened by these means, and he continued the leader, among his relations and neighbours, of Devil Worship, riotous sinful amusements, and in the performance of idolatrous ceremonies and sacrifices.

During this unprofitable and sinful period of his life, besides his customary gifts to the Pandarams of the Temple, when calling at his house, and the fre-
April, 1830.

quent practice of incantations to appease the anger of evil deities, he often made vows at a Temple of Pulliar (Ganesa) which he attended, performing poojah—a ceremony including the gift of rice and fruits to many Brahmins and Pandarams. On one occasion, when one of his children was ill, he performed a Mothakam, the ceremony of presenting to the Temple the gift of a cake made of silver: on another, he assisted in building a flight of steps leading down to a Tank near the Temple which he frequented, by giving money and bringing stones from a distance, and in other ways personally aiding. To the same Temple he also gave a cow; and, at the request of the Temple Attendants, who pleaded poverty, he himself kept it, giving them its daily milk. This continued till his profession of Christianity, which immediately put a stop to their unlawful gains; and he received the milk of his cow for his family with thanksgiving to God.

As a mark of his anxiety to secure the favour of some deity, he at another season, in order to obtain health for his children, had recourse to a large Catholic Church at Kealy, about 20 miles from Jaffna, which is greatly celebrated for its alleged miraculous gift of health to its votaries. To the Priest of this Church he presented a small silver sword and shield, as an offering to St. James, the Tutelar Saint, of whom there is an image placed on the Church, sitting on horseback, armed with those instruments. From these and similar actions, Samuel, like many thousands of his poor deluded countrymen, thought himself rich, and increased in goods, and having need of nothing. But how great the contrast, when the Lord was pleased to open the

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eyes of his understanding, and impart to him, as it were, an additional sense; and when he felt himself to be a debtor of a thousand talents, with nothing to pay.

On his first coming to Nellore, we had considerable difficulty with him, on account of his heathen views, his attachment to caste, and his aversion to the doctrines of the Gospel. When earnestly addressed on the state of his soul, he discovered great unwillingness to hear; and when we persevered, however affectionately, he became angry. After he had become a subject of Divine Grace, he sensibly felt and acknowledged his guilt in this respect; and begged forgiveness of some of the Teachers, to whom he had at times unkindly or hastily replied. He was certainly, at that period, an exceedingly unpromising character, and might have been considered as the most unlikely at the Station to be brought into the Kingdom of God. But with the Lord *all things are possible*; and, not unfrequently, to the thoughts and views of men, order is reversed—the last becomes first, and the first last. Thus, indeed, to poor Samuel did He wonderfully manifest His long-suffering and grace, as an example for the encouragement of many others.

After hearing for some time the blessed truths of Christianity, and becoming increasingly dissatisfied with Heathenism, it was not without much inquiry and examination and many conflicts and struggles that he cast aside his lying vanities and embraced the blessed hope of the Gospel. As a mark also of his sincerity, on his becoming a Christian, he had frequent conversations with the Gooroo or Chief at the Temple which he previously attended, shewing him the folly and sin of Heathen Customs, and exhorting him to leave them for the great salvation of God.

From his previous habits, as thus described, and the natural energy of his character, as his mind gradually opened to the truths of Christianity and he took upon him its profession, the transformation of his character and conduct appeared the more manifest and wondrous. It was to all who observed him—and to none more so than to his immediate friends and neighbours—an evident change *from darkness to light, and from the power of Satan unto God*. He entered on a new state of existence: he lived in a new world: *old things had passed away: behold! all things had become new*.

On the 19th of March 1826 he was baptized; and immediately afterwards dedicated himself to the Lord, at His holy Table. From that time his advance in the divine life, like the sun, became clearer and stronger: he might be read and known of all MEN as an Epistle of the Saviour. He searched the Scriptures daily, with diligence, prayer, and earnest concern to be taught of God and guided into all truth. When holding religious conversation with him, I have frequently been much surprised at his attainments in Scriptural Knowledge in so short a time; and the general correctness of his views, in doctrinal experience, and practice, led me to exclaim, "Whence had this man all this knowledge?" During the three years of his Christian Pilgrimage, a considerable portion of his time was daily passed in reading, meditation, and prayer. He felt the promises of the Gospel were made to character, and he was diligent in business: I trusted to him more than to any other servant, and never had occasion to regret it. He was *servent in spirit* also, *serving the Lord*. When his work was performed, he was to be seen with the Sacred Scriptures or a Tract in his hand, reading to others or by himself.

At the appointed Means of Grace, he was always to be found in his place, in a solemn and devout frame waiting the commencement of the Service; and when attending me to the Fort Church on the Sunday or other occasions, he constantly had his Testament or some Tracts with him, that he might lose no opportunity of reading and conversing with those whom he might meet. So much was it on his mind, and in his heart, to persuade his fellow-sinners to be reconciled to God, that since his death it has been observed of him, he was more like a Catechist than an ordinary servant. It was truly his meat and drink to do the will of God; and highly gratifying and encouraging has it been to my mind, when, entering the pulpit, a slight glance towards the south door has discovered him beneath some tree at a distance, with a little group around him, fervently addressing his countrymen on the same blessed theme on which I was about to plead with mine. At the School Family Prayers he was a regular attendant, though in the morning they commenced soon after 6 o'clock; and, we have since learnt, that he habitually rose with his family, and, by lamplight, read the

Scriptures and prayed with them, previous to his leaving home.

From some of his relations and neighbours he suffered much persecution; and many, like the enemies of Daniel, would have rejoiced in his halting; but nothing could be laid to his charge, except as touching the Law of his God.

It was his custom at home to pray three times a-day; and he usually had his noon-tide and evening prayers in the Preaching Bungalow, which is close to his house. On these occasions, some of those dwelling near were accustomed to write down parts of his prayer, for subjects of ridicule; but his prayers were those of earnest wrestling with God for spiritual blessings, and of affectionate pleading for the salvation of souls. The Lord Jehovah had, we trust, intentions far above the thoughts of these men; and these memorials of his sincerity to God and love for souls may yet bring convictions to some of their minds.

As an example of his fervent continuance in prayer, it may be noticed, that on the Sabbath Evening it is customary for the pious at the Station to assemble together and conclude the day in mutual exhortation and prayer: this was called a Samuel's Meeting, from the circumstance of his presiding at it, and generally concluding himself with prayer: it commences about 7 o'clock, and continues during the time the Mission Families are met together for a similar purpose. It was not often that the Meeting was broken up without notice, which I gave by ringing a small bell about 9 o'clock, when Samuel immediately began the concluding prayer. I have returned at half-past 9, and found him still earnestly pleading with the God of Jacob not to let them go without a blessing, and frequently for ten minutes after he has continued his supplications.

Some few instances of his strict integrity and conscientiousness have also come to our notice. At one time, when returning with articles purchased from the Bazaar, the road from which passed near his house, his wife, who saw some ripe plantains in the basket, took one of them to give to her child. Samuel seeing it, obliged her to return it again to the basket, asking her how she came to take what was not her own; saying, "If my children want fruit, I must buy it for them;" and he immediately gave money for that purpose. At another time, when sent to pay the butcher, some little allowance was made him from the bill, in order to induce him to pur-

chase there again; but this he brought to his Mistress, saying it was not his, but her money. Similar instances might be noticed, shewing a state of moral feeling and conscientious integrity very rare with Native Christians.

In one case, when I had occasion to administer the Sacrament of the Lord's Supper at a distance from the Station, Samuel being with me, and knowing his habitually prepared and devotional state of mind, I told him, a few hours previous, that I had no objection to his joining in commemorating the Saviour's love, if he desired to do so. In reply, he said he hoped I would not be offended at his declining it; but he considered it his duty to have more time to examine himself, and to meditate on the wondrous deeds of the Redeemer in dying for him &c. before he came to His Table.

At the Weekly Meeting of the Communicants, when mention was made of the shortness of time and the necessity of activity in the Lord's service, he invariably entered into such subjects with much feeling and impression of mind.

A few weeks before his death he appears to have had something of a presentiment that danger or death was near; having mentioned to some at the Station, with forebodings of solemnity, though free from fears, the solitariness of his nightly walk from the Station to his own house.

The Sunday previous to his death was the Festival of the Heathens' New Year; at which season they give themselves up, for many days, to play and amusement. Some little time before his proceeding into the village, as usual, to distribute Tracts and read with the people, one said to him he would meet with difficulties in going, and that it was not a good time to gain the people's attention. He replied, "If I go in prayer and a proper spirit, I may find some poor soul away from the multitude, and God can prepare his mind to hear:"—and it appears that the presence and blessing of the Lord did on that day especially attend him. After vainly attempting to gain a hearing with two parties, he arrested the attention of a third; who, at the conclusion of his reading and addressing them, all left their amusements, and severally returned to their homes: one man of the number discovered considerable concern at what he had heard.

The following Monday was the Native Monthly Missionary Prayer-Meeting. Our Catechist Philip, in turn, gave the

Address from Eph. v. 14. *Awake thou that sleepest, &c.*: the text had also been preached from a short time before. Samuel, in his turn, rose to speak with more than usual animation: he began by noticing the importance of the subject to them; saying, that though he had heard much respecting it, it was still new to him: and he continued to speak for a considerable time with so much of freedom and earnestness, that, to use one of the Teachers' expressions on it, it seemed that all fear was gone from him.

But we come to the more painful part—his unexpected removal from us. He was returning from the Station to his house on Wednesday Evening: my house-servant, Lopu, was fortunately with him. It being moonlight, they, in order to save a little distance, went part of the way by a foot-path. Samuel walking first, engaged in conversation; and was expressing his fears respecting the state of mind of one of the other servants at the Station, and his grief that, with so many privileges, he should not be careful for his soul; when, on coming to a part of the path which was narrow and confined on each side by a little earth bank, a small spot also crossing the road overgrown with grass and weeds, Samuel, stepping on a part of this spot, trod on a snake. It immediately coiled itself round his leg; but, in his quickness, he shook it off without danger, and hastily ran forward a few paces till he supposed himself free from the reptile; and then, stopping, he turned round to look for Lopu; when, strange to relate, the snake, most probably from the narrowness of the path, had taken the same course; and, on his stopping, was at his feet: it instantly coiled round the other leg, and gave the fatal bite.

His companion, who was behind, says that he had a distinct view of the snake, and that it was a large one of the Beaver tribe, the most dangerous species. Samuel was collected, and immediately gave Lopu directions respecting his wife and children, in case of the approach of insensibility and death; and he expressed himself as feeling prepared and happy in the prospect of being called to another world. They returned a short distance, to the house of a Native Doctor; where what was said to be an antidote to the bite was administered to him, and with the help of Lopu he reached his house. But feeling the effects of the poison extending over him, and fearing that his Heathen Relations would proceed to use ceremonies and in-

cantations for his recovery, he almost immediately determined on going to the house of the Government Schoolmaster and Catechist, a pious man, and who has some skill in cases of the kind: with the assistance of Lopu he proceeded, and was enabled to reach the Catechist's house.

I insert here the Translation of a Letter sent to me the following day by the Catechist, detailing, in his own words, the account of Samuel's coming to him.

"This Letter is to shew, that in 1839, the 5th of April, in the night, after 9 o'clock, I having retired to bed, Samuel, and a young man named Lopu, came and knocked at my door, and informed me that a snake had bitten Samuel on his leg. Immediately I arose; and having prepared a medicine, I gave it him to drink. He seemed to have strong possessions of good thoughts and pious feelings; but when I perceived that the effect of the poison and also perspiration and pain of body were beyond measure increasing, I, without a moment's delay, prepared the medicines proper to remedy the symptoms of the bite, and was watching over him. While thus engaged, one of my relations, Anthopulle, who is also a Doctor, came to my help, and we were both actively employed in attending Samuel. About half-past 10 Samuel's Brother came, bringing with him a Doctor who pretends to perform cures of the bite of a snake by external means, such as beating the leaves of the Margosa-tree on the patient, repeating certain munterums, incantations, &c. &c. He stood for some time at the door; but afterwards entered, and urged Samuel's going with him, that he might be under the care of the Doctor whom he had brought.

"I requested the Doctor to come in; and found that they had brought a large quantity of Margosa-leaves, in order to perform the ceremonies: which when Samuel saw, he immediately spoke, saying they were not necessary, and that they could have no power or efficacy to do good; and he added, that he would not allow them to exercise any Heathenish Practice, although he should die of his affliction; for it would be much better for him to die, than to bring a hindrance or bad faith to the minds of those around him, by yielding to their persuasions: and he said also to those around, 'O people, believe not in such things, for in them is no good!' He then put his bitten leg behind a pillar, refusing to let them see it, or to exercise any ceremony over him. He moreover said to me, 'It was my desire, in coming to you,

for you to do your utmost for both my temporal and spiritual good, and that I might be free from all Heathen Ceremonies and Practices; therefore I shall take your medicines and not others, and beg you also to advise my friends not to perform any ceremonies on my account.' Saying thus, he resisted all the attempts of the Doctor brought by his Brother. Then I said to them, 'You see Samuel is strong in his faith: it is not right, therefore, to oppose his wishes.' His Brother still, however, persisted in his attempt to remove him, which I for a long time opposed. But Samuel gradually became weaker, from the powerful operation of the medicine and the increasing effects of the poison: yet while thus decaying in body, his faith and piety were more strong. His wife coming near and weeping, he said, 'Don't be in grief for me. Take the children, and you with them walk in the true Christian Way; follow not the Heathen; and thus doing, God will take care of you;' and he then exhorted her with tears. About 12 or 1 o'clock the poison affected his head. Medicine was then applied to his nostrils and eyes, and he suffered greatly. His relations continued consulting together how they might take him away to their house. I still entertained hopes of his recovery; but at day-break, Samuel himself not being sensible, they, contrary to my wishes, forcibly took him away. I declare, as long as sensible he resisted every appearance of Heathenism. Indeed, there is no doubt but Samuel was a true Christian.

"This I have briefly written for the information of the Rev. William Adley.

(Signed) "JOHN FULLE."

Early on Thursday Morning, Lopu, who had remained with him during the night, returned to the Station; and came to me with the painful intelligence, stating that Samuel, in his way home the preceding evening, had been bitten by a snake, was in much pain, insensible, and speechless. I soon proceeded, with mixed feelings of grief and hope, to his dwelling. On reaching his house, I found him a little recovered. He was sensible, and able to speak; had been expressing his desires to see me; and on hearing my voice, there was some effort of returning energies. On my inquiring of the state of his mind, he said, with a twice-repeated expression, that he was happy; and spoke of his trust in the Lord Jesus, and the consolation which he felt within. He expressed his confidence that he was going to heaven, and

his concern that those around him, and others, might follow him. He had, he said, before spoken his mind, and they would tell me; and concluded by saying, he knew that he was not in the hands of man but of God, and He would do all things well.

It was manifestly too late to use any effectual means to stay the progress of the poison: my only hope was in drawing it to the surface, by promoting perspiration, &c. The Native Doctor called by his friends was attending him, and expressed himself confident of his recovery: I had, however, but faint hopes of his long surviving. I spoke to them on the use of means in dependence on God for His blessing; and Samuel having expressed a wish to hear prayer, we knelt down and pleaded in his behalf; much desiring, if it were the Lord's will, that he might be spared and restored, but willing to resign him wholly to the Lord. Leaving two or three of the School Youths with him, that I might be informed if any material change should take place, I returned home. He continued through the day with but little variation; was able to hear the Scripture read, and prayer offered, in which he seemed to delight, occasionally making a suitable remark, mentioning his happiness, and exhorting those around to follow him to heaven.

In the afternoon I again went, with Mrs. Adley, to his house: he appeared but little altered, and I felt somewhat encouraged to hope for his recovery. His attendants said that he was better, and that the symptoms were favourable. On questioning him, however, my hopes were very faint that he would survive much beyond the 24 hours from the time of his being bitten. He had himself no expectation of life; and, through grace and mercy, he appeared fully prepared for the great change. His mind was tranquil and happy. He had done with the things below. He exhorted his wife not to listen to her Heathen Friends, nor on any account to turn aside from following him, as she hoped to meet him in heaven; and his children he committed to my care. Being again asked if he had any thing further to say to me, he replied, that he had much to say, but was not able. He had, he said, strong faith in God, and knew he should soon be with Him. He expressed his gratitude for all the instruction he had received, and the knowledge which he had obtained of the Gospel; and again declared his joy in

the light and comfort it spread around him in the time of trial and death.

Having provided for his being properly attended and watched through the night, I again left him, in the painful prospect of his speedy dissolution. Knowing that through grace he had been made wise, and that his chief desire had been to turn many to righteousness, I could not but rejoice in the assured hope that he was about to *shine as the sun in the firmament, and as the stars for ever and ever.*

He soon after grew more feeble, and death gradually approached: he continued till about 11 o'clock, when he peacefully fell asleep in the Lord Jesus. A short time before his death, he again called for his father, wife, and other relatives, repeated his exhortations, and expressed himself as being happy.

The Heathen attending him had, through the day, made observations on the change that had taken place in his whole life, when he professed Christianity; and on the consistency and steadfastness of his walk, and his conduct in this trial, so different from what it would formerly have been. The expression of happiness throughout his affliction, with the peaceful manner of his death, seemed much to affect them, and they expressed themselves as having seen a new sight upon the earth. One young man was especially affected. Samuel's father said, "Before,

he was a devil; but after he had given himself to Christ, he put all evil away." His wife expressed a wish that her death might be like his.

Thus has fallen a great man in our little Israel. I have suffered a heavy loss in him, as a faithful and active domestic; and the Station a still heavier, in the warnings, prayers, and examples of a consistent devoted Christian, ever zealously affected toward all that was good.

His habitual consistency and steadfast opposition to all evil shewed the powerful influence that religion had over him; and though his temperament inclined to melancholy, yet a placid serenity of countenance evinced his inward enjoyment of the Gospel. All levity and trifling fled at his presence, from the time of his being called Christian; he truly set his face as a flint against all sin; he connived neither at iniquity nor impropriety. This was the more remarkable, from his being formerly so much addicted to Heathen Amusements; but he had become a man, and he put away all childish things.

His remains were committed to the dust on the day on which we commemorate the sufferings and descent to the grave of our blessed Saviour and Redeemer, in the full hope that his mortal part hereafter may put on immortality, and of his being raised, by Divine power, to dwell for ever with the Lord.

Proceedings and Intelligence.

United Kingdom.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1829.

State of the Funds.

Receipts of the Year.			
	£.	s.	d.
United Kingdom	40348	15	4
Continent	18	19	6
Gibraltar	45	13	5
South Africa	363	16	10
Mauritius	20	0	0
Malta	14	6	3
Madras	246	1	7
Ceylon	63	9	4
Australasia ..	491	4	2
West Indies ..	2625	5	6
British America ..	1134	12	6
For Chapel at Cape Town	309	19	7
For Chapel at Barbadoes	27	12	6
Legacies	8896	18	9
Dividends	872	19	9
Donations on Annuity	1084	0	0
Total	556,003	15	0

Payments of the Year.

	£.	s.	d.
Missions—			
Irish	3084	14	3
Stockholm	48	11	3
French	814	19	8
Gibraltar	152	10	10
West-Africa	852	17	11
South-Africa	4895	10	7
Mediterranean	1138	19	10
Calcutta	241	18	3
South-India	3281	16	6
Ceylon	6081	17	6
Australasia	2668	14	3
Polynesia	627	19	10
West-Indies	12157	3	5
British-America	3697	0	9
For Chapel at Cape Town	101	1	2
For Chapel in Barbadoes	588	8	8
Widows and Children	387	11	0
For Returned Missionaries	560	9	8
Publications	2477	19	11
Salaries, Interests, House Expenses, Postage, Carriage, Travelling of Candidates, and Incidentals	2442	16	4
Total	446,302	16	7

Increase of Funds and of Exertions.

In almost every department, the operations of the Society have been favoured with success. Nearly three thousand Members have been added to the number previously enjoying the advantages of Christian Communion; and the income, including the proceeds of the Legacy bequeathed to the Society by the late Miss Houston, has amounted to more than 56,000*l*.

The almost unparalleled depression of the various interests of this country, so universally experienced during the past year, occasioned apprehensions, lest the sphere of the Society's exertions should be narrowed, and fields of successful labour be abandoned, for want of means to send forth and support the Missionaries, whose attention was indispensably requisite for their due cultivation—or lest, if not absolutely obliged to relinquish the Stations already occupied, there should be a painful necessity of refusing to listen to the numerous and affecting calls of nations and tribes hitherto unvisited by the cheering and renovating truths of Divine Revelation. Impressed with these feelings, yet encouraged by knowing that *the zeal of the Lord of Hosts* would accomplish His own prophetic promise, the Committee appealed to the friends of humanity and piety; and the responding liberality of the foreign as well as of the domestic Associations convinced them that they had not mistaken the Cause in which they were engaged, nor miscalculated the interest taken by the Christian Public in Institutions bearing so directly and intimately on the present and eternal happiness of man.

The amount of the income of the Society has given peculiar pleasure to the Committee; principally from the increased ability which it will afford them of maintaining the present position of the Society in the general efforts of Christian Zeal to evangelize all nations, and of occupying still more-advanced posts in the arduous but sacred conflict with idolatry, delusion, and depravity. People and nations hitherto unknown and undescribed in the page of history, numerous, savage, and debased, are incessantly presented to the sympathies and direction of those intrepid and devoted men, who, unappalled by danger, and unwearyed by labour, cheerfully traverse the most inhospitable regions, and encounter the most revolting scenes, to preach among the Gentiles the unsearchable riches of Christ.

To the arrangements of the Providential Government of God are to be attributed those opportunities for exertion which are so singularly opening to the labours of Missionaries in the most distant, and for ages the most inaccessible, parts of the Heathen World. It is to His sacred and powerful call to the arduous labours and the high duties of the office of the Missionary that we owe those free and cheerful offers of service, which have never left the Society destitute of suitable men for its numerous and varied Stations; and to that same gracious influence upon His people at home, softening the heart by the sympathies of charity and expanding it by zeal, we are bound to attribute those liberalities which have been from year to year increasing, and which, notwithstanding unusual commercial depression, have crowned the last with extraordinary productiveness.

In this obvious and striking harmony of the Divine Operation—in opening the fields of exertion—in sending forth His own graciously-prepared Agents—and in engaging the prayers, the interests, and the liberalities of the Churches for the support of their plans of usefulness, we have continued and cheering proofs that “God is with us.”

Encouraged by the increased, and, as the Committee firmly trust, the increasing number and liberality of the friends of Missions, they have recently resolved to send out additional Missionaries to different parts of the world. To Continental India, toward which the exertions of the Society have long been in arrear, (its attention having been more largely directed to Ceylon,) three additional Missionaries have been sent; to reinforce the Stations where God has been pleased to grant encouraging success, and to answer a call which has of late been often repeated from Members of our Society resident in Calcutta. The extraordinary disposition manifested by the most powerful Chiefs in Caffraria to have Missions established among their people, and the important effect already resulting from the Missions commenced among that warlike and formerly restless people—effects which are rapidly influencing their civilization and morals, and bringing them into peaceful political relations with the British Colonists—have led the Committee to agree to the request of the Brethren already so honourably engaged in these arduous but important Missions, and to send out three at least of those for

which their Letters have very powerfully pleaded. In Jamaica—spite of the opposition which has been attempted, the disgraceful and even brutal persecutions by which the enemies of Truth have endeavoured to affright Missionaries from the soil, and that Legislative Intolerance which has lent its influence to excite odium against their characters and their work—the growth of the already large and successful Mission in that Colony is such as to have led the District to press for the sending out of three more Missionaries, to prosecute the encouraging work of Negro Instruction more effectually: the Committee could not turn their ear from such a call, from such a quarter, and which promises to be followed by the best results: they are happy to state, that in this island, notwithstanding the efforts of the enemies of Missions and of the religious instruction of the Negroes, the number of their friends has increased; and the Committee see with satisfaction a public feeling growing up there, which has been shocked by the late persecutions, and by the base means used by those whose station ought to have raised them above that dishonour, to discredit the character of the Missionaries of our own and other Societies, and those friends of the neglected Negro Race at home, by whose liberalities they are supported.

Missionaries sent out in 1829.

To *Gibraltar*: Mr. and Mrs. Stinson—*Sierra Leone*: Mr. Keightley—*South Africa*: Mr. and Mrs. Palmer, Mr. Cameron, Mr. Boyce—*Mauritius*: Mr. and Mrs. Lowe, Mr. Sarjant—*Alexandria*: Mr. Bartholomew—*Continental India*: Mr. and Mrs. Longbottom, Mr. and Mrs. Cryer, Mr. Hodson—*Ceylon*: Mr. Stott—*New Zealand*: Mr. and Mrs. White—*West Indies*: Mr. and Mrs. Jeffery, Mr. and Mrs. Joll, Mr. and Mrs. Pilley, Mr. and Mrs. Pinnock, Mr. and Mrs. Walton, Mr. Saxton, Mr. Greenwood—*Cape Breton*: Mr. and Mrs. Cranswick.

Missionaries who died in 1829.

Sierra Leone—Mr. Courties, Mr. Monro, Mr. Peck.

The loss of the valuable Labourers, whose deaths are here recorded, has been deeply felt by the Society at home, as well as by the bereaved Churches on the Station to which they were appointed; but the success of their labours while spared, the triumph and peace of their last moments, and the courage and

zeal which animate others to succeed them at the post of danger, are consolatory proofs of the co-operating influence and approbation of Him, to whom the workmen and the work alike belong.

Missionaries employed by the Society.

Ireland, 24—Sweden, 1—France, 4—West Africa, 2—South Africa, 16—Mauritius, 1—Mediterranean, 5—Cuttia, 2—South India, 6; and one Assistant—Ceylon, 11; and 10 Assistants—Australasia, 8—Polynesia, 3—West Indies, 59—British America, 51. *Total*, 203, at 147 Stations.

Members of the Society at Mission Stations.

France, 123—Gibraltar, 40—Gambia, 39—Sierra Leone, 257—South Africa, 471—Malta, 23—Zante, 8—Madras, 156—Negapatam, 23—Bangalore & Seringapatam, 135—Ceylon, 653—New-South Wales, 113—Van Diemen's Land, 46—Tongataboo, 5—West Indies, 32,074—British America, 5494. *Total*, 39,660, being an increase of 2743.

Children in the Mission Schools.

Ireland, 1400—West Africa, 160—South Africa, 849—Alexandria, 50—India & Ceylon, 4722—Australasia & Polynesia, 324—West Indies, 9309—British America, 3300. *Total*, 20,114.

Conclusion.

To the continued zeal and benevolence of the friends of the Society the Committee again commend that great System of Operation now confided to them. In order to the right management of all these varied and difficult Missions, they earnestly ask the prayers of their friends; conscious how entirely the success of the whole depends upon the Divine Blessing. For their support, the past gives them assurance as to the future; for if any motive was ever felt influential on feeling, or imperative on principle, that motive can have lost no portion of its original force. Was it the dark and wretched state of the world? Alas! it remains, as to the vast majority of its inhabitants, dark and wretched still—Was it the opportunities for exertion opened by circumstances appearing to indicate a Special Providence? Circumstances of a character equally striking still beckon us forward—Was it the demonstration that the Gospel had lost none of its original power to reclaim the savage, to elevate the mind prostrated by superstition, and to purify the most unholy? Negroes, Caffres, Hindoos, Idolaters of every class, and Pagans of every name, year

by year, rise up the fruit of the unabated efficacy of the same Gospel, and call the Universal Saviour *blessed*—Was it the interesting appeal made by Christian Schools? Their number is multiplied, and *out of the mouths of babes and sucklings*, taught to lisp a Name which their ancestors never heard, God still *perfects praise*—Was it the cry of Heathens themselves, *Come over and help us!* heard by St. Paul but in vision, but heard by modern Missionary Societies in fact? New calls of this extraordinary kind are constantly still sounding in our ears, from the Islands of the Pacific, from the wilds of Africa, and from the plains of India, where death-like stillness formerly reigned, and not a breathing of religious desire after Truth seemed to heave a single breast amidst their millions of inhabitants—Was the animating motive, the Signs of the Times? Still, be the interpretation of them bright or gloomy, it equally calls to duty. If the war of principles, of light and darkness, must be rekindled, we know that *the battle is the Lord's*; and he who wars under His banners, shall partake the glory of His victory. If, on the other hand, the clouds are retiring, after a long night of ages, never to be collected again to darken the nations of the earth; if every arm is *drying up* which had lifted itself in daring defiance of the Lord's Christ; if God is *hewing the stone out of the mountain without hands*, and is silently setting up His Kingdom by His secret blessing on His Word preached and circulated by His servants, so that it is *filling the whole earth*; then blessed surely is every Agent whom God employs in a work so full of mercy to man, and which shall display the glory of our Christ, to the acknowledgment and worship of every nation and kindred and people.

UNITED BRETHERN.

ENCOURAGED by the support which the Brethren receive from their Fellow-Christians of other Communions, they are endeavouring to enlarge their borders; as will appear from the following Extracts of two Circulars which have been recently issued.

Proposed Itinerant Society for Ireland.

The almost incredible ignorance of spirital things, and consequent superstition, immorality, and wretchedness, which
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awfully prevail among the lower orders of the inhabitants of Ireland, have of late years, more than ever before, arrested the attention, excited the sympathy, and called forth the benevolent exertions of Christians of various Denominations in behalf of their unhappy fellow-men, who are ready to perish for lack of knowledge.

The Church of the United Brethren, or Moravians, while she rejoices in this increasing zeal for the spread of the Gospel, deems it both her duty and privilege to aid these labours of love, according to her little strength. Hoping that her humble endeavours will not be considered as superfluous, where so much is required to be done, and where there is ample scope for the united efforts of ALL the Children of GOD, she proposes to form a "Society for Propagating the Gospel in Ireland, by means of Itinerating Ministers and Scripture Readers," under the controul of the Bishops and Elders, to whom the superintendence of her affairs in Great Britain and Ireland is committed.

By the formation of such a Society, it is hoped that her hitherto more or less circumscribed, isolated, and frequently-interrupted attempts at diffusing Scriptural Knowledge in Ireland will become more extended, systematic, and permanent.

The Brethren intend commencing these itinerant labours in the same simple and unobtrusive manner, which, in their Missionary Work among the Heathen, has been so evidently attended with the Blessing of GOD. In the first instance, they propose to appoint men, of whose qualifications for the work they are satisfied, as READERS, who will visit the Poor in their cottages; and, by Reading the Scriptures, Spiritual Conversation, and Prayer, direct their attention to the things that make for their peace. Should the Blessing of GOD rest on these small beginnings—as they humbly trust it will; and should the generosity of the Christian Public allow them to enlarge the sphere of their activity; the Brethren propose to employ one Ordained Minister, or more, for the sole purpose of travelling through the Country, publicly proclaiming the Gospel wherever an opportunity offers, at the same time superintending the Districts where the Readers of the Scriptures are employed.

Having been authorised to make an attempt at executing the above plan, the

Ministers of the Brethren's Church in Ireland have formed themselves into a Provisional Committee; and, encouraged by the liberal Donations and Subscriptions of several Members and Friends of their Church at Dublin, they have appointed Brother James Robert Smyth a Reader of the Scriptures in the North of Ireland, under the more immediate superintendance of the Minister of the Brethren's Congregation at Gracefield, near Magherafelt.

Proposed Establishment of a Fourth Settlement in Labrador.

The Mission of the United Brethren among the Esquimaux, on the coast of Labrador, has existed for a period of nearly sixty years. Of its origin and progress to the present time, authentic and circumstantial accounts have been frequently laid before the Christian Public; and have tended, by the Divine Blessing, to excite no common interest in its prosperity. Nor has this interest been confined to members of the Brethren's Church: many Children of God, belonging to other Denominations, have, from the commencement of this important work, aided it with their prayers, their counsel, and their benevolent contributions; and have thus been **HELPERS**, as well as **PARTAKERS**, of that joy, which the conversion of sinners cannot fail to inspire, in which saints on earth are privileged to unite with angels in Heaven, and even with our adorable Redeemer Himself. Although it is therefore probable, that, of those who read the present Appeal, few are entirely unacquainted with the history of the Labrador Mission, it is believed that the following brief outline will present circumstances, new to many, and interesting to all.

This truly Christian Enterprise, both in regard to its original design and its ultimate achievement, may be considered as one of the blessed fruits of the Mission to Greenland, undertaken in the year 1733. To Matthew Stach, one of the earliest Labourers in that interesting field, belongs the honour of the first proposal to proclaim the Gospel of Christ to the benighted Esquimaux: on Jens Haven, a man endowed with a like spirit of zeal and devotedness, and with peculiar qualifications for so arduous a service, was conferred the privilege of carrying it successfully into execution. Undismayed by the tragical issue of an attempt, made by a company of Brethren in 1752, to plant a Christian Colony on the

coast of Labrador, (in which one of the party, Christian Erhard, was barbarously murdered by the Esquimaux within a few days after he landed, as were likewise six sailors who accompanied him on shore,) this faithful servant of God ventured alone into the midst of its barbarous population; and the Lord, in whom he trusted, not only protected him from all harm, but gave him acceptance with a people who had hitherto regarded Europeans with mingled contempt and detestation.

This visit of Brother Haven in the year 1764, and one which he paid in the year following, accompanied by several Brethren from Europe, prepared the way for the establishment of a permanent Mission. In the prosecution of their benevolent undertaking, the Brethren were greatly encouraged and assisted by the British Government; and especially by Sir Hugh Palliser, at that time Governor of Newfoundland, whose representations of the wild and ferocious character of the Esquimaux Tribes, and of the benefit which might be expected to result from their conversion to the Christian Faith, made a powerful impression on many individuals of rank and influence in this country. Through the kind recommendation of Lord Hillsborough, one of His Majesty's Secretaries of State, and of other members of the Administration, an Order in Council was issued, on the 8th May 1769, ensuring to the intended Mission every sanction and encouragement, and all the protection of which its circumstances would admit. The continued favour and approbation of the British Government have been subsequently manifested by two similar Orders, proceeding from the same high authority.

On the 8th of May 1771, a company of Brethren, among whom were Jens Haven and Lawrence Drachart, sailed from London in the Brig Amity: on the 9th of August they reached the coast of Labrador, where they met with a friendly reception on the part of the Natives. The first Settlement was formed in 56° 30' N. Lat., and called **NAIN**. It soon became the resort of a number of Esquimaux Families, to whom the Missionaries preached the doctrine of a Crucified Saviour, and whose affection and confidence they gained. The success, with which it pleased the Lord to crown their labours, induced them, in the year 1774, to take measures to extend the Mission:

notwithstanding the loss of two Brethren, who perished by shipwreck in the first attempt to explore this dangerous coast, the survivors ventured, shortly after, upon two similar voyages, both of which eventually led to important results; viz. the establishment of a second Station at OKKAK, about 100 miles to the north of Nain, in the year 1775; and of a third at HOPEDALE, nearly the same distance to the southward, in 1783*.

At each of these Settlements, Congregations of Believing Esquimaux were gradually formed; and the Missionaries had the satisfaction to perceive, not only that some individuals were converted to the Faith of Christ, but likewise that the benign influence of the Gospel was operating a progressive and salutary change in the manners and practices of the whole Nation. Much, however, remained to be effected; and it was not till the year 1804, that any very considerable number of conversions took place. As formerly in Greenland, this truly divine work commenced at the very time and place which were least within the range of human calculation. For several years, the state of the Mission at *Hopedale* had been so discouraging, (owing in a great measure to the pernicious intercourse of the Esquimaux with their Heathen Countrymen in the south,) that the Brethren had begun to entertain serious thoughts of relinquishing that Station altogether: the events of the year above mentioned were, however, such as to revive their hopes, and to fill their hearts with joy and gratitude. For the particulars of the remarkable awakening which now ensued, and which subsequently extended to the older Stations of *Nain* and *Okkak*, the reader is referred to the pages of the Periodical Accounts, Vols. iii. & x., and to Holmes's History of the Brethren's Missions. Suffice it here to observe, that, from the period of this blessed revival to the present time, the work of the Lord has proceeded without material interruption either from within or from without: the Congregations of Believing Esquimaux have increased in numbers and in grace; and the influ-

ence of the Gospel, and the benefit of Christian Education, have been manifested, not only in the reformed habits and improved circumstances of the Converts from Heathenism, but, likewise, in the extirpation, and, it might almost be added, in the oblivion of a system of cruelty, licentiousness, and superstition, such as has been rarely exhibited in the history of mankind. The Congregations of Esquimaux, at the three Settlements, now number 806 persons (including baptized children), of whom 281 are Communicants.

For several years past, the establishment of a FOURTH Missionary Station, at a place called KANGERTLUKSOAK, about 80 miles to the north of Okkak, has been seriously contemplated; but various difficulties have hitherto prevented the execution of this purpose. To prove the expediency of its being carried into effect without further loss of time, various reasons have been alleged by the Brethren in Labrador; and their opinion of the urgency as well as the propriety of the measure has been strongly confirmed by the verbal statements of Brother Frederick J. Mueller, late Superintendent of the Mission, who returned to Europe in October last, after a faithful service of thirty-five years. On the present occasion, it may be sufficient to mention two of the most important of these reasons. It appears, then, from the united testimony of all the Missionaries at Okkak, that the number of inhabitants belonging to that Settlement, amounting to nearly 400, and gradually increasing, is already too large, when compared with the scanty supply of provision which its neighbourhood is capable of affording. In the second place, it is hoped, that, by the occupation of another and a more northern Station, an opportunity may be given to the Brethren of proclaiming the Gospel to many a Heathen Tribe, scattered at intervals along the coast, toward Cape Chudleigh, and even to the miserable remnant of the population of Ungava Bay.

Influenced by these considerations, the Brethren's "Society for the Furtherance of the Gospel among the Heathen," instituted at London in 1741, and renewed in 1766, which, from the commencement of the Labrador Mission, has enjoyed the privilege of caring for its maintenance, has of late directed much of its attention to the accomplishment of this important object. The consent of the Directors of

* It is proper to state, that although none of these Stations occupies a higher latitude than the town of Inverness in North Britain, the climate of Labrador exceeds in severity even that of Greenland. During the winter, which may be said to continue for nearly nine months out of the twelve, Fahrenheit's Thermometer frequently stands at from 50 to 70 degrees below the freezing-point: the snow lies upon the ground sometimes to the depth of twenty feet; and the ice, accumulating on the coast, blocks up every bay and inlet.

the Brethren's Missions and the sanction of His Majesty's Government having been already obtained, several Missionaries have cheerfully offered themselves for the work; and all that now remains for the Society is, to provide the requisite means to carry it into execution. Its members acknowledge, with humble gratitude to the Lord, that He has hitherto been pleased to *bless their substance, and accept the work of their hands.* He has enabled them, by means of a casual and apparently inadequate traffic with the Esquimaux, carried on by Brethren appointed for that purpose*, (of whom it may be said, with truth, that they have performed their work *with singleness of heart, as unto the Lord,*) to defray the extraordinary expense occasioned by the outfit and voyage of a small vessel, which the want of every other communication obliges them to send annually to the coast of Labrador†, and even to contribute to the support of the three existing Stations. But, for the establishment of a FOURTH their funds are wholly insufficient; though they have reason to believe, that, when once formed, the expense of its maintenance will not prove considerable.

The expense of the proposed undertaking is calculated at about 1000*l.*; which sum, it is hoped, will cover the cost of materials for the erection of a Church and Mission-Premises, and their transport to the coast of Labrador.

The members of the "Society for the Furtherance of the Gospel," therefore, desire, in the spirit of their predecessors—who, in the year 1771, with yet more slender resources, and a prospect of ultimate success far less encouraging, undertook the ESTABLISHMENT of a Mission on the coast of Labrador—to cast their care upon the Lord, and to expect from His gracious and bountiful hand the needful means for its EXTENSION. Being convinced, after careful inquiry and mature deliberation, that it is of importance to take immediate steps for the formation of a Settlement at Kangertluksoak, and having further ascertained that a considerable saving of time,

* At each Settlement, a store has been established; to which the Esquimaux resort, in order to obtain useful articles of clothing or consumption, in exchange for the surplus produce of their own industry.

† It must ever be accounted one of the most distinguished instances of the Divine blessing and protection, vouchsafed to the Missionary Undertakings of the Brethren, that this little bark has been conducted through icy seas, and along a rocky and dangerous coast, for SIXTY years, without a single instance of failure in the important object of conveying the necessities of life, and other supplies, to the Missionaries

labour, and expense, will result from the early purchase and transport of building materials and other stores, they are very anxious that the requisite purchases should be made without delay, and a vessel chartered for their conveyance to the place of destination in the course of the ensuing summer.

In the Name of that Lord, who has promised to accept every endeavour, however feeble, for the promotion of His glory, the Society ventures to call upon the members of the Brethren's Church everywhere, and upon the friends of the Lord Jesus in other Churches, who have on so many former occasions shewn their love to Him, by doing good to the least of his brethren, to assist the present undertaking with their prayers, and, as far as their insight and ability permit, with their benevolent co-operation. This appeal is made with the more confidence, from a conviction that *God is not unrighteous to forget their work and labour of love, which they have shewed towards His Name, in that they have ministered unto the saints, and do minister.* May his grace be with them, and with all who love the Lord Jesus Christ in sincerity!

This last Circular is signed by our venerable friend the Rev. C. I. La Trobe, as Secretary of the Society which makes the Appeal; and which is to be distinguished from the London Association in aid of the Brethren's Missions, though its supporters, like those of the Association, are chiefly residents in this country.

BRITISH & FOREIGN SCHOOL SOCIETY.

WE extract from an Address, lately circulated, in behalf of a Day School in the Eastern Part of the Metropolis, some valid

Reasons for adding Daily to Sunday-School Instruction.

Considering the incalculable advantages of a regular attendance at a well-conducted Day School for Children whose Parents cannot afford any more expensive education, it seems surprising that the Christian Public should have hitherto devoted an almost exclusive attention to Sunday Schools. To be called off from loitering in the streets, from the contamination of evil associates, and from worse than a waste of their precious time and faculties; to be brought under a mild but steady discipline; to have their habits formed to

order and industry; to be taught reading, writing, and ciphering, without encroaching on the Sabbath; and so perfectly, as to make engaging in any of these exercises easy and pleasant, not difficult and wearisome—such are some of the advantages of Day Schools: and were they even confined to these, they might well claim more notice and support than they receive. But when, in addition to all this, the scholars have the doctrines, the precepts, the exhortations, warnings, and promises of the Everlasting Gospel brought constantly before their minds; when they are brought into daily communication with a Teacher, who strives to walk in the footsteps of our Blessed Lord, and to manifest the influence of Divine Grace in his whole temper and conduct, caring for the souls of the children, visiting their parents, and endeavouring to excite them to greater fidelity in the discharge of family obligations, and faithfully applying himself to all the other kind offices of a diligent and affectionate Teacher—then, surely, a Day School advances claims on a Christian's liberality and attention, which he must find it impossible to resist.

Attempts are now making, in several places, to apply Sunday-School Rooms to the use of Day Schools; and it is hoped, that the Trustees of such Rooms will come more and more to see the immense advantages to be derived from such an employment of premises, often otherwise unoccupied on week-days. Were this measure universally carried into effect, with what delight must the change be contemplated by all truly-pious Sunday-School Teachers, who would thus be relieved from the painful task of teaching any thing merely secular on that day, which is *holy of the Lord, and honourable*.

Continent.

Russia.

Royal Ukase for the Establishment of Schools throughout the Empire.

Mr. James Heard, of St. Petersburg, in writing to the British and Foreign School Society, communicates the following intelligence:—

The School under my direction has continued to meet with uniform patronage and support from the Russian Government, ever since its first establishment; but could not be considered as being eminently useful, while it served merely for the instruction of a limited number of

children. I was encouraged, however, to continue, by the hope that the Government would ultimately be convinced of the great advantages of the British System, and order its universal adoption; in which case the importance of a School already established on the plan, where Masters might be prepared, would be evident. The event has fully justified my expectations. His Imperial Majesty, whose time and unremitting exertions, since he ascended the throne, have been entirely devoted to the means of meliorating the condition of his subjects, directed his attention in a peculiar manner to Public Instruction, as an object of vital importance to the happiness and prosperity of his Empire; and, on the 8th December last, an Ukase was issued, containing Regulations for the Re-organization of all the Schools in the Empire—the introduction of the Lancasterian Plan into all the Elementary Schools where the number of scholars will allow of it—and the establishment of schools in all towns and villages where the inhabitants are sufficiently numerous to support them. Since that time, Eleven Schoolmasters from as many different Governments have studied the plan at my School; and have returned to their respective Governments, to establish in the principal town of each a central school, from which the System may be spread to the district towns and villages.

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.

THE return to the Colony of the Rev. J. F. Sessing, of the German Mission, by way of America, was mentioned at p. 7. From an Address delivered by him while in Philadelphia, we extract the following *Testimony to the Promising State of the Colony.*

I would encourage you to take a more lively interest in the benevolent operations of the American Colonization Society. Theirs is a work of the greatest love and benevolence to mankind. I have spent almost a year in their Colony; and have seen, on the one hand, how much is yet to be done, and, on the other, how much good has already been done.

You must not listen to such complaints as are often made by those new comers, who have, for the most part, been idle in

this country: but listen to those who have been residents for one or two years; when they have cultivated their allotted ground, and built a house on it. There they live comfortably, and bless those good people in America, who afforded them an opportunity of emigrating to the Colony. Some of them keep shops: others build boats, and trade up and down the coast with the Natives: others cultivate farms, and supply the market at Monrovia. They live in peace with the Natives: they have their Places of Worship, where they meet in great numbers; and they feel at home, in the country of their fathers.

But there are many wants, which are yet to be supplied. They want Teachers and Schoolmasters. There is only one Coloured Schoolmaster at Monrovia, and one at Caldwell. They frequently call upon us, with the desire that we should instruct their children freely; and as we have a Mission House at Monrovia, left by Mr. Ashman, it is the wish of our Committee that one or two of us should have our permanent stay at Monrovia; in order to open and keep a sort of Free School for such children of Colonists and Natives as are not able to obtain instruction.

We rejoice that we are connected with the Colony in such a way; and we know that we cannot live and work without the Colony: but, on the other hand, I trust that the Colony will also experience the joyful consequences of our operations among the Natives.

The Colony is a great blessing to the country, in both a spiritual and temporal sense. The Natives are, even without teaching, by mere example, encouraged to imitate the actions and fashions of the Colonists: they are ashamed to go without clothing, as they once did; and to wear their greeces, to which they ascribe supernatural power: they learn to value time and labour: they are taught to observe Week and Sabbath Days, and to feel a sense of duty.

But the greatest advantage of the Colony is, that it will put a final stop to the Slave Trade. Forty miles up and forty miles down the coast, from Cape Montserado, you can always see slave-vessels taking in their precious cargoes without hindrance or molestation; the Colony being not yet strong enough to fight them, without making themselves enemies, as it were, to the Natives. About a year ago I walked along the sea-shore, below Grand Bassa, only about six miles, and found three slave-factories lately established,

and vessels coming and leaving the coast with their cargoes. To send out occasionally a man-of-war to that coast is of little use; for those Slave-traders always keep their hired Natives, who duly communicate to them the approach of a man-of-war, on which they suddenly leave the coast. I repeat it, it is only the religious influence, and the public intercourse of the Colony with the Natives, that can effect the destruction of the Slave Trade.

South Africa.

WESLEYAN MISSIONARY SOCIETY.
FROM the communications of Mr. Kay, one of the Society's Missionaries in the District of Albany, we extract the following notice of the *Favourable Change effected among the Eastern Farmers of the Colony.*

While the vicinage of this Station (Somerset) is rendered notorious by a number of eventful occurrences, the Wesleyan-Methodist Chapel constitutes the first building ever erected in this part of Southern Africa for the purpose of being sacredly dedicated to the worship of the Most High God. It was here that the celebrated Swedish Traveller, Dr. Sparrman, resided for a short time, in the year 1776; and this, indeed, appears to be the utmost degree of latitude to which either he or Vaillant were enabled to extend their exploratory travels in the interior of Africa.

It is not, however, to the pen of the historian, nor to the pencil of the artist, that the region in which we live is indebted for its notoriety: discord and strife are distinguished features in the historic annals of its first Colonists; who, as late as the year 1815, set themselves in rebellious array against Government, and placed the frontier divisions of the Colony in a state of the greatest danger and alarm. Every thing but peace then reigned in the land. The chief and leader of the belligerent party was a Dutch Boor, who lived on an adjoining farm; and who, together with four others, was arrested by the hand of Justice, and thus prematurely hurried to the grave. The surrounding glens, and the fastnesses of the neighbouring hills, have been numbered among the darkest places of the earth, and were full of the habitations of cruelty. Indubitable testimony is still borne to the appalling barbarities which were exercised upon the Black and Co-

loured Race, when Pride and Passion were the unrestrained rulers of the Province, and when *every man did that which was right in his own eyes*. Many a poor Bushman, Hottentot, and Caffre have been recklessly brought to the ground, by the bullet or the bludgeon, within a few miles of the spot whereon I am now sitting; without producing any more compunction, or arousing any greater degree of vengeance, than would have followed upon the slaughter of so many dogs!

But, thanks be to God! the scene is now changed; and it is changing still more and more. Two grand powers—British Law, and the Ever-blessed Gospel—seem, at this important juncture, to be combining their mighty forces against cruelty and vice. British Law is not only made to arrest the arm of the violent man, of whatever rank and station in life; but it has recently rendered most efficient aid to the Gospel, in its attacks upon the strong-holds of Superstition. A harmonizing and peace-promoting influence is more or less felt, wherever the standard of Christianity is erected; and hence the appearance of Christian Temples, rising in the very heart of Sin's dark retreats, cannot be regarded but with interest and pious delight. From these sacred edifices the sound of Zion's song proceeds, *Glory to God in the highest; and upon earth, peace and good-will towards men: The faithful saying*, also, is there proclaimed, which is *worthy of all acceptation, that Christ Jesus came into the world to save sinners*. The blessings of a Religious Education are imparted to the rising generation; the perishing Heathen are introduced into the fold of Christ; and upon all is inculcated the golden precept, whereon hang all the Law and the Prophets, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself*.

In relation, however, to these Old Colonists, Mr. Kay makes the following statement of

Their remaining Superstition and Inhumanity.

Let it not be imagined that the Powers of Darkness have withdrawn their forces from the field. The conflict has comparatively but just commenced. The Enemy's mode of warfare is more wily and subtle than formerly; but not less dangerous or less destructive of immortal souls. The days of blood, wherein man slew

man with horrid impunity, and when anarchy and open rebellion predominated, are indeed gone by: nevertheless, *gross darkness* still covers the hearts of the people; and the works of the Devil are awfully manifest. This will appear evident, if we notice only one of his most common devices; by which, however, he keeps thousands bound, as with an iron chain.

The idea that the Black and Coloured Race possess magical powers is one which pervades the minds of many to such a degree, as oftentimes to constitute a source of daily torment to them. Should any thing particular be found about their houses, or on any part of their premises—such, for instance, as a few twigs laid in a certain position; a number of dirty rags folded together in a manner somewhat unusual; two or three bones, a lock or two of human hair, or a quantity of nail-parings, carefully wrapped up—it is instantly concluded that some magical power is actually at work, either against their persons or their property. A couple of sticks, tied crosswise, together with certain slips of paper, having been accidentally picked up by the servant of a respectable boor in this neighbourhood, the boor became so exceedingly uncomfortable, from a firm persuasion that this constituted positive proof of the existence of some diabolical agency which rendered his situation perilous, that he had almost determined on leaving his farm to the winds: he, however, resolved first to consult certain persons of distinction, who very gravely advised him to call in a slave of the Malay Caste, to develop the much-dreaded mystery: the slave having stated that the whole affair was only the result of an evil wish on the part of one servant toward another, in consequence of a fit of jealousy, implicit confidence was placed in his interpretation; and the credulous farmer was thus delivered from his terrible forebodings, but sunk still deeper in the vortex of delusion.

Inhumanity follows in the train of Superstition, and sometimes breaks forth in acts of incredible barbarity. The family of an aged boor, residing not many miles hence, were supposed to have been bewitched a considerable time ago. One of their female slaves was forthwith accused of the satanic crime; and it was therefore determined that she should be sold, for whatever price might be offered. She had a husband and seven children, one of which was an infant at her breast: all

were taken from her excepting the infant, and violent efforts were made to wrest that also from her embraces: she became almost frantic; and would not part from her babe. One or two boorish ruffians then laid hands upon her, and held her arms, while others endeavoured to tear the child from her bosom. A kind-hearted English Lady and Gentleman happened to be present on the occasion, and with tears entreated the proprietor's wife to allow the mother and child to go together: their philanthropic remonstrances, however, brought upon them a torrent of abuse. The poor creature was ultimately placed on the table for exhibition, with the infant in her arms: but the auctioneer was instructed to announce to the purchasers, that the MOTHER ONLY WAS TO BE SOLD! Hearing this, a Gentleman in Authority stepped forward, and informed the owner, that if he persisted in thus barbarously breaking the strongest ties of nature, he would not suffer the sale to proceed at all. The distracted woman was thus permitted to retain her child—one out of seven; but lost her husband, who was disposed of to another master. It cannot but be pleasing to know, that, as the Gospel spreads, such iniquitous deeds become more and more rare; and the doers thereof are constrained with shame to retire into the shade.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

THE Missionary Herald gives the following summary view, in relation to the communications with the Greek Government mentioned at p. 157, of the

Intercourse of the Board with the President of Greece on the subject of Education.

The late visit of Mr. Anderson to the Mediterranean had various specific objects; most of which were embraced in the comprehensive one, of ascertaining what course the operations of the Board should take in Countries within and around that Sea; and the Committee gratefully acknowledge the Divine Favour, by which he was enabled to gain information, in a good degree satisfactory, on all the more important points embraced in his Instructions.

These Instructions made it his duty, among other things, to seek an interview with Count Capo d'Istria, the President of Greece, and solicit from him a state-

ment of his views on the subject of Education; and such facts within his knowledge as were needed by the Board and the friends of Greece generally in this Country, to judge how far, and in what manner, assistance could be rendered to the Greek People, in their endeavours to promote their own Intellectual, Moral, and Religious Improvement.

To facilitate his introduction, a Letter was addressed to the President by the Corresponding Secretary of the Board, expressive of the sympathy which the people of the United States had felt for their Brethren in Greece, during the late arduous and eventful contest with their oppressors; and of the joy which pervaded this country, at the prospect that the Grecian Territories would soon be freed from their invaders, and the people be favoured with repose, under the care of a truly Paternal Government: it was stated, also, as an obvious fact, that Free Institutions could not be sustained in any community, unless the minds of the people were to some extent enlightened, and their hearts brought under the influence of correct moral principles. Numerous individuals in this country, who had cheerfully contributed for the relief of such portions of the Greek Population as had been reduced to extreme poverty and suffering by the war, were, therefore, now anxious to aid, if possible, in the intellectual and moral culture of the Nation. To accomplish this design in the best manner, it was necessary to obtain authentic information, by means of an accredited Agent, who had visited the spot; and, on his return, it would be for the truly benevolent among the people of the United States to decide how far they would be able to co-operate with the benevolent of other Countries, and with the Government and People of Greece, in efforts for the instruction of the Young by the establishment of Schools, and for the promotion of Religious Knowledge by the distribution of the Holy Scriptures, and by other appropriate means of Christian Instruction.

This Letter was delivered to the President, at a personal interview on the 15th of May; and secured for Mr. Anderson all the confidence and attention, on the part of the Government, that were necessary to the prosecution of his inquiries. The President requested him to reduce his inquiries to the form of written propositions; and engaged to reply to them in writing, or otherwise, as should

be most agreeable. At this time he made some remarks on the ignorance of the people, as the consequence of Turkish Oppression—the great and general desire among them to enjoy the benefits of Education—the present inability of the Government to establish the requisite number of Schools—and its intention to commence with elementary instruction, deferring the institution of the higher seminaries, till considerable progress had been made with the others.

The second interview was on the 16th; when the document was presented, which had been requested by the President. It related solely to Education; and the essential parts of it were in substance as follows:—

1. That Schools should be established in Greece, by American Liberality, in which children should be furnished with the means of acquiring the elements of knowledge.

2. The hope was expressed, that a sufficient number of Native Greeks might be found, who were qualified, or might soon become qualified, to act as Teachers.

3. The System contemplated for the Schools was that of Mutual Instruction; and the Books to be used would be such as contain the rudiments of knowledge, moral lessons, and extracts from the Holy Scriptures, with the Psalter and New Testament entire; all in Modern Greek.

4. For the purpose of establishing and superintending the Schools, and seeing that the funds were properly applied, a thoroughly-educated Agent, or Agents, would reside in the country, who would report the state of the Schools to the Greek Government as often as should be desired.

It was afterward stated verbally, that parents might be called upon to assist in supporting the Schools, as far as they were able and disposed to do so; as, in that manner, they would gradually be led into the habit of educating their families without extraneous help—more good would be done—and the whole would have less the aspect of CHARITY; which the President was desirous should be avoided as much as possible, in all the philanthropic assistance afforded to the Greek People.

The President said, that the Plan of Instruction proposed by Mr. Anderson accorded with the views entertained by the Government. They preferred, however, to receive aid in the form of a Loan, rather than in that of a Gift. Interest April, 1830.

would be paid on the Loan; and the Government domains be pledged as security, if desired. Such had uniformly been his feelings on this subject; and he had, in several instances, expressed them to the most illustrious friends of Greece, who had tendered gratuitous assistance: lately he had written to the Society for Elementary Instruction in Paris, requesting a Loan for the purposes of Education, which he was in expectation of receiving: and the Government, acting in consistency with its views of what would conduce to the best interests of the nation, could give its SANCTION only to such measures of Philhellenes for meliorating the condition of the people, as were based on the principle of a Loan. It was not to be understood, however, that benevolent endeavours to establish Schools on the other principle would be hindered by an exercise of power: all that the Government would do in such cases, would be to withhold its sanction, and freely express its preference. As to the Agent, or Agents, mentioned in Mr. Anderson's communication, the friends of Greece might send as many Agents as they pleased, to reside in the country; and such Agents might have free access to the Schools, and the means of satisfying themselves that the money was properly applied: but it was obvious that the Government could not relinquish the RIGHT of controlling the Schools which originated in a Loan, though such controul might be granted to others out of COURTESY: if the Agent were a discreet man, he might be constituted an Agent of the Government, and thus all occasion of embarrassment would be removed.

Five days afterward, Mr. Anderson was requested to wait on the Foreign Secretary, Mr. Tricoupis, for the purpose of learning the purport of the President's intended replies; and suggesting modifications, should he think proper, before they received the official signature.

The third and last interview with the President was on the 22d; and Mr. King, who had providentially arrived on the 18th, kindly consented to act as interpreter. On this occasion, Mr. Anderson expressed the sense which he had of the urbanity toward the Society and himself, which characterized the Letters of the President which had been submitted to his perusal at the Foreign Office. He then remarked, that as the subject of a Loan had not been contemplated by the

Society, he had received no instructions which enabled him to express an opinion on that point; and that as the Letters expressed the views of the Greek Government, the obtaining of which was an important object of this visit, he had no modifications to suggest. He should submit the whole case, as early as possible, to the consideration of the Society; which, he did not doubt, would adopt such measures, within their power, as seemed most likely to promote the welfare of Greece.

Mr. Anderson then brought forward and explained more fully the original plan contemplated by the Society; and stated that there were special reasons in favour of it, arising from the manner in which the funds of the Society were obtained. These were contributed by great numbers of individuals, scattered over a wide extent of country; and it might be difficult to make a new proposal, like that of a Loan, sufficiently understood, with the reasons upon which it was grounded, to interest this large body of patrons, so situated: the plan of GRATUITOUS aid they understood already, and would doubtless approve. The question was then proposed to the President, Whether, in case the Society found that GRATUITOUS aid was more approved than aid by means of a LOAN, and that the proposal of it was more likely to produce funds, it would accord with his views to proceed on that footing; it being understood, that the Loan should be open to all who chose to render assistance in that manner. He replied, That if the choice were between the two plans of Gratuitous Aid and a Loan, and the question were, which of the two was most honourable to him and the Government, he would refer the answer to Mr. King. This was politely expressing his adherence to the principle, which he had previously stated.

He was aiming, first, at the Elementary Education of the people, and was about commencing a Normal School* for the education of Teachers. When primary instruction had been extensively diffused, he purposed the establishment of a University. There were three things which needed to be done for the benefit of the Greek Nation; viz. to free them from Ignorance, from Poverty, and from somewhat of Immorality. The first he hoped to do by Schools, the second by encouraging the people to cultivate the soil,

and the third he expected would result from the accomplishment of the other two. In the selection of Grecian Youth for Teachers, he should be governed solely by the relative merit of the candidates. Merit was to be fostered in Greece, as was whatever tended to promote a general competence and respectability among the people.

And who does not rejoice to see a plan of Education, like that developed above, devised for Greece, the birth-place of Science and the Arts, by one whom Providence has placed at the head of her civil administration? The plan is honourable to him as a statesman; and should the President occupy his post during the seven years for which he was elected to his high office, and carry this plan into full execution, Ancient Greece has few names, if any, which will better deserve a grateful remembrance. He proposes to commence with Elementary Instruction, the benefits of which he desires to extend to all the people; and the Holy Scriptures, in the vernacular tongue, he places among the manuals of the youthful learner. To furnish the competent number of Teachers, he determines to open a Normal School; and sends, for Professors to instruct them, to a respectable Society in Paris, and to one of the National Societies of this Country. This is surely an auspicious commencement. It is an attempt to elevate the great body of the common people, and arm them with that power, which consists in knowledge, and which is the safeguard of liberty. And when the collective mind of the Nation has begun to feel the impulse, and has commenced the upward march, and higher institutions are demanded; then he purposes to found a University, with the necessary apparatus of Preparatory Schools.

The design is fraught with national greatness, if it can be executed; for the local situation of Greece and the intellectual character of its inhabitants are such, that the combined influence of Learning and of the Religion of the Bible in that Country, when once introduced, will be prodigiously great.

The design, however, cannot be executed at present, without help from abroad. This the Government declares, and this must be obvious to every traveller in that land. Greece, with the exception of two or three Islands, was far from being rich when the standard of independence was raised; and she has been

* A high school for the education of Teachers, and as a model for inferior schools.

impoverished, in an unexampled degree, by the struggles and devastations of an eight-years' war. If this design be not executed soon, and ignorance and superstition, of which there is confessedly much in Greece, are allowed to come in for a full share of influence in the settlement of Church and State, who can tell what may not occur, to retard the progress of improvement for half a century to come ?

AMERICAN LADIES' GREEK COMMITTEE.

THE Rev. Jonas King, in a communication to the British and Foreign School Society, thus impressively speaks of the

Awakened State of the Public Mind in Greece.

That a whole nation should awake from the slumber of ages—break the chains of political tyranny—throw off, in some degree, the shackles of Ecclesiastical Domination—and, with united voice, cry for instruction, is truly wonderful ! This voice is now heard from Taygetus to Olympus—is echoed through the fair but desolate valleys, which lately resounded with nothing but the din of arms, mingled with the cries of widows and orphans—and is borne on every breeze from the islands of the sea ; a voice which, I trust, will not be unheeded among the Nations of Europe, nor unanswered from beyond the wide Atlantic. It must be remembered by all the friends of Literature and the friends of Zion, that Greece stands, as it were, on the threshold of the Eastern World ; and that an influence exerted here must eventually be felt far and wide. Should Schools be extensively established in Greece, should her whole population become enlightened in a Christian Manner, the march of civilization and of religious light might be from her borders, like that of her own Macedonian Hero, till there should be no more dark Asiatic Regions to conquer. It appears to me, that, of all the benevolent objects of the present day, there is none which claims more the attention of Christians than that of Education in Greece. Schools may be established in every part of the country ; and in every School the New Testament may be freely introduced : the study of this must produce the happiest results on the rising generation. The present generation will probably remain, for the most part, like the Israelites in the Desert, whose children were permitted to enter the Promised Land.

What turn the affairs of Greece may hereafter take, I cannot say ; but the past year, if I had had the same means, and could have found Teachers, I might have established a THOUSAND SCHOOLS, and in every School have placed the New Testament ! How much more noble would it be for the rich and wealthy to contribute of their wealth to raise a Nation from ignorance and degradation, than to spend it in pampering their own bodies, on which the worms of the dust will soon feed ! A few men of great fortunes, in England or in America, might with ease contribute enough to enlighten all Greece. Renowned England, and my own beloved Country, stand first, among the Nations of the earth, for religious acts of benevolence ; but they have done little, compared with what they had the power to do, and ought to have done. When a deeper tone of piety shall pervade our Churches, when heaven shall appear more and earth less, and more of that spirit which brought Christ from heaven to earth shall glow in the bosoms of Christians, THEN will the flood-gates of benevolence be thrown more widely open ; and streams will flow out, even into the desert ; and earth will then begin to resume the appearance of Eden.

BRITISH & FOREIGN SCHOOL SOCIETY.

Arrival and Employment of Mr. Pieridi.

THE return of Mr. Pieridi to the Mediterranean was stated at p. 13. Dr. Korck thus speaks of his arrival at Syra, which was on the 15th of September :—

He could not have arrived at a better time. You know already, that a separate Girls' School was about to be built ; besides two Grammar Schools, one for boys, and one for girls : these are now about to be finished, and I hope to be enabled to open them in about a fortnight. You will, therefore, be aware how valuable the assistance of Mr. Pieridi must be to me ; for, without him, every thing in the arrangement would have depended upon myself : but now I am enabled to put the School on the most complete footing. He will superintend the School in the morning, until a Mistress can be prepared. His usefulness will not, however, be confined to this sphere : in the afternoon he will be able to devote his time to grammar classes ; as well as to the instructing in geography, drawing,

and geometry, those who are training for Schoolmasters.

I am most thankful to the Society for having entrusted Mr. Pieridi to my care: his disposition and Christian character render him such a fellow-labourer as I have in vain sought for in this Country. It shall be my endeavour to make his stay with me as useful to himself as possible: and because it is my principle that every Teacher ought to be well acquainted with his own tongue, I shall do every thing I can to perfect him in Greek. The Grammar School will afford him a fine opportunity of improving himself in this respect. The Government have allowed me to appoint a Master to it: I have written to the best whom I know in Greece; and if he should accept the call, of which I have some hope, Syra will possess an Education Establishment which it will be difficult for any other island to surpass, at least for a considerable time.

As soon as a good Greek Master is obtained, I shall invite him to spend the evenings with myself and Mr. Pieridi, in preparing Translations, which are likely to be useful to others, as well as to promote our knowledge of the language. I feel we must aim at perfection in this respect.

CHURCH MISSIONARY SOCIETY.

In the communication to the British and Foreign School Society just quoted, the following View is given of the Schools in Greece with which Dr. Korck is connected.

Syra—Although my opinion has long been, that it is not desirable to have more than 200 children in a School, yet as this will contain 300, and we have no other accommodations, that number is admitted. These, with about 150 girls and 80 boys in the Grammar School, will, in a short time, put altogether about 500 children, in Syra, under my immediate inspection. Besides these Public Schools there are several Private Schools; and, among them, one containing 100 children under a very laborious Master, Anastasios, a Haivaliote, whom I have encouraged as much as possible. In all these Schools the Scriptures are read, more or less. To each of the poorer boys of all these Schools, who are able to read, I, several months since, gave a copy of the New Testament as a reward; and, at the same time, with a view of introducing this Holy Volume into as many families as I could, consistently with my in-

structions from the Bible Society. There are, besides, several Grammar Schools; of which, however, (though expensive) little can be expected, on account of the incompetency of the Masters, and the want of Dictionaries and other necessary School Books.

Zea—This place possesses a good Public School of Mutual Instruction.

Andros—Here are two Schools of Mutual Instruction: one, of about 127 boys and 13 girls, which has been lately organized; and another, with about the same number of children. I regret being obliged to say, that the Monks, who are at the head of these Schools, are too idle to do their duty. There are also two Hellenic Schools (Native Schools for teaching Ancient Greek) in the island, which contain together 120 boys. I hope three other Monitorial Schools will soon be established.

Tino—The School here, which contains about 150 children, boys and girls, is conducted very satisfactorily: eight days ago it was transferred to a large new building. The Hellenic School of the town is divided into two classes, with two Masters, and contains above 100 boys: in one of them, some of our Maltese Tracts are read. In Histernia, a large village, there is also a good School; and I have had a new application for a Master and materials for a third School, which will be erected between three villages.

Myceno—The Public School is very flourishing: it contains about 155 children, 95 boys and 60 girls. The Hellenic School contains 60 boys.

Samos has two Schools, of Mutual Instruction, now established; but they have many difficulties to struggle with, in consequence of the superstitions of the people. It was the intention of the Governor to establish eight such Schools, besides an Hellenic School; but, owing to the influence of the Clergy, little has been done, although made known to the public through the Newspapers. The people, generally, wish to entrust their children to Monks; but those whom I have had to instruct have shewn such stubbornness and want of application, that I have had to complain to the Governor.

Kalymno, which is a small island on the coast of Asia, famous for its sponge-fisheries, has received books for a School of about 60 or 80 children, which I hope is by this time commenced. The Master, though a Monk, seems willing to make himself useful. He has been with me at Syra.

Naxos has two very good Schools of Mutual Instruction: one, conducted by Basilaxe Talas, contains 157 boys and 25 girls; the other, under Zacharias, in Drumalia, contains, I believe, about 100 boys and girls. The two Masters are very clever. Besides the School of the Monastery, supported by the French Government, there is a Hellenic School for 70 boys.

Paros—In the principal place of the Island Parikia is a Lancasterian School of 94 boys and 12 girls: the Master is so careless, that, on examination, only 12 boys were found able to read so well as to receive a copy of the Gospels, as a reward from Mr. Barker: they have applied to me for another Master, as well as for Scripture Lessons. There is a Hellenic School of 40 boys. In Nausse, a smaller village, a School has been lately established for about 60 or 70 children: the inhabitants of that place shewed a peculiarly favourable disposition: the Magistrates wrote a most cordial Letter to me, requesting that I would take the School under my patronage; and they have proved their sincerity, by paying 770 piastres to a very excellent Young Man whom I recommended to them as a Master.

Anasi also possesses, through the zeal of Mr. Logethetis Nicolaos Palekas, a School. I have no direct information respecting it, but I hear from others that it is going on well.

Santerino has also a School, through the care of a truly amiable young Deacon, who has received his instruction here; but I have not yet received any report as to how he is going on. He had a great deal to struggle with, owing to the unwillingness shewn by the persons, who had the charge of the School funds, to assist him.

Gambusa, near Candia, has a School of about 60 or 80 children, under a good Master, Demetrius Blastus.

Siphno has a Hellenic School for 80 boys. The Lancasterian School has been broken up, for want of a Master. The Magistrates have written both to the Governor and myself, requesting us to come and visit them; which I hope to do, as soon as the new Schools in Syra are in order.

Serpho has two Private Schools of Mutual Instruction: one of 22 boys and 3 girls; the other of 49 boys; and one Hellenic School of 34 boys.

Thermia—There are two Public Lancasterian Schools: the principal one con-

tains 80 boys and 90 girls. There is also a Hellenic School. Government requests me to go thither, and to order the plan and situation of a new school building. They have also sent me a Priest, to be educated as a Teacher.

Morea—The Schools near Astros have been provided with your Scripture Lessons; the School of Tripolitza with slates; the School of Bresteana with slates and other necessaries; and a School in Hydra with Scripture Lessons.

Egina—The School of the Ipeariotes has also several times been provided with your slates and Scripture Lessons, as also the Orphan Asylum, and the School in Napoli di Romania. I sent also a great many of the Psalters, and the American Spelling-books, as well as 250 of Mr. Wilson's smaller Spelling-book, and 300 of his larger one; and all have been well received by Count Capo D'Istria, and placed in the Schools.

We have placed this article under the head of the Church Missionary Society, as Dr. Korck is supported by that Institution: he has received, and acknowledges with gratitude, frequent supplies of Scripture Lessons and School Materials from the British and Foreign School Society, and specifies the application of them; but we have not thought it necessary to quote all the particulars. He thus speaks of the

Necessity for continued Exertions.

Even in the Turkish Dominions they are about to establish Schools. On the request of Mr. Barker, in Smyrna, I sent Scripture and other Lessons to a Lancasterian School, about to be established in Melamen, a city containing 10,000 inhabitants, about five hours' journey from Smyrna. In Mytilene, I hear, three Lancasterian Schools are established; and they have lately sent to me from Cyprus for a Schoolmaster.

You will rejoice with me on reading all this; but remember that this is little, compared with what yet has to be done. Our American Brethren have sent three Messengers this year, to explore the country; and they have returned with warm hearts and abundant materials, to increase the interest now felt in the Cause of Education in Greece, among their countrymen. We agree in our views of usefulness in an astonishing manner; so that we may well say we are all of one heart. Schools, a Printing-Press,

and Translations, seemed to us the great means; and the Americans have promised considerable assistance in the work. Several of their Christian Churches have engaged to pay the expenses of certain Schools. Should not Greece have friends in Old England, who find their hearts and hands open for similar works of love? I would still, as I have done at other times, urge on you the necessity of being active; for if we neglect to do our parts TO-DAY, we know not when such an opportunity may present itself again. It is on this account that Greece peculiarly calls for present exertion. Other Countries may have an equal claim on English Bounty, but none presents such favourable opportunities at the present moment.

Nothing would be more important than that Greece should possess an Orphan Institution, similar to that at Halle. It would be the means both of educating Young Men, furnishing cheap School Books, and training up Masters. If we cannot do it alone, let us at least get a share of it by joining our American Brethren. Such a work wants co-operation.

On his own designs, Dr. Korck adds —

If the Greek Government should not deem it advisable to grant Syra the privileges of a free port, in a year or two all the present inhabitants of Hermapolis will go away, and establish themselves elsewhere. I shall turn my steps as soon as possible to the Continent; and I have an especial view to Athens, whither I hope in time to transfer the whole establishment; for the Islands begin now to be pretty well provided for, while Roumelia is still entirely without Schools, and in the Morea there are very few. I hope to be doubly useful on the Main Land, as I shall enjoy more facilities for moving about.

JEWS' SOCIETY.

Mr. and Mrs. Lewis (see p. 16) left Ancona in October, and arrived at Smyrna early in December. Many copies of the Scriptures had, through their unforeseen delay at Ancona, come into the hands of Jews; and he had good hopes with respect to a few individuals. From Smyrna he communicates the following

Notices of the late Jewish Converts.

My first concern on coming here was to make inquiries respecting John Bap-

tist and his brethren, who have embraced Christianity. I learned that they were still in Kaiserich (the ancient Cæsarea of Cappadocia), or the neighbourhood, in exile, to the number of eighteen or twenty; some say three and twenty. They are lodged, I understand, in an Armenian Convent; but how they are maintained, whether by their own means or otherwise, I have not been able to ascertain. Other particulars with regard to them we are, as yet, equally ignorant of; excepting, indeed, that it is said by the Armenians, that they are all good Christians, and spend their hours in studying the New Testament.

The Committee remark —

These Converts, many of them weak in the faith, need our prayers and our Christian sympathies and kindness: their means of instruction are few: their earthly resources of subsistence precarious: their temptations many and powerful. Doubtless Satan desires to have them, that he may sift them as wheat. Let us pray for them, that their faith fail not.

We have just received another Letter from the Rev. W. B. Lewis, dated Smyrna, Jan. 4th: he states that there is much difficulty in obtaining full and correct information respecting the present state of the Converts at Cæsarea. He expresses his anxiety to set out as soon as possible to visit them, in order to ascertain their real condition and prospects. It is supposed that they must be suffering for want of pecuniary assistance; though this is altogether denied by the Armenians, under whose care they are at present placed. When their real situation is ascertained, Christians will remember the admonition, *Do good unto all men, but especially to them that are of the household of faith.*

Increased Awakening among the Jews.

Mr. Lewis states, in the Letter just quoted —

I have been assured that there are about 150 more Jews at Constantinople known to be ready to embrace the Faith, as soon as those who are in exile at Cæsarea are given their freedom; and it is supposed, that, when the spirit of persecution ceases, many others will immediately apply for baptism, who are for the present keeping their intentions concealed. It is gratifying to think that even several (as I have been informed is the case), unwilling to delay so long as others, obtained baptism of the

Armenians privately, and fled from Constantinople before it was discovered that they had done so: it is said that they have come down toward Smyrna, but keep themselves concealed. If such should really be the case, I trust they have scattered themselves in places where there are other Jews; so that they may be the means of spreading abroad among their brethren the Name and Faith of Christ; and then it will be, perhaps, as in the days of the first great persecution against the Church at Jerusalem, when the wrath of man was in so wonderful a manner overruled for the furtherance of Christianity. Indeed, the Signs of the Times, at least in this part of the world, seem and ought to encourage us in no little degree.

Mr. B. Barker thus speaks, in a Letter of the 17th of December from Smyrna:—

It appears, that, at the time of the baptism of the sixteen Jews at Constantinople, forty more were on the point of being admitted into Christ's Church; but were prevented by the Jews, who got intimation of their intention. How manifest it is that the Almighty is now opening the eyes of the reserved remnant of Israel, so that they can, in reading the Holy Scriptures, understand them and believe! His Holy Word is undoubtedly working this great miracle.

The Committee remark, on this subject—

Reiterated statements of this nature must excite the deepest interest in the minds of all who desire the salvation of Israel: at the same time, they ought not to be suffered to draw away our dependence from God, and to place it on man or man's work.

Mr. Wolff had stated, that during his stay at Jaffa, on his return (see p. 16) from Jerusalem to Egypt, about One Hundred Jews, chiefly old men and women, arrived at Jaffa from Constantinople, for the purpose of proceeding to Jerusalem, that they might there close their days. The Committee observe—

This account seems to corroborate reports of a similar kind, which had reached us from other authentic sources. A friend, on whose judgment and veracity equal confidence may be placed, writing from Constantinople more recently, says, that

when he first arrived, he heard of a great number of ships hired by the Jews to convey them to Jerusalem: he found that they were going in expectation of the near coming of their Messiah. He adds, that thousands of families were preparing to embark, from all quarters.

Another friend, writing from the South of Europe, Nov. 28, mentions having received very recent intelligence from the same quarter, confirming these statements; and that their expectation of the Messiah is the reason openly given: at all events, it is certain that great numbers have actually embarked, whatever may be the motive which has influenced them.

Without attaching any undue importance to such events as these, they prove that the attention of the Jews is increasingly turned to their own land; and it is impossible that they can fail of exciting very deep interest in the minds of those Christians, who, while they are seeking the welfare of the House of Israel and praying for the peace of Jerusalem, are attentively watching the dealings of God with this wonderful people.

India beyond the Ganges.

Singapore.

LONDON MISSIONARY SOCIETY.

Mr. Tomlin thus speaks of the

Effect of Visits paid to the People.

In the houses, in the temples, and in the open streets, we had often crowds almost instantly gathered around us, giving ear with cheerful countenances to the Word of Life, and stretching out their hands eagerly for books. Their patient and kind attention was the more remarkable, as Gutzlaff spoke to them freely on the folly and wickedness of Idolatry, everywhere denouncing the gods, even in the temples—telling the people that the God of Heaven was angry with them for these things, and His wrath would come upon all that served them. Many were convinced of the vanity of idols, and openly avowed their belief in the One True God, as alone worthy of adoration. Some came boldly forward and advocated His Cause; so that we had not unfrequently to sit and listen to one who had taken up the theme, and begun to preach the Gospel to his countrymen. On two or three occasions, some dared to stand up for the gods, and contended

sharply against the Truth; yet their opposition often emboldened others, and drew forth defenders of the Truth.

Although our first and constant aim was boldly and plainly to shew that Idolatry was foolish and wicked, and to teach the people the fear of the Lord God who made heaven and earth, yet they seldom retired without having the Way of Salvation pointed out to them, and Jesus set forth as the only Saviour of sinners. By the continual reiteration of these weighty and plain truths, a great many had got them fixed in their minds; so that toward the latter end of our visits, before opening our mouths, we were frequently told what would be the burden of our song to them. The names of Jesus and "Shin tsen," the God of Heaven, were frequently on their tongues. "You tell us," said they, "all our idols and gods are nothing, and that we ought to worship only the God of Heaven." Others would tell us the nature of our books, and the doctrines taught in them; and the terms by which they almost invariably designated them were, "Kung se bün," or, "Kwan se bün," that is, "Books to reform the world," and therefore always welcome to our ears. Another phrase by which they concisely and emphatically indicated their nature, was that of "MAKING THE HEART BETTER."

Knowledge is evidently spreading among the people; and a candid inquiring spirit is, I think, gaining ground. The Name of Jesus is familiar to many tongues, though His character is as yet but imperfectly understood by most, and the doctrine of salvation through His blood sounds strange in their ears.

The Rev. Robert Burn, Chaplain at Singapore, writes on the 9th of March—Among the Hindoos, and particularly the Malabar People, there is a growing demand for Christian Books of every kind. This may be attributable to the decreasing regard to Caste, which their absence from the surveillance of their Priests, and their necessary mixture with other Nations, enable them to lay aside. I have, at present, three catechumens of this class, candidates for baptism, who give me every reason to hope they are sincere: they have made great proficiency in the knowledge of the Scriptures, and are strictly moral and consistent in their behaviour. Our Schools, from the unsettled state of the population, do not improve, either in number or proficiency, so much as we could desire.

SINGAPORE INSTITUTION.

State of the Institution.

OUR last notice of this Establishment, founded by the late Sir Stamford Raffles, was at p. 73 of the Survey for 1826. Some particulars of a painful nature, relative to its concerns, appear in the "Malacca Observer," as extracted in the Asiatic Journal for July. The following abstract will explain the state of the affair to our Readers.

After the Anglo-Chinese College at Malacca had existed a few years, the late Sir Stamford Raffles was anxious to do something, in imitation of it, directed solely to the Malays, and the various Islanders in the Chinese Seas. In pursuance of this intention, the Singapore Institution was projected, in 1823. Money was subscribed; and the Court of Directors confirmed all the grants made by Sir Stamford, subject to confirmation by the Bengal Government.

It is alleged that sinister influence was successfully used in India to alienate the money granted by the Court to Sir Stamford's plan, and give it to elementary education—

—thus providing only for the childhood of Natives, and neglecting the education of Young Men. But the Singapore Institution provided for both; for it had Elementary Schools attached to its plan.

The centre building, after five years, remains uninhabitable, and is fast going to ruin: it is said, however, that 3500 dollars would make it available, and enable the parties concerned to commence education. There are 15 acres of well-situated land behind the Institution, granted by Government; and a hill in the neighbourhood, intended for its benefit. The eyes of the world are on the resident Trustees, who have heretofore had the management; and a strenuous effort is expected from them, to give perpetuity to the benevolent views of their late friend, the Founder of Singapore Settlement, and the Patron of Malayan Civilization. We hope that the Indian Government will yet retrieve the mischief done to Native Education at Singapore; and confer a permanent blessing on Eastern Asia, by assisting the Singapore Institution, agreeably to the orders of the Court of Directors.

India within the Ganges.**OFFICIAL ABOLITION OF THE PRACTICE OF SUTTEE.**

WE have, at length, the pleasure of laying before our Readers a "Regulation for declaring the habit of Suttee, or of burning or burying alive the Widows of Hindoos, illegal, and punishable by the Criminal Courts." This Regulation was established by the Governor in Council, on the 4th of December.

I. The practice of Suttee, or of burning or burying alive the Widows of Hindoos, is revolting to the feelings of human-nature. It is nowhere enjoined by the religion of the Hindoos as an imperative duty: on the contrary, a life of purity and retirement, on the part of the Widów, is more especially and preferably inculcated; and, by a vast majority of that people throughout India, the practice is not kept up nor observed: in some extensive districts it does not exist: in those in which it has been most frequent, it is notorious, that, in many instances, acts of atrocity have been perpetrated, which have been shocking to the Hindoos themselves, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts have failed of success; and the Governor-General in Council is deeply impressed with the conviction, that the abuses in question cannot be effectually put an end to without abolishing the practice altogether. Actuated by these considerations, the Governor-General in Council, without intending to depart from one of the first and most important principles of the system of British Government in India—that all classes of the people be secured in the observance of their religious usages, so long as that system can be adhered to without violation of the paramount dictates of justice and humanity—has deemed it right to establish the following Rules, which are hereby enacted to be in force from the time of their promulgation throughout the territories immediately subject to the Presidency of Fort William.

II. The practice of Suttee, or of burning or burying alive the Widows of Hindoos, is hereby declared illegal, and punishable by the Criminal Courts.

III. 1. All Zemindars, Talookdars, or other proprietors of land, whether Malguzeree, or Lakheraj; all Sudder Farmers, and Under-rulers of land of every description; all dependent Talookdars; all Naibs

April, 1830.

and other local agents; all Native Officers employed in the collection of the revenue and rents of land on the part of the Government, or the Court of Wards; and all Munduls, or other headmen of villages, are hereby declared especially accountable for the immediate communication to the Officers of the nearest Police Station of any intended sacrifice of the nature described in the foregoing section; and any Zemindar, or other description of persons above noticed, to whom such responsibility is declared to attach, who may be convicted of wilfully neglecting or delaying to furnish the information above required, shall be liable to be fined by the Magistrate or joint Magistrates, in any sum not exceeding 200 rupees, and in default of payment to be confined for any period of imprisonment not exceeding six months.

2. Immediately on receiving intelligence that the sacrifice declared illegal by this Regulation is likely to occur, the Police Darogah shall either repair in person to the spot, or depute his Mohurbir or Jemadar, accompanied by one or more Barkendazes of the Hindoo Religion: and it shall be the duty of the Police Officers to announce to the persons assembled for the performance of the ceremony, that it is illegal, and endeavour to prevail on them to disperse; explaining to them, that, in the event of their persisting in it, they will involve themselves in a crime, and become subject to punishment by the Criminal Courts. Should the parties assembled proceed, in defiance of these remonstrances, to carry the ceremony into effect, it shall be the duty of the Police Officers to use all lawful means in their power to prevent the sacrifice from taking place, and to apprehend the principal persons aiding or abetting in the performance of it; and, in the event of the Police Officers being unable to apprehend them, they shall endeavour to ascertain their names and places of abode, and shall immediately communicate the whole of the particulars to the Magistrate, or joint Magistrates, for his orders.

3. Should intelligence of a sacrifice declared illegal by this Regulation not reach the Police Officers until after it shall actually have taken place, or should the sacrifice have been carried into effect before their arrival on the spot, they will, nevertheless, institute a full inquiry into the circumstances of the case, in like manner as on all other oc-

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casions of unnatural death; and report them for the information and orders of the Magistrate or joint Magistrates, to whom they may be subordinate.

IV. 1. On the receipt of the reports required to be made by the Police Darogahs, under the provision of the foregoing section, the Magistrate or joint Magistrates of the jurisdiction in which the sacrifice may have taken place shall inquire into the circumstances of the case, and shall adopt the necessary measures for bringing the parties concerned in promoting it to trial before the Court of Circuit.

2. It is hereby declared, that, after the promulgation of this Regulation, all persons convicted of aiding and abetting in the sacrifice of a Hindoo Widow, by burning or burying her alive, whether the sacrifice be voluntary on her part or not, shall be deemed guilty of culpable homicide; and shall be liable to punishment by fine or by imprisonment, or by both fine and imprisonment, at the discretion of the Court of Circuit, according to the nature and circumstances of the case and degree of guilt established against the offender; nor shall it be held to be any plea of justification, that he or she was desired by the party sacrificed to assist in putting her to death.

3. Persons committed to take their trial before the Court of Circuit for the offence above mentioned shall be admitted to bail or not, at the discretion of the Magistrate or joint Magistrates, subject to the several rules in force in regard to the admission of bail.

V. It is further deemed necessary to declare, that nothing contained in this Regulation shall be construed to preclude the Court of Nizamut Adawlut from passing sentence of death on persons convicted of using violence or compulsion; or of having assisted in burning or burying alive a Hindoo Widow, while labouring under a state of intoxication or stupefaction, or other cause impeding the exercise of her free-will; when, from the aggravated nature of the offence proved against the prisoner, the Court may see no circumstances to render him or her a proper object of mercy.

BRITISH & FOREIGN BIBLE SOCIETY.

The Secretary, William Bannister, Esq., in a Letter of Oct. 17, 1829, gives the following view of the

Progress of the Madras Auxiliary.

There never was a time, I believe, when we were so steadily proceeding in our work, as at present; and yet the demand for the Scriptures is far greater than our ability to supply them. You may form some idea of the situation in which we are placed, when I tell you that we have been labouring in vain for a long time to form a complete copy of the Scriptures.

We began our present edition of the Tamul Scriptures on what we considered a large scale, when we adverted to our own means, namely, 5500 copies: before we had finished the Gospels, we found that such had been the demand for Matthew, that it had been entirely issued: 5000 copies more of it were, therefore, ordered to be printed; and now we find, again, that all the other Gospels are reduced to about the number of 300 each, while in printing the remaining portion we have not advanced further, in the Epistles, than Colossians. The consequence of all this is, that we must begin another edition, and this on a scale of at least 10,000 or 12,000 copies, or we shall never be able to give the inhabitants even the New Testament in one volume. We have succeeded in getting a much smaller Tamul Type; and we hope, by this means, and by enlarging the 8vo. page (by lessening the margin), to be able to print this edition on two-thirds of the paper that an edition of the same extent of the ordinary size would require.

In my last Letter, I informed you of the various works that were in progress; and of the prospect which we have, through your liberal aid of printing-paper, of proceeding without obstruction for a considerable time to come. The edition of Tamul which we are about to publish, however, will make a heavy demand on us for this article; and we therefore hope, as the Lord blesses you with the means, that you will continue to extend to us such aid as you may be able to afford: little or much will always be thankfully received.

We rejoice in prosecuting our work: in the midst of many difficulties and trials, we have abundant encouragement: the Lord is manifestly owning our labours. Much of the seed truly falls on stony ground; but it is as true that much also falls into honest and good hearts, and bears fruit to the glory of God. This was not formerly the case: all the praise therefore be unto Him who has made the difference!

CHURCH MISSIONARY SOCIETY.

MANY particulars relative to the Society's Mission in the South of India will be found at pp. 29—31 of the Survey, and in those parts of our last Volume which are there referred to. We shall here extract further details from recent communications.

MADRAS.

Extracts from Mr. Schaffter's Journal.

THESE extracts from the Journal of the Rev. P. P. Schaffter, who is in charge of the Native Department of the Mission at and near Madras, shew the patient course of labour to which a Missionary must devote himself among the Heathen, and manifest that fidelity which should ever be maintained by him in reporting his proceedings and his prospects. The notices of the late Mr. Kindlinger form a valuable addition to the Obituary of that excellent man, given at pp. 287—291 of our last Volume.

Jan. 1, 1829—The greater part of our Christians, and many Heathens, came to-day to wish me a good New Year. We had also, this morning, the Annual Meeting of our Native Association, which has existed now for more than four years. The money which is collected is to promote, in one way or other, the cause of Missions in the vicinity of Madras. About thirteen Rupees were collected, nearly all in Dudies; for these Christians are poor. I read to them, and preached a Tamul Sermon adapted to the occasion: after which, one of our Catechists addressed them.

Jan. 9—Spoke with a Native Roman Catholic, whom a Catechist brought to me. After some conversation with him on Religion, seeing that he is a sensible man and has an open ear to Truth, I tried to point out to him some of the chief errors of the Roman-Catholic Church, which he seemed to see. I gave him a Tract, calculated to give him further information on the subject; of which he read a part with fluency.

Jan. 10—Heard this morning the weekly reports of our Catechists: they write down briefly, in Tamul, the substance of their daily employments, in order that I may fully understand their reports, and ascertain the correctness of them. Christian, Catechist, is now much engaged in giving Religious Instruction

to five persons who seem desirous to become Christians.

Jan. 15—Visited the Congregation at Pursewalkum, and one School; having with me Christian, Catechist, to shew me the houses. The people are still more reserved with me than they were with Mr. Sawyer: I was gratified to see that some of them keep their houses clean and in good order.

Jan. 19—Visited the people of our Congregation at Black Town: neither are these people so open with me as they were with Mr. Sawyer.

Jan. 20—Made a journey to Poona-mallee, to visit our School and Congregation there. In the forenoon, I read Prayers and a Sermon, in Tamul, to a Congregation of more than thirty persons, who were attentive, and seemingly valued the preaching of the Word of God. After the Sermon, I proposed some questions and gave some exhortations to four Native Women, who were desirous of Baptism, and for that purpose receive daily instructions from our Catechist stationed there. After dinner, I visited the persons belonging to our Congregation, as Mr. Sawyer was used to do. I fear that many of them received me with more customary kindness than real Christian love.

Jan. 21—I went to see Br. Kindlinger, a Missionary of our Society, who came yesterday from Pulicat, and is now very ill at Mr. Bannister's. Though he is under great bodily pain, yet he is resigned and composed.

Jan. 24—Four persons, who have been now for three months under instruction, were brought to me by Christian, Catechist: they first repeated the Lord's Prayer, the Ten Commandments, and the Creed, which they know perfectly by heart: I then proposed to them many questions on the fundamental truths of Christianity, to which they answered in a very satisfactory manner. On my asking them what made them desirous to become Christians, one of them said, "I wish to save my soul."—"Who gave you first the desire to save your soul?" "Nobody," he said: "I felt that desire for some time before I knew any thing of Christianity." After some more conversation with them, they asked me if I would not soon baptize them: on which I said, that they ought still to learn diligently for some weeks, and to pray to God to enlighten their minds by His good Spirit; then, if I found that they had attended to my advice, I would

not refuse to admit them into the Christian Church, by the Holy Sacrament of Baptism. I had already seen them before; and intend to visit them several times more, before I baptize them. After these people were gone, another Heathen came to me, who also was desirous of becoming a Christian. I examined him, as I had done the others; and dismissed him with the same hope. It would be a great joy to me to continue to instruct, and afterward to baptize these people, if I had a full persuasion that they are converted to God.

Jan. 28, 1829—Visited and examined four of our Tamul Schools, near Madras: a few of the Children read very well; but all have been neglected in committing their catechisms to memory. Christian, an old Catechist, was with me. I saw also, on my way, some people belonging to our Congregation.

Jan. 31—Went to see our Candidates for Baptism, at Cunshee Totty; and examined them again on the principal truths of Christianity, on the experimental knowledge of which the salvation of our souls depends. I tried also, assisted by Christian, Catechist, to make them feel the importance of Christian Baptism, and the great responsibility connected with it. To all this they gave very satisfactory answers, always expressing a great desire to become Christians. After this, Christian, Catechist, who has attended them ever since they have been under instruction, at my request, examined them on Sacred History, the Fall of Man, the consequences of the Fall, the coming of the Redeemer into the world, His life, His death, His resurrection, His ascension, and the spreading of the Gospel through the world; and, by the answers which they gave, I was confirmed in my opinion, both, that Christian, Catechist is an active and able Assistant, and that these Candidates were really desirous of learning the way of Salvation. At this examination, a great number of the poor people at Cunshee Totty attended.

Feb. 4—Had a conversation this morning with two Young Men from Chittore. One of them, already a Christian, has been brought to the knowledge of the Gospel by Mr. Dacre, late Judge in that place: the other, still a Mahomedan, has, as he told me, a serious desire to become a Christian also. He said, that, beside him, there were, at Chittore, three of his Relations who had made up their minds to leave Mahomedanism, to become

Christians, if they could find a way to do so. He is a pleasant and intelligent Young Man; and, as he reads Tamul very well, I gave him a Gospel and some Tracts in that language, in order that, by it, he and his Relations might become better acquainted with the way of Salvation: his present knowledge of it is still very defective. After having examined him, and given him some further instruction on the various fundamental truths of the Christian Religion, I advised him, if he had no means of being instructed at Chittore, to bring his Relations to Madras, that I might become better acquainted with them and instruct them; to which he assented.

Feb. 7—This day was one of blessing and of much joy for me and for the whole Congregation. I had, for the first time in my life, the unspeakable comfort of receiving three Heathens, a man forty years of age, a woman, and her little girl, into the Christian Church by Baptism, besides two Roman Catholics, who were also received with them. These people had been under instruction while Mr. Sawyer was here. After the Service was over, they came to me, two of them remarkably affected, and assured me that they had taken the firm resolution, with the help of God, to live agreeably to the Religion which they now profess.

Feb. 14—I went again to see our dear Brother Kindlinger: he was much worse than yesterday, and visibly drawing near the end of his pilgrimage; but though under much pain, and in a very oppressed state, when I came into his room he reached out his hand to me as usual, saying, "I am very happy to see you: I am more and more convinced of what I told you some days ago—that none but the Divine Physician can cure me. I feel much worse to-day than ever I felt before. I am not able now to give you proper directions for visiting and examining our Schools at Pulicat; but if I am better to-morrow, I will do so." After a little repose, he told me to read a Chapter to him, and to pray with and for him: I read the 23d Psalm, and recommended him in prayer to the most tender care of our sympathizing Saviour; feeling all this time very deeply the reality of what the Apostle says, *If one member suffers, all the members suffer with it.* I found that I could with perfect confidence commit our suffering Brother, and his deeply afflicted Partner, to the tender care of Jesus the Redeemer of his soul, assured

that the present limited suffering was the nearest road to bring him to his inheritance. The peace expressed on his countenance, after prayer was ended, shewed that his soul derived comfort from it, and, for a while after, he seemed to be on the whole much better than before; but Mr. Bannister told me that his recovery was now beyond possibility. Mr. Bannister thought, also, that it was time to declare to Mr. and Mrs. Kindlinger the reality of his case. After some very suitable words to prepare their minds to hear this important communication, he told him, that, in all probability, he was drawing near his end. Mr. Kindlinger heard these words with perfect composure of mind, without surprise, and like a man who longs to leave this body and to be with Christ. "It is true," he said, "I have no claim of my own to be admitted into heaven; but I rely on the grace of my faithful Saviour." To Mrs. Kindlinger, who was deeply affected by this declaration, he said, "God will care for you. I am comforted: I go to my Heavenly Father." About half-an-hour after, our dear Brother became so weak, that I really thought he was dying.

At the request of our suffering Brother, I read a Chapter to him and prayed with him, feeling, as before, that the Lord was present with us: soon after, he became very restless; and difficulty of breathing, which had already troubled him before, increased, nearly to suffocation. In this alarming state, he often wished to sit up, and soon to lie down again. Mrs. Kindlinger desired me to call Mr. Bannister. In this distressing state, our Brother shewed great resignation: he often lifted up his hands, and said, "O God! Thy will be done: do not permit me to murmur. Lord Jesus! come!—come soon!"

Mr. Bannister gave him some medicine, which eased him for some minutes: he repeated to him some of the most consoling passages of Scripture, and some Hymns calculated to compose and cheer his mind: our suffering Brother evidently enjoyed in his soul the great and precious promises which were presented to him. The Physicians who know how to minister to the wants of the soul, as well as those of the body, are a great blessing to mankind. I prayed again with our Brother; and before five o'clock in the morning some of his friends came to see him, but he was too weak to speak much to them, though he was apparently in the full possession of his

senses. All the following day he was much in the same state, breathing weak, and with the greatest difficulty; and at nine o'clock in the evening he expired. He was a humble, patient, and active servant of God, deeply interested in the salvation of the Heathen. His desire was to leave this body and to be with Christ; but, at the same time, he was anxious to be made a useful instrument, in the hand of God, for the salvation of many souls.

April 9, 1829—In the evening attended with our Seminarists, for the last time, the Lecture of the Venerable the Archdeacon at Vepery Church. He has kindly undertaken to deliver, twice-a-week, a Course of Lectures on the Evidences of Christianity, and on the right method of studying the Scriptures, intended chiefly for the improvement of the Catechists and Seminarists belonging to Vepery and Perambore Missions. He explained the subject to them, in a simple style, and in a manner most adapted to their capacity; and then asked them questions, and catechized them. I used the next day to go over the Lecture again with our Seminarists; and, in this way, I am happy to say they derived a great deal of information, calculated to establish them in their faith, and to make them more fit for the work which they are intended for.

April 25—Last evening I left Perambore, accompanied by three of our Seminarists, to visit and examine our Schools in and near Pulicat, which had been established and superintended till now by the Rev. J. Kindlinger.

This morning I preached, in Tamul, to a Congregation of about 200 Native Christians, and baptized 7 children: these poor people shew, by their attendance on Divine Worship, that they are sensible of the loss which they have sustained by the death of Mr. Kindlinger, their former Minister.

In the afternoon, I attended Divine Service performed in the Portuguese Language by our Catechist.

April 26—This morning, at half-past four, I set off, accompanied by our Seminarists, from Pulicat, to visit some of our Schools. Before six o'clock we arrived at Thatta Moonshee School: we found our Children together in the School House, 33 in number: I examined them on all the subjects which they had learned while under Mr. Kindlinger: it appeared that much pains had been taken with this School. Many of the Children were reading the New Testament very

well, and a still greater number repeated their Catechism fluently. I catechized them; and then addressed some Heathen who had come into the School to see the Examination. Before ten o'clock I arrived at Perambodoo School, and examined it; but did not find it in so good a state as the one above mentioned: its being further from Pulicat may account for this. After this, I examined Peranjampoorum School, which I found in no better state than the former: the Schoolmaster is a Brahmin; and 94 Children were present. I returned home about three o'clock, rather fatigued, for the heat was excessive.

April 27, 1829—Early this morning, I went, with our Catechist and two of our Seminarists, to visit Coromandel School: 33 Boys were present; 10 of whom, at least, are Mahomedans, and the others Heathen, with a few Roman Catholics. The Children read the New Testament, and repeated their Catechisms very fluently, but with the very worst pronunciation. I catechized the Children on the Attributes of God, and on the subject of our Salvation by Christ. As long as I spoke of God and His Attributes, the Mahomedans, who came to hear the Examination, shewed a good deal of attention; but as soon as I began to speak of Christ, and our Redemption by Him, their countenances changed, some scorned, and others went away. *We preach Christ crucified; to the Jews a stumbling-block, and to the Greeks foolishness.* After the Examination, returned to Pulicat, and examined our two English Schools there: some of the Girls read and write well; and some of the Boys have been instructed in Grammar and Geography by Mr. Kindlinger, and have laid a good foundation. After this, I visited Mr. Kindlinger's Compound School: 30 Children were present, of whom 10 were Girls. It is a great pleasure to examine this, as it is by far the best Native School of Mr. Kindlinger's, and probably one of the best in India: a great many Young Children read as fluently in Tamil as Catechists; they write any sentence in sand and on ollas, without fault; and they repeat their Catechisms as fluently as I ever heard. This School is much superior to the others, from its being in the Compound of Brother Kindlinger, who used to employ his leisure hours among the Children.—I was tired when I came to this School, but was quite revived in going through the Examination.

After dinner, I went, with our Cate-

chists and Seminarists, to Pulicat First School; where we found 30 Children, all Heathen, except one, who is a Mahomedan. This School is much inferior to the former: it being about a mile from Mr. Kindlinger's house, he had not so much opportunity of visiting it as the one in the Compound.

We examined, the same evening, Edimony School, where 32 Boys were present: many of them read the Gospel and repeated their Catechism fluently, and five write a good hand.

The thought that I had this day seen more than a hundred poor Heathen Children receiving Christian Instruction, filled my mind with comfort and joy. It is impossible that all this instruction be lost; for our Brother Kindlinger imparted it in faith in the promises of God, and with prayer for His blessing.

April 28—Visited the remainder of our Schools attached to the Pulicat Mission; and in the evening set off for Madras.

June 14—Service, for the first time, in the little Chapel at Poonamallee, since it has been rebuilt by our Native Association, assisted by the kind help of some Gentlemen. This little Chapel was first erected by the Rev. W. Sawyer; but, as the walls were then only of clay, they were soon injured by the weather and the white-ants, so that we found it necessary to rebuild it, and to make it larger and more substantial.

It was a great disappointment to me and to our Congregation, that, on account of illness, the Archdeacon was prevented from preaching this morning in our new little Church: his place was kindly supplied by the Rev. F. Spring, Chaplain at Poonamallee, who preached by an Interpreter to our Native Congregation. In the afternoon, I preached in Tamil; and after I had ended, three of our Catechists spoke on some texts of Scripture, and were heard with pleasure by the people present: the Church was crowded with people. After the Service, I baptized 4 aged persons, widows of Pensioners, who had been under instruction for a long time, under Mr. Sawyer.

June 17—In the evening, held a meeting in one of our Schools, at which some Native Christians and a great number of Heathen were present. I endeavoured to shew them, that only true faith in Jesus the God and Saviour of Men could make us happy for time and eternity. After the meeting, some Heathen expressed

their desire to hear more of these things, and were consequently invited to come to Church at Perambore and Black Town.

June 19, 1829—Two very interesting Native Youths, who, when children, attended Mr. Sawyer's School at Chingleput, came on purpose from that place to see me, and requested a New Testament and some Tracts. They told me that they had a great desire to become Christians, as they had the firm conviction that the Christian Religion is the right one. I gave them a Gospel in Tamul, and some Tracts, which I accompanied with instruction. If these young men are sincere, which I have no reason to doubt, they afford fresh evidence that the Christian Instruction given in our Schools to the Heathen is not lost.

June 21—Preached, and administered the Sacrament at Perambore Chapel.

June 23—Had a long dispute on Religion with a learned Shastry employed in the College as a Sanscrit Moonshee. He believes the existence of a God, but does not seem to credit that He has given any written Revelation, respecting His Nature and His Will, to men. "Man," he says, "is left entirely to the direction of nature and his own reason, to find out Divine Truth; and these two guides are sufficient to lead men in the knowledge of it, as far as God wants them to know it." I replied, "Experience proves daily the contrary of what you say; as we see, every day, men, guided by nature and reason, widely differing with each other in their ideas of God, and sometimes, on this point, quite opposite to each other," of which I gave instances. "If a written Revelation be necessary to know God," he said, "how can we make out which is the true one? You Christians have one; we have another; and the Moormen have a different one still." "You can easily ascertain," I said, "by external and internal evidences, whether the Book which makes a claim to Divine Revelation be true: if there be any lie or error in it, it cannot be true; and if it be not true, we cannot suppose it to be the Word of God. Judge of your Vedam by this rule:—Your Vedam supposes the blue sky to be a sea of milk; but it is well ascertained, by sound astronomy, and it may even be seen by the help of telescopes, that this blue is nothing but the vacuum of space. Your Vedam also speaks of some countries and islands which never existed. It also encourages vices and crimes, by the precepts which it recommends, and by the example of your gods which it relates,

calculated to make men unhappy. Can this Vedam have been given by God—by a God who, by His natural and moral laws, we see continually endeavouring to promote the welfare and happiness of His creatures? If you study what we call our Vedam, I am bound to say, that you will never find such errors and contradictions in it: moreover, you will read in it of Prophecies accomplished, and of Miracles wrought, all well attested by historical evidences; which prove that what we call our Vedam is the True Word of God, and has been written under the influence of His Spirit." I conversed and disputed for more than an hour with this Brahmin. He confessed that our Religion rested on a more sure basis than any Religion he had known before. I fear this is the only fruit of my long disputation: if the Holy Spirit does not convince the mind and convert the heart, all human reason is in vain. In this kind of disputation I feel my great deficiency in the Tamul Language.

July 1—We visited all the people of our Pulicat Congregation, at their houses. The greater part of them are fishermen and palanquin-bearers, and are very poor and wretched: more so now than when Br. Kindlinger was with them. I gave some relief, according to my means, to the most distressed. The moral state of the adults is most lamentable: many of them live in adultery and every kind of vice: indeed, in unconverted people, poverty is often the source of every description of moral misery and degradation. In the afternoon I paid the Schoolmasters, rewarding some, and reducing the pay of others: being present with them only once a month, this is the only means I have of making them attentive to their duty. This evening, all our Schoolmasters, and some of our Pulicat Christians, were incorporated in our Native Association; to which some subscribed three or four annas monthly, and some less, according to their circumstances and inclinations. My aim, in proposing to this people to unite themselves to our Native Association, is chiefly to accustom them to contribute for charitable purposes, to which they all readily assented. I explained to them the Rules and Object of this Association, and endeavoured to make them feel how happy it is to do something for the benefit of our fellow-creatures. Spoke with a little Girl who is very desirous to be baptized; and in the evening set off for Madras.

TINNEVELLY.

The Missionaries give the following
Summary View of the Mission.

‘Near the close of our last statement, we mentioned our apprehensions of an increase of persecution. This was the case, in several parts; and, in the course of the following year, the number of those who had enlisted as Candidates for Baptism decreased. The persecution was, in one instance, attended with murder. Hypocritical Professors had also begun to multiply so much, that a check was highly requisite. The decrease of the Congregations was, however, only temporary: those who stood firm were more and more edified; and the Word of God and the nature of Christianity became better understood among Christians and Heathens. Various Providential Circumstances aided the spread of knowledge, or rather the increase of desire to know the Truth; such as, the Cholera—deaths by it, notwithstanding the people’s sacrifices to their Idols—the flood in 1827—difficulties attending the Processions of the Idol Cars at their Feasts—temples being robbed of their Idols by the Heathen themselves—Tracts published on those occasions—success attending our labours in the town of Tinnevelly itself, by the rise of a Congregation, and the building of a Church in the midst of it—the steadfastness of those Congregations which had been most persecuted—the daily more-apparent impotency of the Idol gods to do any thing in their defence: these and similar circumstances operated most favourably on all classes, and the Congregations began again to increase. Thus there were, at the end of

	Families.	Souls.
June 1827, in 106 villages,	756	or 2557
Dec. 1827, in 109 villages,	954	... 3505
July 1828, in 146 villages,	1250	... 4305
Dec. 1828, in 167 villages,	1408	... 5225
June 1829, in 205 villages,	1855	... 6243

The Schools also increased, nearly in the same way: there were at the end of 1827, 15 Schools, with 380 Scholars; at the end of September 1828, 30 Schools, with 631 Scholars; December 1828, 43 Schools, with 859 Scholars; June 1829, 46 Schools, with 970 Scholars: and several more Schools, applied for by Heathen Inhabitants, remain still to be established.

We may, therefore, fairly conclude that the views and feelings of the people in general, with regard to Missionary Operations, are decidedly in favour of them. And this is the case, not only with

the common people, but also with many of greater respectability, and with Brahmins too; for, in the course of last year, even Brahmin Proprietors have solicited Christian Schools for their Villages; and Brahmins themselves have, without hesitation, become Schoolmasters, teaching our Christian Books; whereas, some years ago, they scorned the very idea. The Christian Village, Asirvadapuram, consists of a piece of land presented to the Mission by a party of Brahmins of Peykullam; and, a few months ago, the other party of Brahmins of the same village, who were formerly hostile to our people and burnt down the Chapel, have enlarged the ground for the settlement of Native Christians at Asirvadapuram, by the free grant of an additional piece of ground. Just now, an aged, childless Proprietor, a Heathen Soodra, has made us a present of a part of his village; desiring particularly to have a School established there, and his Slaves taught the Christian Religion, some of whom have requested instruction. Another rich Native, near the coast, was not only instrumental in getting a School established in one place, but interceded with us, in writing, for some cultivators of his own or his neighbour’s village to be received into the Congregation, as they wished to become Christians. We will not say that these things are done from the purest motives, but such are the facts; and we cannot but ascribe the present cheering aspect of the Christian Cause here to the special favour of God, more especially when we consider the opposition of many Natives to the growth of the Divine Kingdom nearly in every part of the District: for there are Native Enemies, particularly some of the rich people, who would gladly send us all to the bottom of the sea, if they could, and who strive much to excite the enmity of other people against us. But the Lord restrains them, and all their exertions to oppose and overthrow us have hitherto proved fruitless: God is evidently for us; and this the Heathen themselves, even Brahmins, have openly declared. At the beginning of this year, a sharp persecution against the Native Christians in the neighbouring Mission of South Travancore arose, aided by the Heathen Government there, with some success. We feared that our District would partake of the storm; but, with the exception of a few instances, it seems to die away. Thus we, and our Christians,

and our Christian Schoolmasters, go on preaching, teaching, distributing Tracts and the Scriptures, praying, confiding in the Promises, and persevering in the blessed work. We are, indeed, continually fighting with the Spirit of Darkness: it is often hard, and we sometimes fear that darkness will prevail; but we are as often made ashamed of our unbelief. The Lord hears our prayers: Idolatry greatly diminishes: Roman Catholics shake off the yoke of Popery; and, latterly, even the Mahomedans begin to receive the light of Truth. Our prospects are therefore propitious: we see Satan nearly everywhere yielding, and Christ's Reign extending on all sides.

The North also of this District is now called upon to give up. Several Congregations are growing there; and, lately, a new one has sprung up in the Zemindary of Ettiyapuram. The Zemindar has taken measures to hinder the work, and a combat is commencing in that quarter; but we are encouraged to say that the Great Captain of our Salvation, the Lord of Light and Righteousness, will cast down there also the heights of Darkness. The propitiousness of our prospects, and the assurance of victory, somehow or other, by our Heavenly King and Master, make all adverse appearances, all opposition, to shrink into nothing: they excite us, rather, to buckle on our spiritual armour the more closely, and go forth to the combat more cheerfully than ever; knowing that fresh trophies will be gained for Him that gave His soul to death for these Hindoos. He has most wisely and wonderfully directed all our circumstances; and has taught us and the Natives, that all success is from Him, that all the glory of it belongs to Him, and that we ought wholly to depend on Him and His guidance. Should He hereafter, in His wisdom, permit the work to stand still, we are ready to say, *It is the Lord's will; let Him do as seemeth good in His sight*; and we are sure that that also will be for good.

If we are now asked, what we want; we reply—LABOURERS, and MONEY to support them. As for Labourers, the Lord has been, and is still, giving them into our hands. We have often wondered at the gracious providence of God in this particular. Natives, young and old, have been stirred up to lend themselves to the work. To be cautious, we will not say that there was no mixture of a temporal nature in their motives; but we may affirm with-

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out hesitation; that, on the whole, they are truly enlightened, and fitted for the work, though in different degrees. And when we consider that their salary is very small, smaller than that of many house-servants, and that they have to undergo not a few deprivations in respect to their families &c., we cannot but think that a real desire to serve the Lord is prominent among their motives; and, comparatively, but few have been discharged for bad conduct. Hitherto we have been enabled to provide Teachers according to the wants of the people, though with difficulty; but now our money begins to fail. If that stops, our ability to provide Teachers will stop also. But we must not allow Unbelief to make us afraid. We would trust that the Lord of the Harvest will still provide, and that England's and India's Christians will not be slack to come to the help of the Lord. He tells them to send money to the Missionaries in Palamcottah, to support Catechists and Schoolmasters. Let them refuse who can. If they refuse, He can provide His cause with other aid; but they will lose their reward.

Besides Teachers, we require also means to assist the people in building Places of Worship and School-houses. Those who first declare themselves for Christianity in a Village are usually but few; they are not able to defray such expenses alone; they must have aid, or no Chapel or School-Room will be erected. But the very erection of such Buildings is the signal, and an encouragement, to others to come forward. We really believe that the present enlargement of the Church in this District is partly owing to the erection of the Churches in Palamcottah and Tinnevely. They, as it were, proclaim that Christianity has advanced; and give to the Cause an external stability, which greatly operates on the fearful minds of the Natives. We do not erect Chapels or Schools BEFORE we have people to put into them, but AFTERWARD: usually the people themselves do the work; but they would not be able to complete it, were we to leave them without assistance. The amount of aid to such a small Place of Worship or School is not always the same; sometimes smaller, sometimes larger, according to circumstances: in one place 5 rupees will suffice, in another 7, in a third 10; and again, in another, 20 or 30 rupees will be required. We are nearly sure, that the collection of

the amount of SUPERFLUOUS food brought daily on the tables of Europeans in India, and which is usually wasted, only for a few days, would be sufficient to aid such a Building! Come then forward, whoever can, and help; so that *the sparrow may find a house, and the swallow a nest for herself, where she may lay her young, even the altars of the Lord of Hosts, our King and our God!*

Extracts from Rev. C. Rhenius's Journals.

April 1, 1829—We had the Lord's Supper to-day, with 52 Native Brethren: and the Catechists were dismissed to their Stations. The people of Kadieyam continue to suffer grievous injustice from Pandiyen-Taleivan.

Our Tracts begin to be used as instruments to keep the Devils out of people's houses. A man had a dream, in which his former Devil Swamy told him that he could no longer dwell with him and do him favours, because he had Christian Books in his house; and that if he would send them away, he would again be favourable to his house. The man replied, that formerly he had done him no good, and neither could he do him any good hereafter, and that he would not send these books away: and so the Swamy has left him. This has spread even among the Heathen, who (even those who cannot read) ask for books, for the purpose of keeping the Devil out of their houses. Of course, I strongly advised the Catechists to warn the people against a superstitious use of the Tracts, and to refuse them to all who cannot read.

April 9—There are two Idol-Feasts in these days; one at Shevelberry, in the East; and the other at Pavanasam, in the West, near the mountains. To both places our Preparandi are gone with Tracts; five to each place.

April 16—The Preparandi have returned from their Mission, and their reports are very encouraging. At Shevelberry, the car encountered much difficulty, to the great annoyance of the idolatrous people: they endeavoured to finish the business as well as they could. Our Preparandi have been in several Villages, where the people heard the Word with attention: in one place, several people were so desirous of Christian Instruction, that one of them (Michael) they would not allow to return to Palamcottah, but kept him there.

April 17: Good Friday—These several

evenings we have spent in reading the history of our Lord's Passion: to-day we concluded it. This is ever new; and we drew forth fresh consolation from the love of God.

April 20—I heard to-day the particulars of the report of the Preparandi. Those who went to Shevelberry state, that, on account of the rain, the large car could not be drawn; and the people were under the necessity of contenting themselves with pulling only the small one. Our messengers had addressed themselves to the Managers of the Feast, and found a favourable reception: they not only heard the Tracts read, but asked some of the Readers to come to a place where their relations and friends were assembled, including females, and read the Tracts in their hearing also; which they did: the Brahmins also were friendly. All declared, that Idolatry was certainly a vain thing, and that what those books said is true: a number of Tracts were distributed. From thence they went to Madooramvarroo, and were likewise well listened to. They then visited Kalatti Kennaroo, where they found 8 families; viz. 2 Christians, formerly residents of Ookramkotei; 4 Roman-Catholic, and 2 Heathen Families, who constrained Michael to stay with them and teach them the Word of God, as before mentioned: and when Michael hesitated, they positively refused to let him go; and said, that at the end of the month they would come to Palamcottah and plead for him. The other Preparandi then visited Passoovintannel, belonging to the Zemindar of-Etiapooram, where there was a feast. There, also, they and the Tracts were well received; and some people desired to become Christians, but feared the Zemindar, and thought of first getting his leave. The party that went to Papanaram were surrounded by hundreds of people, who heard the Word with attention; and the Tracts were all speedily gone.

April 29—We have found it necessary to dismiss two of our Native Catechists, for misconduct: the case of one is most awful; and I can hardly conceive how he could fall so grossly into the snare of the Devil. All has occurred during the last six months, since his marriage: until then, he was an ornament to the Church, and an example to other Catechists. His services were blessed of the Lord: he suffered patiently for the Gospel's sake; and the Gospel spread much in that region; so that, for these last three or

four years, we had no doubt of his conversion. What shall we say to these things? Well may we be warned by the Apostle's words, *Let him that thinketh he standeth, take heed lest he fall.* The Devil is going about, seeking whom he may devour: he was nigh to spoiling the good work in that District; but the Lord has prevented him.

May 15, 1829—During the last week things have been pretty quiet about us. Some of the Preparandi have been sent out to new Stations. The Kadeiyam's Petition to the Board of Revenue is gone to Madras. I have been again enabled to do something in the work of Translating the Scriptures. David has gone on a journey, partly to take his sick wife to the coast, and partly to visit some Congregations and settle some troubles among them. Br. Winckler has gone off to Dohnavoor, to commence his station there. The heat is very great.

May 28—David has returned from his tour. At Peykoollam he has been enabled to settle the violent disputes between two parties of Brahmins in connection with our village Aasirvaadapooram, which consists of the land given by one of those parties. The head Brahmmin of the other party is the same man who was guilty in the burning of our Chapel at Peykoollam: he seemed to hear the admonitions of David with much feeling, and agreed with the rest of his party to make us a present of an additional piece of land for our Native Christians. This they gave immediately in writing, by which our Aasirvaadapooram has been enlarged, the former piece of land being too small for all the settlers. At Tritchendoor the Enemy tries hard to keep the Gospel out of the place; but I trust it will be in vain. They are very much opposed to the Establishment of a Tamil School there, fearing that it will happen to Tritchendoor as it has to Tinnevely—first a School, and then Preaching, and then a Congregation and a Church. David was rather afraid to urge the subject, when he saw the state of mind of certain persons: he even feared to have a Prayer-Meeting there with a few Native Christians that had come thither on business; but the Lord encouraged him remarkably, by the words which he spoke to St. Paul, *Fear not Paul, &c.*

These Idol-Temples have amazing riches. In each Temple there are three

hidden places, where they deposit the various gifts of jewels, rich silk, stuff, &c. from time immemorial, and there they lie useless: indeed, many things perish by age. The oldest place or hole is already filled, and never opened. They say that this cannot be done, as the Devil has possession of it. Notwithstanding these riches, the Temples still receive, annually, fresh money from Government, for their Feasts &c. These riches, of course, serve the Brahmins, and are the source of many quarrels among them.

The Coilesegarajealnum (Idol-Tax) has, at length, been struck off by the Collector from the accounts, and the people are left to pay it or not: so the Native Christians will be free from it. Thanks be to God!

May 29—A Moorman came to day and asked for the Scriptures, and for such other books as will shew him the nature of Mahomedanism. He is from Pettah, where his son is a scholar in our School. He expressed himself much pleased with the good instruction which his boy receives there. I gave him some books, after I had had a long conversation with him about Mahomed: he seemed to be not far from the Kingdom of Heaven. He is a merchant, and appears to have been benefited by his boy.

June 6—The Edeiyenkoollam business has at last been settled, in favour of our people. I felt thankful to the Lord for having thus confounded the wicked in their machinations. The enemies of our people have certainly spared nothing that malice, craft, and money could effect, to pervert justice: but they have failed; and all their premature boastings have been cast to the ground. They are now, I hear, filled with shame and anger, and consulting whether they should not appeal to the Higher Court, and thus vex our people still more.

Visit to some of the Congregations.

June 10—Last night I left Palamcottah, on a tour to the North and West. We arrived this morning at Pannekoollam, where Moottoosamy instructs the formerly Roman-Catholic Congregation. As we have not yet any Places of Worship in these parts, Mr. Stokes was so kind as to send his tent thither; which was not only comfortable, but useful to me, as it served for a Church during my stay there. With a few exceptions, the whole village

consists of Roman-Catholic Soodras—about forty families, 28 of whom have joined our Church. In the morning, I had Prayer with them; when I exhorted them from *Create in me a clean heart, O God!* &c. Mr. Coombes, who accompanies me, was, during the day, busy with our School there. They afterward came together in the tent; when I was glad to find several fine boys who had made good progress in Religious Knowledge. To those who read best, I gave, as a reward, each, a copy of Andrew Dunn, in Tamul; which has lately been printed by the Madras Tract Society, and which arrived just in time for the journey. The Boys chose a book in preference to money. The Miraskaren of the village, a Heathen Soodra, is almost a Christian. I had conversations, during the day, with various people from other villages: among others, Catechist Jacob came from Eilandapooram, who related, that, in several places hereabout, the Word of God is well listened to by many Heathens; so that there is strong hope of a rich harvest in these parts, after more seed shall have been sown. At some distance, at a place eastward, the Eelooovers, who are distillers, weavers, and physicians, have, for some time past, been in the habit of coming together, to administer medicines to sick people, as a charity, in obedience to their Shasters—to obtain heaven thereby; on which occasions they read their native stories. Once, one of our Eilandapooram People listened to them; and then told them, that if they would read the books which the Catechist in his village has, they would profit more. The Headman then immediately wrote to Jacob, requesting him to send some books, which he accordingly did. To-day, Jacob received another note from the same people, telling him that they were very well pleased with those books, and requesting more, which he has sent to them. Toward the evening, we went about the streets giving exhortations to the people, as opportunity offered. In the evening we had a large Congregation together for Prayer, at which I expounded to them some parts of the First and Second Chapters of the 1st Epistle of St. John: the Roman-Catholic deceptions were particularly treated of. It was half-past eleven when we separated.

June 11, 1829—Early this morning we rode to Eilandapooram, about four miles

north of this place. Our Congregation here consists of 7 Families, of the Ritti or Gentoo Caste; or rather, only of 7 men, as most of the wives are still very backward to learn the Way of Salvation; however they often hear it, as Jacob is obliged to instruct them in their houses: some of those men, at least, belong to the excellent of the earth. After Prayer, we returned to Pannikoolam. Here I had again conversations with various persons. The Eilandapooram men also came with Jacob, and asked for Baptism; likewise an aged Maraver from a neighbouring village, who was converted some time ago, and is very diligent in reading the books which I gave him once in Palamcottah, both to himself and to others. I was much pleased with him: Christ is all in all to him; so He is also to several of the Eilandapooram People. Ramasamy Ritti, in particular, seems to be strong in faith: in all their troubles and doings, he refers always to Christ, and waits for His help. Having examined them, and satisfied myself as to the state of their minds, I resolved on baptizing those who gave me that satisfaction, together with a few Children of the Pannekoollam People. A large Congregation assembled in the evening, including Heathen, though it was late. The Heathen Miraskaren also was present: 4 Adults and 3 Children were received into the Church by Baptism: it was nearly midnight when we finished: the Lord was with us: a good feeling, it seems, was spread among all. The Miraskaren expressed himself much pleased, and said that he would always attend Prayer. Whilst I was preparing to leave the place, after midnight, a cultivator of the land, a Maraver, from Vanarapetty, a village near Coilpetty, about 20 miles further north, on the road to Madura, came, and said that he and his people also wished to become Christians. He has been here these four days on a visit to his relations; and what he has seen and heard, yesterday and to-day, seems to have determined him. I told Jacob and Moottoosamy to pay a visit to the place, and then set out.

June 12—We arrived early at Ookramkotei. Here is a Congregation of the Tanjore Mission: they were formerly Pallers and Roman Catholics; but they have now a good deal of knowledge of the Word of God, and abide steadfast in it, notwithstanding many troubles.

Their little Chapel was soon filled on my arrival, when I spoke to them on Isaiah xli. 10: their answers, on the whole, pleased me; only they did not yet seem to understand the peculiar privilege of the Gospel, viz. that Christ can save to the uttermost all that come to God by Him; that He is a daily Saviour: for they meant, that He would indeed forgive their sins many times, but not until the end; and as they daily fall short of holiness, they thought that, after all, they should perish. I endeavoured to give them a clearer understanding on the subject. In the afternoon, 3 Roman Catholics came, and asked leave to join the Congregation, as they could no longer abide in the Roman Church. One of them is the aged father of Michael, our Catechist, who will greatly rejoice at this news: a Heathen Soodra also made a similar request: two other Heathens asked for books.

Toward evening I paid a visit to the Soodra Village, and had an interesting conversation with the people on Religious Subjects: they were glad of the Tracts I gave them: they said that one half of their idolatrous mind was changed, on which account, also, they had not gone to the great Feast in Tinnevely, now going on there. May God change their hearts entirely! In the evening, the Congregation was assembled, to whom I preached on 2 Corinthians, V. 14, 15. The comforts derived from the death of our Saviour are not yet enjoyed by them. May the Holy Spirit apply them to their hearts, that they may go on their way rejoicing!

June 13, 1829—We arrived in the morning at Alankoolam. Here are no Christians; only Tracts have been distributed from time to time. During the day Mr. Coombes went out among the people with Tracts, accompanied by one of our Native Brethren. A crowd heard him read a pretty long Tract on Idolatry; but they appeared evidently averse to the Truth, and afraid to take Tracts: only one man ventured on one. This place is on the road to Courtallum.

In the afternoon we proceeded to Kanabadinadinoor, where is old Catechist Rayappen: this is about ten miles from Courtallum. The season is cool, and, at nights, often cold: but the wind is, as usual in these months, very high and disagreeable. The Congregation here increases slowly; and has to encounter

much opposition from the Headmen, by which others are deterred from joining the Congregation. In the evening 10 men and 7 women, besides children and Heathen People, came together, to whom I delivered a short discourse about our love to God and our neighbours. Their hearts seem to be engaged in the matter; but they acknowledged that they are still far from practising that love. Before this, I had a conversation with a group of Heathen under Palmyras, who seemed to treat Religion lightly. In a conversation with a little Boy of the School, Rayappin's Son, I had much pleasure to perceive that he is thoughtful about himself, and that the father is diligent in early instilling Religious Truths into the minds of his children.

June 15—Early this morning we arrived at Kadeiyam, the place where our people have for many months been very much ill-treated by Pandiyan Taleiven: Michael Pilley is labouring here. In the morning, I had Prayer with them at their former Idol-Temple; before which they have erected a Pandal, where Michael keeps school also. The two principal Idols of clay are still standing in their place. As our people are few, and rather unsettled, they have refrained from destroying them, as the interested Heathen might raise a clamour against it: but even the Heathen do not worship them now. I advised them by all means to let them stand, until they are all agreed*. In the forenoon, some of our people assembled for examination: many Heathen were present: I found the people better than the report of the Catechist led me to expect. Two of them knew nothing of the Catechism; but most of them had made progress in it: one man, in particular, seems to have his whole heart engaged in the Truth of God. The Headman knew nearly nothing: but I must make some allowance for him and the rest, because of the troubles they have been in: the former was several months in prison, through the wickedness of Pandiyan. Their wives do not attend to the instructions at all: they fear to be despised of the Heathen. All is but at the beginning here: it is a populous place, and we may hope to have a rich harvest. Toward evening, I rode about in the village, and made several addresses to large crowds of people. The

* These Idols have since been destroyed.

Shanar inhabitants alone are about 1000 souls.

June 16, 1829—This morning, rode over to Kaliyanipooram, where old Ignatius has the care of a small Congregation, whose members are scattered in different Hamlets: they lie in a large valley formed by mountains. In this season it is pleasant and romantic; but at other times it must be tremendously hot. I do not wonder that none of our Catechists from other quarters can endure here: even the inhabitants themselves are greatly troubled with sickness. The Congregation consists of several Roman-Catholic Families, and a few Heathen. They have no Prayer-House yet. I stayed at the Headman's house, who is sick, and probably not far from his end; however, he could attend the Meeting. They had not much advanced in Divine Knowledge; there may, possibly, be more faith in them than appears to our view. I exhorted them on the way of Peace and Salvation, through faith in Christ Crucified; and made some arrangements about their assembling together on Sundays. On our return, I stopped for a time in the Soodra Street near Kadeliyam, where a Brahmin would nearly maintain that the Brahmins were the gods of the other people—an old tale, which is now seldom heard; but the by-standing Soodras heartily laughed at him.

In the evening, the Congregation was once more together; and, with them, 15 householders, who requested to join them, and to give their signatures. I expected some, but not so many; and, therefore, was the more gratified. I examined them minutely as to their motives, and found reason to believe that they are excited to it, if not altogether, yet in a great measure, by a desire to walk in the true road to Heaven. I think the discourse this noon, about the cure and health of the soul, has been blessed to them. Having once more explained to them the Gospel, and advised them by all means still to wait with their signatures if they are not yet fully resolved in the matter or have other motives than they ought to have, I took their signatures, and they made them cheerfully: afterward we prayed, when they were recommended, together with the rest, to the gracious keeping of our Covenant-God. The most promising disposition seemed to prevail. There are now, therefore, 25 Families, among the

100 Shanar Families, professing Christianity in this place.

Immediately after this, I set out for Kalladeikooritchy. On the road, I stopped at Pallavasel, or Pottelpultur, where a Family belonging to our Congregation was waiting for me, (though it was half-past 10 o'clock, and the wind was high,) in order to hear still a few words of exhortation. The husband was this noon in Kadeliyam, but his wife could not come so far; and therefore they requested the interview. We sat down under a tree in the street, the moon shining pleasantly upon us, and spent half-an-hour in conversation and prayer, particularly for this large place, in which, as far as I know, only this one family serves God. The woman seemed greatly to feel the blessing of the Gospel, and to rejoice in it. She knew a portion of the Catechism, as did also her little girl. They were formerly Roman Catholics, and not in poor circumstances, though the husband is afflicted with sickness. I was much pleased with the interview, and went on my way rejoicing. The road was very rocky and troublesome. At last, coming to a river, we found it so much filled with fresh water from the mountains, that it was dangerous to pass: we waited, therefore, till daylight. Ambasamuttiram is on one side, and Kalladeikooritchy on the other side of this river: both are large towns.

June 17—In Kalladeikooritchy we have lately begun a School, by the exertion of a Goldsmith; who designs therewith to introduce Christianity into the place. He soon came, and I was glad to see him. The tent we had been obliged to leave on the other side of the river; and I could not stay any where but in an open Mandapam before the temple; which made the business during the day rather difficult, because of the high wind. The School-boys were very much afraid to come together before me, not only because the thing was new to them, but also because some evil-minded persons had spread the notion that I should now send them off, on board a ship, to Europe. However, sending again for them, they came with a great crowd of grown people, whom I think I succeeded in persuading not to credit such talk. Twenty Boys were present, all beginners; so I could not do much with them. After a short exhortation to them, I addressed the crowd, among whom were many respectable

people, and some principal men. They heard the Truth with apparent conviction, and received Tracts with eagerness. A few souls are, perhaps, on the way to repentance. After dinner, the aged Goldsmith came again with a Weaver who is in connection with our Tinnelly People, and signified their desire to renounce Idolatry and become Christians. He got also several of his relations together, and we read 1 Peter i. It was a blessed meeting. Whilst reading, more people came together, standing at a distance; several of whom the old man beckoned to come near and sit down; and when some of his relations told him to let them alone, he said privately, "No! Let them also come and hear, that they may understand these things. Must not they also be converted?" The crowd grew larger and larger, and many more Tracts were distributed: the people were impetu-

ous after them; so that I was at last obliged to shut myself up in the palanquin, in order to be out of their sight. The Goldsmith, and the Weaver with his wife, wished to follow me to-morrow to Shenkoollam.

Toward the evening I arrived at Skenkoollam, where I found old Nganyudam the singer, and Masillamany the blind man, well, and lively in the Faith, together with the Headman of the village. Masillamany said, among other things, that he waited the Lord's will to be delivered from this present troublesome world, more especially as he is deprived of his sight. Christ is his comfort and joy: in Him he has his treasure in heaven. I related to the people several particulars of this journey; and they rejoiced at the progress of the Gospel: we gave hearty thanks to the Lord. The Meeting was over at 11 o'clock.

Recent Miscellaneous Intelligence.

Church Miss Soc.—At a Meeting of the Committee, held on the 1st of April, the Hon. and Rev. Gerard T. Noel in the Chair, the Instructions of the Committee were delivered to the Rev. Joseph Marsh, on occasion of his departure to Madras, to take charge of the Seminary, formerly under the care of the Rev. William Sawyer. A few words of counsel and encouragement were addressed to Mr. Marsh, by Mr. Noel; and he was commended in prayer to the favour and protection of Almighty God, by the Rev. Daniel Wilson. Mr. Marsh proceeded to Portsmouth, on the 20th, to embark on board the "Lord William Bentinck," Capt. Hutchinson—Rev. John Latham and his Family have arrived at Bristol, in the "Arabian," on their return (see p. 157) from Calcutta—Mr. and Mrs. Lisk have returned from New South Wales; being obliged, by continued ill health, to relinquish the service of the Society.

Friends of the Hebrew Nation—The Formation and Objects of a Society under this name were stated at pp. 221, 222, of our last Volume. Its first-fruits have been speedily gathered. On the morning of Wednesday, April 14th, Twelve Adult Jews were baptized in St. James's Church, Piccadilly, by the Bishop of London. These Converts were all men; and were admitted to baptism by the Bishop, after a satisfactory examination. The Society entered on its labours about ten months since, by hiring three houses at Camden Town, and forming there an Asylum, to which the Jews inquiring into the truth of Christianity might resort. Fifteen men were admitted; and have been under instruction in the Christian Religion, on the seventh and

first days of the week: on the other five days, they have been kept in employment at some trade, the profits of which have been applied to the support of the Institution. Such a blessing has attended this course of proceedings, that twelve out of the fifteen applied to be admitted into the Christian Church. They appear sincere in their profession, and were much affected during the solemn ordinance. The Bishop has accepted the office of Patron of the Society.

London Miss. Soc.—The Rev. John Smith, with Mrs. Smith and their two Children, arrived in London, on the 17th of February, from Malacca, in the "Bencoolen," Captain Wallace, having suffered much in their health—On the 25th of February, the Rev. Michael Lewis, appointed to labour in Demerara, sailed from Gravesend, with Mrs. Lewis, in the "Lucretia," Captain Willis.

London University—At the Annual Meeting, held on the 10th of March, the following statement was made of the finances—

<i>Receipts.</i>	<i>£.</i>	<i>s. d.</i>	<i>£. s. d.</i>
Shares and Donations.....	147,782	10	0
Proportion of Fees.....	5,633	16	0
			153,417 6 0
<i>Expenditure and Liabilities.</i>			
Ground, building, &c.....	136,746	19	0
Guarantees to Professors.....	5,174	19	8
Expense of Management.....	14,350	6	3
Miscellanies.....	824	19	11
			157,007 6 9
Deficiency.....		3,600	9 9
To meet this deficiency, there are instalments due amounting to 16,680 <i>l.</i> ; from which, however, full to be deducted those on 14 shares not supposed to be recoverable, say 1000 <i>l.</i> £14,680 0 0			
Anticipated balance, 31st. Dec. 1830.....		11,000	0 0

The permanent annual expense of the University is estimated at 5500*l*. To support the establishment, without encroaching annually on the capital, it is computed that 885 students will be required. The number of students who attend the University at present is 577: the Council have, in consequence, been compelled to reduce, in several instances, the salaries of the Professors.

Philadelphian Hall—The Public Building for the Meetings of Religious and Charitable Societies, now erecting near the former site of Exeter Change, will be completed in a few months. It has received the appropriate appellation of PHILADELPHIAN HALL, in allusion to Heb. xiii. 1. *Let Brotherly Love continue*; where the words translated "Brotherly Love," as our less-learned Readers should be informed, are expressed in Greek by the word "Philadelphia."

University of Oxford—Summary of Members; the first number denoting the Members of Convocation belonging to each College, and the second number those on the Books of the College:—

Christchurch, 442—922. Brasenose, 225—403. Queen's, 164—351. Oriel, 159—298. Exeter, 123—288. Trinity, 105—260. Balliol, 100—248. Worcester, 91—222. St. John's, 129—219. University, 110—218. Wadham, 83—214. Pembroke, 84—195. Magdalen Hall, 59—184. Jesus, 57—181. Magdalen, 131—167. New College, 66—153. Lincoln, 67—142. Corpus, 81—132. Merton, 64—127. St. Edmund Hall, 52—105. All Souls, 68—100. St. Mary Hall, 41—86. St. Alban Hall, 8—43. New Inn Hall, 1—1. *Total Members of Convocation, 2510. Total Members on the Books, 5259.*

University of Cambridge—Summary of Members; the first number denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity, 700—1531. St. John's, 509—1109. Queen's, 83—365. St. Peter's, 87—231. Caius, 93—230. Emmanuel, 101—221. Christ's, 73—218. Corpus Christi, 52—192. Jesus, 84—181. Catharine Hall, 41—167. Clare Hall, 71—155. Trinity Hall, 29—134. Magdalen, 52—128. King's, 80—119. Pembroke, 51—112. Sidney, 45—106. Downing, 21—57. Commorantes in Villâ, 7—7. *Total Members of the Senate, 2179. Total Members on the Boards, 5263.*

Wesleyan Miss. Soc.—Mr. Lowe and Mr. Sarjant, appointed to the Mauritius, sailed for that island on the 1st of March.

CONTINENT.

Mr. Levin, a Jewish Proselyte, who studied Divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran Minister at Brzezyn, where he has a flock of six hundred Protestant Families, to whom he is said to preach the Gospel powerfully. The people

know that he is of the Jewish Nation; but, so far from despising him, they seem to have a particular affection for him on that account. When he delivered his first sermon, the aisle of the Church was crowded with Polish Jews. He is deeply interested about his own nation; to whom he has now a most favourable opportunity of testifying of Christ.

WESTERN AFRICA.

Fernando Po—This New Colony has suffered most severely by a fever, said not to have originated in the island, but to have been brought thither from Sierra Leone in H. M. Ship *Champion*, when the Governor arrived in that vessel. The mortality among the Whites has been very great. The Governor, Colonel Nicholls, was recovering, at the beginning of November, from an attack which had threatened his life: he was able to resume his duties, and was clearing away the wood very fast, and making a road from the landing-place to Clarence-town. The island possesses, it is said, as rich a soil as any in the world, and is remarkable for its natural beauty.

MEDITERRANEAN.

Jews' Society—Mr. Nicolayson and Mr. Farman had returned to Malta, at the end of January, from their visit—(see p. 16) to the Coast of Barbary.

INDIA WITHIN THE GANGES.

Archdeacon Corrie, in a Letter from Calcutta of the 18th of December, states the safe arrival of the Bishop. He was in perfect health.

WEST INDIES.

Wesleyan Miss. Soc.—Mr. and Mrs. Walton (p. 72) have arrived at St. Kitt's. The Society has suffered a great loss in that island by the death of its faithful Missionary Mr. Hyde, and of his excellent Wife: Mrs. Hyde triumphantly entered into rest on the 17th of January, and Mr. Hyde two days afterwards, leaving four orphan children.

UNITED STATES.

German Miss. Soc.—Mr. Seasing, and his three Associates, mentioned at p. 7 as proceeding to Liberia by way of New York, arrived in the United States in November. Messrs. Seasing and Buehrer proceeded on their way to Liberia about the 1st of December; and Messrs. Buehrer and Graner expected to embark at Norfolk, for the same place, in a few weeks. About 200 Coloured Emigrants were to take passage in the same vessel. These Young Men had been introduced extensively to the Friends of Missions in some of the principal cities; and Public Meetings were held in their behalf in New York and Boston, and Collections made in aid of their object. The number of Coloured People in the United States ready to emigrate, whenever the requisite funds shall be provided, has increased, it is said, to more than two thousand.

Missionary Register.

MAY, 1830.

Biography.

MEMOIR AND CHARACTER OF SARAH,

A PIOUS INDIAN WOMAN OF CONNECTICUT, WHO DIED IN THE YEAR 1818.

THE Editor of the "Religious Intelligencer," an American Publication of authority, was well acquainted with the Writer of the following Narrative, and assures his readers of the truth of the statements. They carry with them, indeed, their own evidence to the heart of intelligent and experienced Christians; who will trace in this affecting story, told chiefly in the broken but expressive language of this devout Indian Woman, undoubted proofs of the working of the Divine Hand.

It was a comfortless morning, in the month of March 1814, when I first formed an acquaintance with the subject of the following sketch. She called to solicit a few crusts; meekly saying, that she deserved nothing but the crumbs: they were "enough for her poor old body, just ready to crumble into dust."

I had heard of Sarah, a pious Indian Woman; and was, therefore, prepared to receive her with kindness. "And how," I asked, "have you got along, this cold winter, Sarah?" "Oh," she replied, "God better to Sarah than the fear. When winter came on, Sarah was in great doubt. 'No husband, no child here. What if great snow come? What if fire go out? Nabor great way off—what if sick all lone? What if I die? Nobody know it.' While I think so, in my heart, then I cry: while I crying, something speak in my mind, and say, 'Trust God, Sarah. He love His people: He never leave them—He never forsake them: He never forsake Sarah—He friend indeed! Go tell Jesus, Sarah: He love hear prayer: He often hear Sarah pray.' So I wipe my eyes—don't cry any more—go out in bushes, where nobody see—fall down on my old knees, and pray. God give me a great many words—pray great while: God make all my mind peace. When I get up, go in house—can't stop praying in my mind. All my heart burn with love to God: willing live cold—go hungry—be sick—die, all lone—if God be there. He know best—Sarah don't know. So I feel happy: great

May, 1830.

many days go singing Hymn—

Now I trust the Lord for ever,
He can clothe, and He can feed:
He my rock, and He my Saviour,
Jesus is a Friend indeed."

"Well, Sarah, have you been comfortably supplied?" "Oh yes: I never out corn-meal once all winter."—"But how do you cook it, so as to make it comfortable food?" "Oh, I make porridge: sometimes I get, out, like to-day; and I go get some crusts bread and some salt put on it, then it is so nourishing to this poor old body; but when can't get none, then make it good I can, and kneel down, pray God to bless it to me; and I feel if God feed me, and be so happy here!" laying her hand on her heart.

"What a lesson," thought I, "for my repining heart!"—"But do you get no meat or other necessaries, Sarah?" "Not often. Sometimes I get so hungry for it, I begin feel wicked: then think how Jesus hungry in the desert. But when Satan tempt Him to sin, to get food, he would not. So I say, 'Sarah won't sin to get victuals. I no steal, no eat stole food, though be hungry ever so long.* Then God gives me small look of His Self, His Son, and his Glory: and I think in my heart, 'They all be mine soon.' Then I no suffer hunger any more. My Father have there many mansions."

"Sarah," I said, "you seem to have some knowledge of the Scriptures: can you read?" "I can spell out a little. I

* This might refer to food stolen by her wicked daughter.

can't read like you white folks: Oh, if I could!" she said, and burst into tears. After regaining her composure, she added, "This what I want 'bove all things—more than victuals and drink. Oh how often I beg God teach me to read, and He do teach me some. When I take Bible, kneel down and pray, He shew me great many words; and they be so sweet, I want to know a great deal more. Oh when I get home to heaven, then I know all—no want to read any more."

In this strain of simple piety, she told me her first interesting story.

In one of the many visits which she afterward made, she gave me, in substance, the following narrative of her conversion.

She lived, according to her own account, until she became a wife and a mother, *without hope and without God in the world*, having been brought up in extreme ignorance. Her husband treating her with great severity, she became dejected and sorrowful; and, to use her own simple language, "I go sorrow, sorrow all day long. When night come, husband come home angry—beat me so: then I think, 'Oh, if Sarah had friend! Sarah no friend. I no want tell nabor.' I got trouble: that make only worse. So I be quiet—tell nobody: only cry all night and day for one good friend. One Sunday, good nabor come and say, 'Come, Sarah, go Meetin.' So I call my children, tell 'em stay in house while I go Meetin. When get there, Minister tell all about Jesus—how he was born in stable—go suffer all his life—die on great cross—bury—rise—and go up into heaven—so always be sinner's friend. He say too, 'If you get trouble, go to Jesus. He best friend in sorrow—he cure all your sorrow—He bring you out of trouble—He support you—make you willing suffer.' So, when I go home, think great deal what Minister say: think this the Friend I want—this the Friend I cry for so long. Poor ignorant Sarah never hear so much about Jesus before. Then I try hard to tell Jesus how I want such friend. But, Oh, my heart so hard, can't feel—can't pray—can't love Jesus, though He so good. This make me sorrow more and more. When Sunday come, want go Meetin 'gain: husband say, 'You shan't go: I beat you if you go.' So I wait till he go off hunting—then shut up children safe, and run to Meetin, sit down in door—hear Minister tell how bad my

heart is—no love to God—no love to Jesus—no love to pray. So then I see why can't have Jesus for friend, 'cause got so bad heart: then go prayin all way home, 'Jesus! make my heart better!' When got home, find children safe—feel glad husband no come: only feel sorry 'cause my wicked heart don't know how make it better. When I go sleep, then dream I can read good book: dream I read there, 'Sarah must be born 'gain: in morning, keep thinking what that word mean. When husband go work, run over my good nabor, ask her if Bible say so: then she read me where that great man go see Jesus by night, 'cause 'fraid go in day-time. I think he just like Sarah. She must go in secret to hear 'bout Jesus, else husband be angry and beat her. Then feel 'courage in mind—determined to have Jesus for friend. So ask nabor how get good heart: she tell me, 'Give your heart to Jesus: He will give Holy Spirit, make it better.' Sarah don't know what she mean—never hear 'bout Holy Spirit. She say must go Meetin next Sunday: she will tell Minister 'bout me—he tell me what to do. So Sarah go hear how must be born 'gain. Minister say, 'You must go fall down 'fore God—tell Him you grieved 'cause you sin: tell him you want better heart: tell Him, for Christ Jesus' sake, give Holy Spirit, make your heart new.' Then Sarah go home light, 'cause she know the way. When get home, husband beat me 'cause I go Meetin—don't stay home work. I say, 'Sarah can't work any more on Sunday, 'cause sin 'gainst God. I rather work nights, when moon shine.' So he drive me hoe corn that night, he so angry: I want to pray great deal, so go out hoe corn—pray all the time. When come in house, husband sleep. Then I kneel down, and tell Jesus take my bad heart—'Can't bear bad heart: pray give me Holy Spirit: make my heart soft—make it all new.' So great many days Sarah go beg for a new heart. Go Meetin all Sundays: if husband beat me, never mind it: go hear good nabor read Bible every day. So, after great while, God make all my mind peace. I love Jesus—love pray to Him—love tell Him all my sorrow: He take away my sorrow—make all my soul joy: only sorry 'cause can't read Bible—learn how to be like Jesus—want to be like His dear people Bible tell of. So I

make great many brooms—go get Bible for 'em. When come home, husband call me fool for it—say he burn it up. Then I go hide it: when he gone, get it—kiss it many times, 'cause it Jesus' good Word. Then I go ask nabor if she learn me read—she say yes: then I go many days learn letters, pray God all the while help me learn read His Holy Word. So I learn read Hymn—learn spell out many good words in Bible. So every day take Bible—tell my children that be God's Word—tell 'em how Jesus die on cross for sinners: then make 'em all kneel down: I pray God give 'em new heart—pray for husband too, he so wicked. Oh how I sorry for him, fear his soul go in burning flame!"

"Sarah," I asked, "how long did your husband live?" "Oh, he live great many year."—"Did he repent, and become a good man?" "I 'fraid not: he sin more and more. When he get sick, I in great trouble for him—talk every day to him, but he no hear Sarah. I say, 'How can you bear go in burning fire, where worm never die, where fire never go out?' At last he get angry—bid me hold my tongue. So I don't say any more, only mourn over him every day, 'fore God. When he die, my heart say, 'Father! Thy will be done!—Jesus do all things well. Sarah can't help him now—he be in God's hands: all is well!' So then give my heart all away to Jesus: tell Him I be all His—serve Him all my life—beg Holy Spirit come fill all my heart—make it all clean and white, like Jesus. Pray God help me learn more of His sweet Word. And now Sarah live poor Indian Widow great many long year: always find Jesus Friend, Husband, Brother—all! He make me willing suffer—willing live great while in this bad world, if he see best. 'Bove all, He give me great good hope of glory when I die. So now I wait patient till my change come."

While she was giving this narration, her countenance bore strong testimony to the diversified emotions of her soul.

I might greatly swell the list of particulars, but I design only to give the outlines of an example, which would have done honour to the highest sphere of life; and which is not the less excellent, or the less worthy of imitation, because shrouded in the veil of poverty and sorrow. It was evident that she meditated much on what little she knew of divine things; and what she knew of God's Word was, to her, like honey and the honeycomb.

She was in the habit of bringing bags of sand into the village, and selling it for food: sometimes she brought grapes and other kinds of fruit; but, as she walked by the way, she took little notice of any thing that passed, but seemed absorbed in meditation; and you might often have observed her hands uplifted, in the attitude of prayer. Children, indeed, she seldom passed without an affectionate word of exhortation to be good, to say their prayers, or to learn to read God's Word, accompanied with a bunch of grapes or an apple: thus she engaged the affection of many a little heart.

One day, after having observed her as she came, I asked her how she could bring such heavy loads, old as she was and feeble, "Oh," said she, "when I get great load, then I go pray God give me strength to carry it. So I go on, thinking all the way how good God is, give His Only Son die for poor sinner—think how good Jesus be, suffer so much for such poor creature—how good Holy Spirit was, come into my bad heart, make it all new: so these sweet thoughts make my mind so full joy, I never think how heavy sand be on my old back."

"Here," said I to my heart, "learn how to make the heavyload of iron cares easy."

One day she passed with a bag of sand. On her return, she called on me. I inquired how much a certain lady gave her for the sand: she was unwilling to tell; and I feared that she was unwilling, lest I should withhold my accustomed mite, on account of what she had already received: I, therefore, insisted that she would let me see. She, at length, consented; and I drew from the bag a bone, not containing meat enough for half a meal. "Is this all? Did that rich lady turn you off so? How cruel! how hard-hearted!" I exclaimed. "This made me 'fraid," she replied, "let you see it: I 'fraid you would be angry: I hope she have bigger heart next time: only she forgot now, that Jesus promise to pay her all she give Sarah. Don't be angry: I pray God to give her a great deal bigger heart." The conviction, that Sarah possessed, in an eminent degree, the Spirit of Him, who said, *Bless them that curse you*, rushed on my mind; and I could compare myself, in some measure, to those who would have commanded fire to come down from heaven. I think I never felt deeper self-abasement. I left her for a moment; and, from the few comforts which I possessed,

gave her a considerable portion: she received them with the most visible marks of gratitude—rose to depart—went to the door—and then turning, looked me in the face with evident concern. “Sarah,” I said, “what would you have?” supposing that she wanted something which I had not thought of, and which she feared to ask. “Oh,” said she, “nothing, only ’fraid your big heart feel some proud, ’cause you give more for nothing than that lady for sand.” This faithfulness, added to her piety and gratitude, completely overcame me: bursting into tears, I said, “Oh, Sarah! when you pray that Mrs.— may have a bigger heart, don’t forget to pray that I may have an humbler one.”—“I will, I will!” she exclaimed with joy, and hastened on her way.

Another excellence in her character was, that she loved the habitation of God’s House; and often appeared there, when, from bad weather or other causes, many a seat of affluence was empty. She was always early; and ever clean and whole in her apparel, though it was sometimes almost as much diversified with patches as the shepherd’s coat. She was very old, and quite feeble; yet she generally stood during Public Service, with eyes rivetted on the Preacher. I have sometimes overtaken her on the steps, after Service; and, tapping her on the shoulder, would say, “Have you had a good day, Sarah?” “All good! sweeter than honey!” she would reply.

The last visit which I had from her was in the summer of 1818: she had attended a funeral; and, in returning, called at my cottage. She complained of great weariness and pain in her limbs; and shewed me her feet, which were much swollen. I inquired the cause: “Oh,” said she, with a serene smile, “Death come creeping on: I think, in

grave-yard, to-day, ‘Sarah must lie here soon!’”—“Well, are you willing to die? Do you feel ready?” “Oh, I hope, if my bad heart tell true, I willing and ready to do just as Jesus bid me. If He say, ‘You must die,’ I glad to go to be with Him: if he say, ‘Live, and suffer great deal more,’ then I willing do that. I think, ‘Jesus know best.’ Sometime I get such look of heaven, I long to go see Jesus—see happy angel—see holy saint—throw away my bad heart—lay down my old body—and go where I no sin. Then I tell Jesus: He say, ‘Sarah, I prepare a place for you, then I come take you to Myself.’ Then I be quite like child—don’t want to go till He call me.”

Much more she said, which indicated a soul ripe for heavenly glories. When we parted, I thought it very doubtful whether we should ever meet again below. In the course of three weeks from this time, I heard that Sarah was no more. “Is Sarah dead?” I asked: and the inquiry gave rise to the thoughts contained in the following lines:—

Is Sarah dead? then those poor aged limbs,
So long with pain and weariness oppress,
An easy bed in yonder grave shall find,
And long and sweet shall be the sacred rest.

Is Sarah dead? then never, never more,
Shall hunger force her from her wretched cot,
With eager step, a morsel to implore,
Where poverty and tears are heeded not.

No longer bent beneath a heavy load,
I see her struggle on her weary way,
With lifted hands imploring strength of God
To bear the heat and burden of the day.

O happy Sarah! though so poor and low,
That few on thee would cast a pitying look,
Since thy Redeemer deign’d His love to shew,
And write thy name in Life’s immortal Book.

Thy untaught mind shall now lament no more
In scanty knowledge of God’s Holy Word;
Nor grieve that thou hadst not begun before
To banquet on the goodness of the Lord.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

SPANISH AND FRENCH TRANSLATION
SOCIETY.

FOURTH ANNIVERSARY.

Sermon.

Friday, April 2, at xi; at St. Mary’s Church, Islington; by Rev. Daniel Wilson, M. A. Vicar; from John xix. 30. *It is finished.* Collection, 50l. 16s. 1d.

State of the Funds.

The Receipts of the Year were 369l. 0s. 8d.; of which the sum of 120l. was a Benefaction from John Joseph Gurney, Esq. The Payments amounted to 449l. 9s. 4d.

Printed during the Year.

Editions, in Spanish, of Gurney's Essays on Christianity, Bogue's Essay on the New Testament, Gossner's Primitive Catholicism, Gurney's Letter to a Friend, Villanueva on the Duty and Advantages of Reading the Holy Scriptures in the Vulgar Tongue, and Carvajal's Metrical Version of the Psalms; making a total of 10,000 copies.

Total of Publications.

Spanish: Doddridge's Rise and Progress, 1000—Porteus's Evidences of Christianity, 3000—Gossner's Primitive Catholicism, 3000—Paley's Evidences, 1000—Bogue's Essay, 2000—Milner's Church of Christ, vols. 1 and 2, of each 1000—Channing on the Credibility of Miracles, 1000—Wilberforce on Practical Christianity, 1000—Villanueva on Reading the Scriptures, 6000—Rev. Edward Cooper's Practical Sermons, vols. 1 and 2, of each 1000—J. J. Gurney's Letter to a Friend, 3500—his Essays on Christianity, 1000—Carvajal's Metrical Version of the Psalms, 1500. *French:* Gospel of St. Matthew, with Rev. Thomas Scott's Commentary.

Nearly ready for the Press.

Epilet to the Romans, with Scott's Commentary, in French.

FRIENDS OF THE HEBREW NATION.
FIRST ANNIVERSARY.

Meeting.

Friday, April 23, at xii; in Freemasons' Hall; the President, Henry Drummond, Esq. in the Chair—Collection, about 45*l*.

Movers and Secondors.

Rev. C. S. Hawtrey; and Mr. T. W. Chevalier—Sir T. Baring, Bart. M.P.; and Rev. Alex. Scott—Rev. John Rees; and Hon. and Rev. G. T. Noel—Rev. Edward Irving; and Mr. Bernayes, a Christian Jew from Paris—and Rev. Hugh M^cNeile; and P. Borthwick, Esq.

Resolutions.

—That taking encouragement from what has been already wrought, by the grace of God, in this Institution, it shall be our endeavour to press forward in a course which has been so signally opened before us by His Providence, and attended by His blessing; for it is the Lord's doing, and it is marvellous in our eyes.

—That as Christians, as the seed of Abraham by faith, we will earnestly and devoutly labour to communicate the blessings which we so highly prize to the Literal Israel; to whom, indeed, pertaineth the adoption and the glory, and the Covenants, and the giving of the

Law, and the service, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all; God blessed for ever.

—That as Abraham desired to see the day of Christ, and saw it afar off, and was glad; so do we desire and pray for the speedy coming of that same day when the promises to him and his seed shall be fully realized, and in him all the families of the earth be blessed.

State of the Funds.

The income of the Year was 1256*l*. 13*s*. 9*d*.; of which, 204*l*. 12*s*. 9*d*. was for Work done, and the remainder Contributions. The Expenditure was 769*l*. 7*s*. 8*d*.

PHILO-JUDEAN SOCIETY.

FOURTH ANNIVERSARY.

Sermons.

APRIL 22, at vii; at St. Paul's, Covent Garden; by Rev. W. Dodsworth, M.A. from Jerem. iii. 12—18: Collection, 11*l*. 13*s*. 9*d*.—April 27, at vii; at St. Clement Dane's; by Rev. Hugh M^cNeile, M.A.; from Rom. xi. 28, 29: Collection, 62*l*. 16*s*. 5*d*.

Meeting.

Monday, April 26, at xii; in Freemasons' Hall; Captain Gambier, R.N., in the Chair. Collection, 31*l*. 7*s*. 1*d*.

Movers and Secondors.

Lient Rhind, R.N.; and Mr. Erasmus H. Simon—Rev. John Rees; and H. Drummond, Esq.—Mr. Bernayes, of Paris; and Rev. Hugh M^cNeile—Mr. T. W. Chevalier; and Rev. Alex. Scott—and Rev. Mr. Warre; and Rev. W. Gurney.

Resolutions.

—That this Meeting pledge themselves to use every effort, as a body and individually, to promote among Christians a kindly feeling toward the Jewish People; and to stir up the minds of the Christian Public to a spirit of inquiry into the Prophecies of God relative to the present condition and future destinies of the Children of Israel.

—That this Meeting are deeply impressed with the conviction, that the Providential Interposition of Divine Goodness is becoming every day more visible in the condition of the Jewish People; and with a sense of the duty incumbent on the whole Christian Community at this present season, to address the Throne of Mercy, both in thanksgiving for the signs already apparent of the return of Divine Favour to the House of Israel, and in supplicating for the hastening of that day when the Lord shall deliver His people out of all the places where they have been scattered in the cloudy and dark day, when He shall give unto them *beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that He may be glorified.*

— That this Meeting hail with great satisfaction the progress which has been made by the Society of the "Friends of the Hebrew Nation," in the attainment of the objects for which the Hebrew Institution was established.

State of the Funds.

Receipts of the Year:

	£.	s.	d.
Subscriptions and Donations	332	0	0
Collection	34	19	0
Sundries	3	2	6

By Ladies' Association:

Subscriptions	65	8	5
Donations and Collections	42	0	10
Clapham Auxiliary	25	0	0

Total . . . £. 502 10 9

Payments of the Year:

Distressed Cases	151	16	0
Conferences, Meetings, &c.	66	13	3
Printer's Bill, two years	79	6	3
Bibles and Testaments	11	1	6
Refunded to Hebrew Institution,	22	10	0
Grant to Ladies' Committee	10	0	0
Postage, Travelling, & Incidentals,	51	14	6

By Ladies' Association:

Distressed Cases	106	11	8
Rent, Printing, and Incidentals,	27	1	8

Total . . . £. 526 14 10

SUNDAY-SCHOOL SOCIETY.

FORTY-FOURTH ANNIVERSARY.

Meeting.

Wednesday, April 28, at vi. P.M.: at the London Coffee House, Ludgate Hill; the President, the Marquis of Cholmondeley, in the Chair. Collection, about 8*l.* 8*s.*

Movers and Seconders.

Rev. John Wilcox; and Rev. John Pyer, of Manchester—Rev. T. Harding; and Rev. James Durrant, of Swansea—Rev. C. Day; and Rev. W. Lewis—and C. Owen, Esq.; and Mr. W. F. Lloyd.

Resolution.

— That this Meeting rejoices to observe a growing conviction, amongst all classes of Christians, of the importance of the gratuitous Religious Instruction of Youth, by means of Sunday Schools; and that Clergymen of every Denomination are striving to train up a more efficient body of Teachers by the Establishment of Bible Classes.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Subscriptions and Donations	171	6	6
Legacies	1095	0	0
Dividends	202	12	10

Total £. 1468 19 4

Payments of the Year.

Bibles and Testaments	562	3	8
Spelling Books	260	0	7
Sundries	107	17	2

Total £. 930 1 5

Summary of the Year.

Schools assisted (267 for the first time), 404; containing 37,197 Scholars—Books distributed: Spelling-Books; English, 31,539; Welsh, 12,171: Alphabets and Monosyllables on boards; English, 6958; Welsh, 6110; Primers, 6906; Bibles; English, 1568; Welsh, 333; Testaments; English, 5275; Welsh, 2130.

IRISH SOCIETY.

EIGHTH ANNIVERSARY.

Sermons.

APRIL 29, at xi; at St. Clement Danes; by Rev. Henry Beamish, M.A. Rector of Kinsale, Ireland; from 1 Cor. xvi. 19: Collection, 10*l.* 0*s.* 5*d.*—May 4, at viii P.M.; at St. John's Chapel, Bedford Row; by Rev. Daniel Wilson; from 2 Cor. x. 3—5: Collection, 28*l.* 5*s.* 7*d.*

Meeting.

Friday, April 30, at xii; in Freemasons' Hall; Lord Bishop of Lichfield and Coventry, the President, in the Chair. Collection, 45*l.* 12*s.* 6*d.* The Rev. Horace Newman, the Rev. H. Beamish, and the Rev. Robert Daly, attended, as a Deputation from Ireland.

Movers and Seconders.

Bp. of Chester; and Earl of Harrowby—Rev. Horace Newman; and Rev. H. Melvill—Ven. George Hodson, M.A. Archdeacon of Stafford; and Rev. Robert Daly—Rev. H. Beamish; and Rev. C. Seymour—Rev. Hugh McNeile; and Hon. and Rev. B. W. Noel—and the Earl of Roden; and Rev. C. S. Hawtrey.

Resolutions.

— That the Irish Society has at this time peculiar claims upon the British Public, to enable it to assist in diffusing the Knowledge of Divine Truth in Ireland.

— That, notwithstanding the opposition which has been made in many places, the labours of the Society still appear to have been abundantly blessed; and we feel ourselves called on to thank God and take courage, in entire dependence on His promised aid.

— That we observe with much thankfulness the success which has, uniformly and in many places, attended the Preaching of the Gospel to the people in the Native Language.

State of the Funds.

The Receipts of the Year were 1495*l.* 10*s.* 6*d.*, and the Payments 1493*l.* 12*s.* 10*d.*

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

APRIL 29, at viii P.M.; at the City-Road Chapel; by Rev. H. Burder, M.A.; from Prov. ii. 30. *He, that winneth souls, is*

wise—April 30, at ii; at Great-Queen-Street Chapel; by Rev. Robert Newton of Liverpool; 2 Cor. x. 4, 5—April 30, at viij F. M.; at Lambeth Chapel; by Rev. Theophilus Lessey: Gen. xxii. 18. *In thy seed shall all the nations of the earth be blessed.*

On Sunday, the 2d of May, 101 Sermons were preached for the Society, in 48 Chapels of the Wesleyan Methodists in and near London.

Meeting.

Monday, May 3, at xi; in the City-Road Chapel; Earl of Mountcashel in the Chair. The Meeting of the London Auxiliary had been held, April 28, at vi, in Great-Queen-Street Chapel; Lancelot Haslope, Esq. in the Chair.

Movers and Secondors.

Rev. H. F. Barder; and Rt. Hon. Sir G. H. Rose, K. G. H. M. P.—Rev. Dr. Steinkopff; and Rev. Richard Watson; and Rev. T. Waugh—Rev. Dr. Milnor, Rector of St. George's, New York; and George Bennet, Esq.; and Rev. R. Newton—Rev. Theoph. Lissey; and Rev. W. Hammett—Rev. Joseph Orton; and Mr. Riggall—and Thomas Farmer, Esq.; and Rev. Joseph Taylor.

Resolutions.

—That the continued success of the Missions to the Negroes of the West-India Colonies, and the prudence, fidelity, and fortitude of those of the Missionaries who have been exposed to unmerited reproach and persecution, afford additional reasons for the support and extension of a System of Religious Care and Instruction, which, at once, conveys the direct blessings of Christianity to the Slave Population, and tends more fully to prepare them for all those ameliorations, which it may be the purpose of a wise and benevolent Legislature to introduce and extend.

—That the opportunities afforded for the extension of Christianity in various parts of the Pagan World, and the ready dispositions of many of the Natives to receive Missionaries, are circumstances which at once mark the leadings of Divine Providence and encourage extended and persevering exertions.

Collections.

The Total Amount, including Donations, amounted to 1278l. 15s. 3d.

HIBERNIAN SOCIETY.

TWENTY-FOURTH ANNIVERSARY.

Sermons.

APRIL 28, at iiij; at St. John's Chapel, Bedford Row; by Rev. W. Smyly, M. A. Rector of Aghanloo, Londonderry; from Hosea iv. 6. *My people are destroyed for lack of knowledge.* Collection 16l. 8s. 9d. —April 30, at viij F. M., at the Poultry

Chapel; by Rev. Robert Stewart, of Broughshane, Ireland; from Isaiah xlii. 1—3. Collection 8l. 14s. 9d.

Meeting.

Monday, May 3, at xii; in Freemasons' Hall; Lord Viscount Lorton in the Chair. Collection 160l. 0s. 3d.

Movers and Secondors.

Lord Mount Sandford; and Rev. G. V. Sampson, Rector of Glenalla—Rev. W. Smyly, M. A.; and Rev. Archibald Boyd, M. A., of Londonderry—Rev. H. T. Townsend, M. A., of Bandon; and Rev. Thomas Mortimer—Rev. Robert Stewart; and Rev. John Hatchard, of Plymouth—Hon. Capt. Noel, R. N.; and Hon. and Rev. B. W. Noel—Rev. Daniel Wilson; and Rev. John Morison—and Capt. F. Vernon, R. N.; and Rev. T. Webster.

Resolution.

—That this Meeting thankfully acknowledges the goodness of God, in enabling the Society to establish Schools, employ Scripture Readers, and circulate the Sacred Volume in so many parts of Ireland; engaging itself, at the same time, to renewed exertions in this important Cause, by the extension, as far as possible, of the Society's System to those parts of Ireland where it is still comparatively little known.

Summary of the Year.

Day Schools, 675; containing 51,078 Scholars; of whom 21,330 have been Roman Catholics, and 29,740 Protestants—Sunday Schools, 392; with 17,841 Scholars—Adult Schools, 274; with 10,982 Scholars—Irish Classes: Schools, 32; with 612 Scholars. *Total*, 1373 Schools and 80,513 Scholars; being an increase (see p. 208 of our last Volume) of 21 Schools and 4069 Scholars—of the 675 Day Schools, 331 are under the superintendence of Clergymen of the Established Church, 44 under that of other Ministers, 263 in connection with Noblemen, Ladies, and Gentlemen; and 37 have no regular Patrons or Visitors, in consequence of their local situation—Inspectors and Scripture Readers, 64—English Bibles distributed, 6302; Testaments, 19,939; Irish Bibles, 53; Testaments, 92: *Total*, from the beginning, 235,776 copies.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at 23d Anniversary...	248	19	3
Annual Subscriptions	713	17	6
Donations & Life Subscriptions, 1951	13	3	
Auxiliaries and Collections	4380	7	5
Legacies	135	0	0
Dividends and Sale of Stock ...	115	18	0
Contributions &c. in Ireland...	1678	4	7
	9224	0	0
Sale of Books	4	4	5
Total.....	£.9228	4	5

Payments of the Year.

Salaries of Schoolmasters, Readers, Inspectors, & Agents, 5249 11 5	
Rent and Repairs of School- Houses	150 0 10
Printing and Stationery	724 6 7
Travelling Expenses	779 15 7
School Expenses	38 2 8
Salaries and Poundage	988 4 2
Sundries	588 12 3
Total.....	£.8518 13 6

**UNITED BRETHERN.
LONDON ASSOCIATION.**

Sermons.

APRIL 26, at xi; at St. Clement Dane's; by Rev. H. Melvill, M.A., late Fellow and Tutor of Peter House, Cambridge, and Minister of Camden Chapel, Camberwell; from Acts xv. 26: Collection 62l. 17s. 9d.—May 4, at vi½ p.m., at Eagle-Street Chapel; by Rev. Rowland Hill, M.A.; from Isaiah xi. 9: Collection 21l. 14s. 1d.

State of the Funds.

The Receipts of the Year were 4021l. 10s. 7d., and the Expenses 915l. 15s. 3d. The Balance, amounting to 3105l. 15s. 4d., has been paid to the Brethren's Society for the Furtherance of the Gospel.

**CHURCH MISSIONARY SOCIETY.
THIRTIETH ANNIVERSARY.**

Sermon.

MAY 3, at vi½ p.m.; at St. Bride's Church, Fleet Street; by the Very Rev. the Dean of Salisbury; from Matt. ix. 36, 37, 38.

Meeting.

Tuesday, May 4; in Freemasons' Hall. The President, Admiral Lord Gambier, G.C.B. in the Chair.

Movers and Seconders.

Bp. of Lichfield and Coventry; and Ven. Archdeacon Hodson—Bp. of Winchester; and Rev. Dr. Milnor, of New York—Bp. of Chester; and T. Powell Buxton, Esq. M.P.—Rev. John Hartley; and Sir George Grey, Bart.—and Rev. W. Smyly, of Aghanloo; and Hon. and Rev. Gerard T. Noel.

Resolutions.

—That this Meeting desires to express its grateful sense of the many indications of the Divine Favour which have been vouchsafed to the Society during the past year.

—That the opportunities which, from year to year, present themselves for the extension of Missionary Labours where Missions have been already established, and in other parts, should be regarded as special calls on the Church of Christ, to rise with increased self-denial, zeal, and liberality, to the sacred duty

of proclaiming the good news of Salvation, throughout the world.

—That, while the difficulties connected with the operations of the Society in various parts of the world, and, especially, the diminution of its Labourers in North India, should lead the Members of the Society to a sense of dependence on God, they have abundant subjects of praise in the preservation of the Labourers in Western Africa during a season of prevailing sickness, in the increase of Native Teachers in the North of India, and in the continued blessing which has accompanied the preaching of the Gospel in the District of Tinnevely.

—That deeply convinced that God is the Source as well as the End of all Scriptural Efforts for the establishment of His Kingdom in the world, this Meeting would affectionately urge on the friends of the Society the duty of earnest and habitual prayer that He would strongly impress on His Church the sense of her solemn responsibilities; that He would bestow on her more faith, and love, and devotedness; and that He would employ her more extensively for the manifestation of His Glory in the salvation of perishing sinners.

State of the Funds.

Receipts of the Year.

Paid direct to the Society:	£	s.	d.
Congregational Collections...	384	4	7
Benefactions	2279	1	3
Annual Subscriptions	1344	18	10
Legacies	811	5	8
Cingalese-School Fund.....	10	0	0
Native-Fem. Schools in India, 204 2 3			
Allepie Schools, India	15	5	0
Jamaica Fund	1	14	0
Contrib. through Associations .	41,639	7	8
Interest on Government Securities,	231	4	8
Drawbacks on Books and Paper,	300	14	7
	47,221	18	11
Sale of Publications.....	106	18	1
Total.....	£.47,328	17	0

Payments of the Year.

Missions—

West-Africa.....	3413	1	1
Mediterranean.....	3581	16	2
North-India.....	7183	7	3
South-India.....	8511	3	1
West-India.....	740	18	11
Ceylon	3923	5	4
Australasia	5091	12	0
West-Indies.....	1243	9	9
North-West-America.....	435	16	2
Missionaries and Students—			
Institution: — Maintenance, Clothes, Stationery, Books, Philosophical Apparatus, Surgical Instruments and Medical Expenses, Servants, Furniture, and Repairs ...	2370	15	7
Salaries of Principal, Tutors, and Lecturers	945	10	0
Travelling Expenses and Inci- dentals	261	15	10
Basle Seminary.....	332	15	7
African Students-at Brixham,	328	17	7

Sick and Disabled Missionaries, Widows and Families, &c.	3036	0	11
Publications—			
Printing 10,250 copies of the 29th Annual Publication	787	8	4
70,000 copies of Missionary Register	1200	5	0
85,000 copies of Monthly Paper,	222	18	2
444,009 copies of Quarterly Paper	472	15	4
15,000 copies of Record.	156	6	5
Miscellaneous Printing, in- cluding 1000 copies of Mil- ner's Sermons	169	16	8
Sundries—			
Association Expenses, Salaries, Poundage, Rent, Taxes, Post- age, and Incidentals	4410	10	6
Total	£48120	5	8

Collections.

The Collections at the Church, including the usual Benefaction of 50*l.*, was 17*l.* 7*s.* 10*d.*, and that at the Hall 15*l.* 15*s.* 6*d.*—making, with Special Contributions amounting to 225*l.* given in the Hall, a Total of 552*l.* 3*s.* 4*d.*

CHRISTIAN-INSTRUCTION SOCIETY.**FOURTH ANNIVERSARY.***Meeting.*

Tuesday, May 4, at vi½; in Finsbury Chapel; John Labouchere, Esq. in the Chair. Collection 338*l.* 17*s.* 6*d.*

Movers and Secondors.

Rev. Dr. Winter; and Rev. T. Binney—Rev. A. Tidman; and Rev. H. F. Burder, M. A.—Rev. J. P. Dobson; and Rev. John Clayton, M. A.—Rev. H. Townley; and Rev. Dr. Bennett—and Rev. John Blackburn; and Rev. John Dyer.

Resolutions.

—That we desire to record our devout acknowledgments to the Giver of all Grace, for the many instances of usefulness which have resulted from the labours of this Society; and call upon the Friends of Christian Instruction to unite with us in unabated efforts to promote the best interests of our fellow-citizens, in humble dependence on the influences of the Holy Spirit, without which no means can be efficient.

—That we most cordially approve of the various measures adopted by the Committee, in reference to the desecration of the Sabbath; and earnestly entreat the Ministers of the Gospel, and private Christians of every Denomination, to lend their assistance, both by influence and example, in attempting to correct an evil now lamentably prevalent among all classes of the community, which is subversive of the best interests of society, and highly offensive to God.

—That it is with peculiar pleasure we learn that this Society is now in correspon-
May, 1830.

dence with upward of Forty Sister Institutions, in different parts of the kingdom; and earnestly appeal to the liberality of the Christian Public, to enable the Committee to extend assistance in the formation and support of similar Societies in every part of the Empire.

State of the Funds.

<i>Receipts of the Year.</i>		<i>£.</i>	<i>s.</i>	<i>d.</i>
Contributions	542	4	9	
Tracts from Religious-Tract Soc.	50	0	0	
			592	4
Sale of Publications	474	7	7	
Total	£1066	12	4	

Payments of the Year.

Books, Tracts, and Papers	804	11	6
Expenses of Public Worship, &c.	94	18	2
Salaries	90	15	0
Sundries	62	18	6
Total	£1053	3	2

BRITISH AND FOREIGN BIBLE SOCIETY.**TWENTY-SIXTH ANNIVERSARY.***Meeting.*

Wednesday, May 5, at xi; in Freemasons' Hall; Lord Bexley, in the absence of the President, through indisposition, in the Chair.

Movers and Secondors.

Bishop of Winchester; and Lord Calthorpe—Bp. of Chester; and W. Wilberforce, Esq.—Rev. Dr. Milnor, of New York; and Rt. Hon. C. Grant, M. P.—Rev. R. Hill; and Rev. Daniel Wilson—Hon. C. J. Shore; and Rev. James Dixon—Dean of Salisbury; and W. W. Newenham, Esq.—and Sir T. Blomfield, Bart.; and Bishop of Lichfield and Coventry.

Resolution.

—That, upon a review of the Proceedings of this Institution, in connection with those of Kindred Societies in the Four Quarters of the World, during the past year, this Meeting would again devoutly acknowledge the Gracious Hand of Almighty God, as manifested in the blessings which have attended them, and commend to His merciful direction and favour their future labours.

State of the Funds.

<i>Receipts of the Year.</i>		<i>£.</i>	<i>s.</i>	<i>d.</i>
Annual Subscriptions	2002	14	10	
Donations & Life Subscriptions,	1496	16	2	
Legacies	9339	11	0	
Dividends and Interest	1098	17	9	
Auxiliary Societies	29,470	1	0	
		43,408	0	9
Sale of Scriptures	40,738	0	2	
Sale of Extracts and Reports	836	5	0	
Total	£84,982	5	11	

Payments of the Year.

	£.	s.	d.
Printing the Scriptures :			
In the Languages of Great Britain and Ireland.....	46,837	14	3
Other European Languages, 16,148	16	0	0
Languages of Asia, Africa, and America	3835	14	4
Translating, Revising, and Editing the Scriptures in Foreign Languages....	1083	8	0
Printing Paper, for Bibles and Tests in Foreign Languages,	796	5	0
Stipends & Expenses of Agents for Foreign Parts.....	2776	1	9
Travelling Expenses.....	872	8	6
Printing Reports, Abstracts of Reports, Monthly Extracts, Brief Views, &c.....	2540	19	0
Sundries—Including Salaries, Poundage, Insurance, Freight, Taxes, Depository, Postage, and Incidentals.....	6539	2	2
Total.....	£.81,425	9	0

The Society is under engagements to the amount of 35,519l. 16s.

PRAYER-BOOK and HOMILY SOCIETY.
EIGHTEENTH ANNIVERSARY.

Sermons.

MAY 5, at vi½ P.M.; at St. Paul's, Covent Garden; by the Rt. Rev. Lord Bishop of Winchester; from Ezekiel xxxiii. 31. Collection, 37l. 1s. 1d.

Meeting.

Thursday, May 6, at xii; in Freemasons' Hall; the President, Lord Bexley, in the Chair. Collection and Donations 50l. 3s.

Movers and Secondors.

Lord Calthorpe; and Ven. C. J. Hoare, M.A. Archdeacon of Winchester—Rev. Edwin Sidney; and Captain G. Gambler, R.N.—Rev. H. T. Newman; and Rev. Daniel Wilson—Rev. Dr. Milnor, of New York; and Rev. Edward Bickersteth—Very Rev. the Dean of Salisbury; and Hon. and Rev. Francis Noel—Lord Mount-Sandford, and Alderman Sir C. S. Hunter, Bart.

Resolutions.

—That the labours of this Society in behalf of Seamen appear to be particularly important, as calculated, under the Divine Blessing, to promote Scriptural sentiments and a devout spirit among this valuable, but long-neglected, part of the community.

—That this Meeting has heard with much interest of the proceedings of the Society in Ireland; and will greatly rejoice in seeing these efforts continued, and the beneficial effects of them enlarged.

—That the accounts received from India and other Foreign Stations demand lively gratitude to Almighty God, on the part of the Members of this Society; that they re-

joice in all the instances of good effected, and desire to feel that abundant encouragement is thus afforded for persevering prayer that such beneficial results may be continued and extended.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Annual Subscriptions.....	716	12	0
Donations.....	266	4	0
Associations:			
Free Contributions, 149 10 5			
Payment for Books, 188 18 4	338	8	9
Collections	141	3	3
For Supply of Ireland.....	30	0	0
For Supply of Seamen.....	40	16	6
For Foreign Objects	42	3	11
	1575	8	5
Sale of Books	631	16	9
Total.....	£.2207	5	2

Payments of the Year.

English Prayer-Books and Homilies	1080	4	3
Printing Reports and Circulars, Stationery, Advertisements, &c.	378	2	5
Travelling Expenses.....	113	1	7
Salaries and Poundage.....	347	6	4
Rent, Taxes, and Sundries ...	140	0	4
On Account of Books sent to Ireland	45	7	1
Supply of Seamen.....	42	7	0
Foreign Objects.....	177	3	3
Total.....	£.2223	12	3

The Society is indebted 78l. 3s. 6d.; and is under Engagements to the amount of 845l. 6s. 2d.

JEW'S SOCIETY.

TWENTY-SECOND ANNIVERSARY.

Sermon.

MAY 6, at vi½ P.M., at St. Paul's, Covent Garden; by Ven. Archdeacon Hodson, from Numbers xxiii. 8—10. Collection 37l. 14s. 6d.

Meeting.

Friday, May 7, at xii; in Freemasons' Hall; the President, Sir T. Baring, Bart. M.P. in the Chair. Collection 102l. 8s. 3d.

Movers and Secondors.

Lord Bexley; and Rev. J. H. Stewart—Bishop of Lichfield and Coventry; and Rev. C. Simeon—H. Drummond, Esq.; and Rev. M. S. Alexander, Missionary at Dantzic—Rev. J. W. Cunningham; and Rev. E. Bickersteth—and Rev. T. Mortimer; and Ven. Archdeacon Hoare.

Resolutions.

— That this Meeting, while they rejoice in the well-directed efforts of other Societies to promote the temporal and spiritual welfare of God's Ancient People, will, under His blessing, continue to educate their children, to circulate the Word of God among

them, and to prepare and send forth Missionaries to proclaim to them Salvation in the Name of Him who died for our sins and rose again for our justification.

— That this Meeting, deeply sensible of the insufficiency of human efforts alone, in a work like that in which they are engaged, earnestly call on all the Friends of the Cause to be fervent and persevering in their prayers to the God of Israel for His blessing on their labours.

— That this Meeting view the increasing readiness of Jews to listen to Christian Missionaries, and to examine the Scriptures for themselves, when taken in connection with the awakened sympathies of Christians toward Israel, as a hopeful sign, that the work is of God; and derive from it an increased assurance that they shall reap in due season, if they faint not.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Annual Subscriptions	.....	810	17	6
Donations & Life Subscriptions,	.....	505	19	9
Auxiliary Associations, &c.	.....	9603	3	1
Legacies	.....	550	6	0
Hebrew-Scripture Fund	.....	349	3	9
Foreign-Mission & School Fund,	.....	185	17	9
Palestine-Mission Fund	.....	129	6	8
Sundries	.....	18	3	8
		12,151	18	2
Sale of Books	.....	120	4	3
Total	.....	£12,272	2	5

Payments of the Year.

Jewish Children	.....	1944	6	8
Adult Jews	.....	105	10	0
Palestine Mission	.....	903	16	0
Other Foreign Miss. & Schools,	.....	5297	2	10
Home Mission	.....	147	14	2
Seminary	.....	1429	2	0
Hebrew Scriptures	.....	909	6	0
Tracts, Reports, Expositors, &c.	.....	834	16	6
Episcopal Chapel	.....	421	19	1
Salaries, Travelling Expenses, Rent, Taxes, and Incidentals,	.....	1953	15	3
Total	.....	£13,947	8	6

BRITISH & FOREIGN SCHOOL SOCIETY. TWENTY-FIFTH ANNIVERSARY.

Meeting.

Monday, May 10, at xii; in Freemasons' Hall; Lord Bexley in the Chair. Collection, 20*l.* 19*s.* 2*d.*; and Donations, 83*l.* 2*s.*; besides His Majesty's Annual 100*l.*, and the same sum from the Duke of Bedford.

Movers and Secondors.

Daniel Sykes, Esq. M.P.; and Rev. Rowland Hill—Hon. and Rev. Gerard T. Noel; and Rev. W. Hammett, of Virginia—Rev. James Sherman, of Reading; and G. Bennet, Esq., of Sheffield—T. King, Esq. of Reading; and Rev. S. S. Wilson, from Malta—Frederick Fellenburgh, Esq. of Hoffwyl, near Berne; and

Rev. John Brown, from Ireland—and John Labouchere, Esq.; and Rev. G. Sampson.

Resolutions.

—That this Meeting, deeply sensible of the value and importance of the support which His Majesty has been pleased to confer on the Society, express their devout and fervent hope that it may still enjoy for many years the benefit of His Royal Patronage.

—That this Meeting, convinced that the interests of Pure Religion and Good Morals are materially influenced by the Teachers of common Day-Schools, trust that the British and Foreign School Society will persevere in its endeavours to improve the character and respectability of that body; and that, in these, it may constantly enjoy the blessing of Divine Providence, and the increasing confidence of the Public.

—That this Meeting rejoice to hear of the extension of the Society's Operations in promoting Scriptural Instruction in Greece; and trust that the return of Civil Independence to that once highly-favoured but long-oppressed and afflicted Country may be accompanied with the general diffusion of Sound Learning and True Piety.

—That this Meeting, knowing the importance of individual exertion in promoting the prosperity of an Institution like the British and Foreign School Society, and regretting the still very inadequate amount of its Funds, will use personal endeavours in obtaining Donations and New Subscriptions.

State of the Funds.

The Receipts of the Year were, 2038*l.* 19*s.* 1*d.*; and the Payments, 2433*l.* 12*s.* 4*d.*

PORT-OF-LONDON AND BETHEL-UNION SOCIETY.

TWELFTH ANNIVERSARY.

Sermons.

MAY 11, at xi; on board the Floating Chapel, by Rev. T. Binney, from Jer. ix. 23, 24. Collection 15*l.* 2*s.* 3*d.*—Same day, at iii; on board the Floating Chapel, by Rev. John Campbell, from Proverbs xxiv. 12. Collection 10*l.* 4*s.* 2*d.*

Meeting.

Monday, May 10, at xii; in Freemasons' Hall; Admiral Lord Gambler, G.C.B. in the Chair. Coll. 75*l.* 14*s.* 8*d.*

Movers and Secondors.

Rev. J. Stowell, of North Shields; and Rev. J. P. Dobson—Rev. Dr. Milnor, of New York; and Capt. G. Gambler, M.A.—Rev. C. M^o Ivaine, of New York; and Rev. John Campbell—Capt. R. J. Elliot, M.A.; and Rev. Dr. Styles—and Robert H. Marten, Esq.; and Rev. E. Miller, M.A.

Resolutions.

—That, however degraded the moral character of an unconverted Sailor may be, whose habits of life often incapacitate him for mingling with Christian Society, still the value of an immortal soul, and the certainty of his being a responsible creature, render him the subject of Christian Sympathy and Compassion. This Meeting, therefore, hails with great satisfaction a Society for Sailors, whose professed object is to save their souls from death, and thus to cover a multitude of sins.

—That, while the manifest religious and moral improvement, to a certain extent, among our Seamen, is a source of gratitude to Almighty God, this Meeting deeply deplors the yet extensive ignorance and moral depravity of Sailors of all classes: and pledges its best exertions to ameliorate their condition, by the use of every Scriptural Means in their power; particularly by application to Ministers of the Gospel in London and its Vicinity, to allow the use of their pulpits to advocate the claims of the Society, and to obtain Collections in aid of its Funds.

—That, in order to effect the extensive objects contemplated by this Society, the united exertions of Christians of every Denomination, and in every place, are necessary: with this view, therefore, respectful applications should be made to Christian Ministers and Laymen eminent for their benevolence in our Sea-ports and Inland Towns, to co-operate with this Institution, by the establishment of Auxiliaries to the Parent Society; and that this Meeting pledges its best endeavours to render such an appeal effective, first by Prayer to Almighty God for His blessing on the Society, and, secondly, by active exertions among their Friends to obtain the Funds requisite to carry on its operations.

State of the Funds.

The Receipts of the Year amounted to 884*l.* 12*s.* 7*d.*; and the Payments to 1084*l.* 18*s.* 7*d.* The Society is in debt to the amount of 179*l.* 17*s.* 5*d.*

**SUNDAY-SCHOOL UNION.
ANNIVERSARY.**

Meeting.

Tuesday Morning, May 11, at vii A.M.: at the City of London Tavern; George Bennet, Esq. in the Chair. Collection 71*l.* 19*s.* 6*d.*

Movers and Secondors.

Rev. John Blackburn; and Rev. John Pyer—Rev. Dr. J. Pye Smith, and Mr. Wilson, Sunday-School Missionary; and Rev. Charles M^cIlvaine, Rector of St. Ann's New York—Rev. Dr. Bennett; and Rev. John Brown, of Drogheda—Rev. T. Griffin; and Rev. S. S. Wilson, from Malta—and Rev. John Farrent; and Rev. Mr. Hewlett, of Newbury.

Resolutions.

—That the various improvements in the Books and Methods of Instruction, by which Sunday Schools are rendered increasingly useful, as opening the understanding and promoting the Religious Knowledge of the Young, are adapted to extend still further the benefits of these Institutions, especially in those higher and spiritual objects which are of pre-eminent importance.

—That the Proceedings of the past Year shew that the Sunday-School Mission is particularly adapted to promote the extension and improvement of Sunday Schools throughout the Kingdom, by means of the united efforts of Sunday-School Societies or Unions; and that increased Contributions be earnestly solicited to this important object, which has hitherto received very inadequate support.

State of the Funds.

<i>Receipts of the Year.</i>		<i>£.</i>	<i>s.</i>	<i>d.</i>
Collection at Annual Meeting..		35	0	10
Subscriptions and Donations...		264	8	6
		299	9	4
Sale of Publications.....		6024	3	7
Total.....		£.6323	12	11

Payments of the Year.

Publications.....	4723	10	9
Agent & Sunday-School Mission,	427	9	0
Grants to Schools and Societies,	496	9	7
Rent and Sundries.....	439	17	3
Paid on Two Shares in the Public Building, called Exeter Hall,	50	0	0
Total.....	£.6137	6	7

Summary.

Sunday Schools in Great Britain and Ireland, reported, 9895—Teachers, upward of 97,747—Scholars, 1,019,693; being an increase of 40,600.

**NAVAL & MILITARY BIBLE SOCIETY.
FIFTIETH ANNIVERSARY.**

Sermon.

MAY 10, at xi; at St. Paul's, Covent Garden; by Rev. H. Melvill, M. A.; from Ephes. vi. 17. Collection, 54*l.* 15*s.* 8*d.*

Meeting.

Tuesday, May 11, at xii; in Freemasons' Hall; Lord Viscount Lorton, in the Chair. Collection, 112*l.* 18*s.* 6*d.*

Movers and Secondors.

Lord Bexley; and Capt. Sir John Franklin, R. N.—Capt. Colin Campbell, R. N.; and Col. Broughton, H. E. I. C.—Rev. Edward Ward, M. A., Vicar of Iver; and Capt. Vernon, R. N.—Lient. Walker; and Rev. C. M^cIlvaine—Hon. Capt. Francis Noel, R. N.; and Rev. Edwin Sidney—Lient. Rhind, R. N.; and Rev. Mr. Mayers—Capt. G. Gambier, R. N.;

and Capt. Elliot, M.A.—and Hon. and Rev. B. W. Noel; and Rev. J. H. Stewart.

Resolutions.

— That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, rejoice to learn, that, in consequence of the advantages derived from the Official Regulations which afford a sanction to the proceedings of this Society in the Military Department, more than 40,000 Bibles have been distributed to the Army by this Institution within a period of five years; and, relying on the Divine Promise, that His Word shall not return unto Him void, they would thank God for the past, and take courage for the future.

— That this Meeting witness with heartfelt pleasure the continued and increasing desire manifested among Sailors generally, particularly those of the Merchant Service, as well as Canal Boatmen, for the Holy Scriptures; and, while they lament that the exertions of the Committee are still impeded by the want of adequate funds, they would, in dependence upon the Divine Blessing, invite to renewed efforts in obtaining, and placing at the disposal of the Committee, additional pecuniary support.

— That this Meeting learn, with satisfaction, that Auxiliaries or Associations have been formed at the following places, during the past year; viz. Worcester, Birmingham, Spilsby, Alford, and Glasgow: and, while they would entreat the prayers of their Friends for a continuance of the Divine Blessing upon the future efforts of the Society, they would respectfully urge on the Clergy and Ministers generally, Naval and Military Officers, and all who have it in their power, to aid the means now vigorously employed for supplying our Brethren, the Sailors and Soldiers of Britain, with the Holy Scriptures.

— That this Meeting, in celebrating the Fiftieth Anniversary of the Society, or the Year of Jubilee, desire, in an especial manner, to record their gratitude for the measure of success with which it has pleased Almighty God to prosper the efforts of the Society during a continuance of Fifty Years; and to implore the Divine Blessing on its future endeavours to disseminate the Word of God amongst our Sailors and Soldiers; and thus faithfully to sound the Gospel Trumpet, till it shall come to pass that the Great Trumpet shall be blown, and they shall see the Son of Man coming in the clouds of Heaven with power and great glory.

Summary of the Year.

Receipts, including 113*l.* 1*s.* for Bibles supplied to the Army and East-India Company's Troops, 3396*l.* 2*s.* 2*d.*— Payments, 3386*l.* 0*s.* 11*d.*— Bibles and Testaments circulated, 13,233.

NEWFOUNDLAND-SCHOOL SOCIETY.

SEVENTH ANNIVERSARY.

Sermon.

MAY 11, at vi*g* P.M.; at St. Paul's,

Covent Garden; by Rev. Edwin Sidney, M.A., from John iii. 34. Collection, (the weather being very unfavourable) about 7*l.*

Meeting.

Wednesday, May 12; at the London Coffee House, Ludgate Hill. Lord Bexley in the Chair. Collection 18*l.* 1*s.* 6*d.*, and Donations 31*l.* 10*s.*

Movers and Secondors.

Joseph Wilson, Esq.; and Rev. Edwin Sidney— John Labouchere, Esq.; and Rev. H. Budd— Lord Mount-Sandford; and Rev. T. Harding— Rev. T. Sims; and Rev. John Harding— and T. Lewin, Esq.; and S. Mitchell, Esq.

Resolutions.

— That this Meeting acknowledges with gratitude the Hand of God, in the success which has attended the past Operations of this Society in Newfoundland, in the patronage which it has received from His Excellency the Governor and other influential persons in that Island, and in the zeal so generally manifested by the poorer classes in promoting its object to the utmost of their power; and, thus encouraged, confidently looks forward to a speedy and successful commencement of its labours in the British Colonies in North America.

— That, in consideration of the extending Operations and increasing Demands made upon the exertions of this Society, it be respectfully urged upon its Friends to enlarge their efforts in its behalf; and especially to supplicate God that He would be pleased to provide for it suitable Teachers, and Funds to maintain them; and abundantly bless with His Holy Spirit all who contribute to its Support, conduct its Affairs, or partake of its Benefits.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Annual Subscriptions	222	6	6	
Donations & Life Subscriptions,	524	15	4	
Collections	104	14	6	
Sale of Ladies' Work	18	8	1	
Associations	996	3	6	
Total....	£.1866	7	11	

Payments of the Year.

Salaries of Fourteen Masters and Mistresses, with Branch Teachers, &c.	1032	2	8
Passages, Freight, and Stores ..	121	0	2
School Requisites & Furniture, ..	98	7	4
Printing Reports, Circulars, &c. ..	177	5	8
Home Salaries, Rent, Travelling Expenses, Postage and Carriage, and Incidentals ...	588	19	8
Total.....	£.2017	15	6

Summary.

Schools, 8; with 15 Branches— Scholars taught daily, 1160; and about 950

on Sundays—School-Rooms now erecting by the Inhabitants, in the hope of Teachers being sent, 14.

CONTINENTAL SOCIETY.

TWELFTH ANNIVERSARY.

Sermons.

MAY 4, at vii. P.M.; at John-Street Chapel, King's Road; by Rev. John Rees; from Psalm lxxii. 16—20. Collection, 11l. 7s.
—MAY 5, at vii. P.M.; at the Scottish Church, Swallow Street; by Rev. John Crombie; from Isaiah lxii. 1. Collection, 6l. 5s. 2d.—MAY 7, at vii. P.M.; at St. Paul's, Covent Garden; by Rev. Gilbert N. Smith; from Isaiah lii. 7. Collection, 3l. 7s. 1d.

Meeting.

Thursday, May 13, at i; in Freemasons' Hall; the President, Hon. J. J. Strutt, in the Chair. Collection, 42l. 6s. 5d.

Movers and Seconders.

Lord Mount-Sandford; and Rev. Mr. Mayers—W. Cunninghame, Esq. of Lanishaw; and Rev. Henry Pyt, one of the Society's Agents—H. Drummond, Esq.; and Rev. Joseph Irons—and Lord Viscount Mandeville; and Rev. Hugh M'Neile.

Resolutions.

—That this Meeting, contemplating the enormities of the great Apostasy of Rome, and the insidious and deceiving artifices of those who have embraced heresies (no less injurious) under the fair name of Protestantism, while both are blinding the minds of the Children of Men, do resolve, by God's Grace, to keep clear of each, and to make no peace with either; as the only ground on which they can possibly be of service in convincing His Children, and calling them out from the fellowship of both.

—That this Meeting, impressed with the thought that the day of labour is far spent and must soon close, and that to be instrumental in the accomplishment of Jehovah's purposes of Grace to His people is the highest honour and greatest interest of His Church, do recognise the great duty and privilege of raising the cry throughout Apostate Christendom—*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!*

—That this Meeting, thankful to God for the measure of good which He has been pleased to accomplish by means of their Society, do recognise the importance of trusting alone in Him; and of persevering, by His help, with faithfulness and zeal, in the spirit of love and of fervent prayer, in furtherance of the work which He has committed to their hands.

State of the Funds.

<i>Receipts of the Year.</i>		£.	s.	d.
Contributions in England	1055	4	7	
Ditto in Scotland	560	0	0	
Ditto in Foreign Parts	49	4	8	
Dividends	21	0	0	
From B. & F. Bible Society, for the Services of one of the Society's Agents	116	0	0	
For the Norway Mission	23	0	1	
Total	£. 1824	9	4	

Payments of the Year.

Remittances to Forty-two Agents	1802	17	0
Travelling Expenses	124	16	11
Salaries and Poundage	258	0	7
Rent, Printing, Postage, Carriage, and Incidentals	240	9	9
Total	£. 2435	4	3

RELIGIOUS-TRACT SOCIETY.

THIRTY-FIRST ANNIVERSARY.

Sermon.

MAY 12, at vii. ; at Long-Acre Chapel; by Rev. J. F. Denham, B. A., from Matthew xvi. 26. Collection 39l. 10s.

Meetings.

Thursday, May 6, at xi, for the Western Part of the Metropolis, at Willis's Rooms, King Street, St. James's; Marquis Cholmondeley in the Chair. Collection 35l.

Friday, May 14, at vii. A.M.; of the Society generally, at the City-of-London Tavern; Hon. Thomas Erskine in the Chair. Collection 50l. 1s. 8d.

Movers and Seconders.

At the Western Meeting.

Rev. T. S. Grimshawe; and Rev. John Clayton, Jun.—Rev. Dr. Milnor, of New York; Rev. John Hartley, from the Mediterranean; and Rev. C. Scholl—Hon. and Rev. B. W. Noel; and Rev. John Hatchard—Hon. and Rev. G. T. Noel; and Hon. Capt. Vernon, R. N.—and Rev. G. Clayton; and Rev. Joseph Hughes.

At the City Meeting.

Rev. Dr. J. Pye Smith; and Rev. Dr. Milnor—Rev. David Stuart, of Dublin; Rev. John Roddington, Incumbent of Horton, Yorkshire; and Rev. John Dyer—Rev. S. S. Wilson, from Malta; and Rev. W. H. Stowell, of North Shields—and Rev. J. Matheson, of Durham; and John King, Esq., of Reading.

Resolutions.

At the Western Meeting.

—That this Meeting rejoices that the wide circulation of the Publications of the Society in Foreign Countries, in which the Glad Tidings of the Gospel are proclaimed,

and the Errors of False Systems of Religion exposed, has procured for the Society the liberal support of British Christians, and the cordial co-operation of similar Institutions in other Lands.

— That the Progress of Education and the great Increase of Readers in the present day render it necessary that a large number of decidedly Religious Publications should be circulated; and this Meeting, therefore, rejoices in the Republication of the Writings of the Reformers and of the Divines of the Seventeenth Century, considering them peculiarly calculated, under the Divine Blessing, to be extensively useful.

— That it affords matter of sincere joy to this Meeting, that various Denominations of Protestant Christians unite in this Society to spread the Essential Truths of Religion; and this Meeting trusts that this spirit of Brotherly Love and Christian Union will continue and abound, that they all may be one in these efforts to benefit the Church and the World.

— That this Meeting acknowledges the entire inefficiency of all human efforts without the blessing of Almighty God; and, therefore, commends the Institution to His continued Favour.

At the City Meeting.

— That this Meeting feels deeply interested in the Operations of the Society in Foreign Countries, particularly in Greece, the East Indies, and Spanish America; and recommends the Auxiliaries to increase their Contributions to these important objects. The Meeting also rejoices in the prosperity of Kindred Institutions; and particularly congratulates the American Tract-Society, on its active and useful efforts for the spread of the great Truths of the Gospel through the Press.

— That the Decease, during the past year, of several active Friends of the Institution calls on us to *work while it is called to-day*; and that, as *the night cometh, when no man can work*, it be particularly recommended to Christians to make the Distribution of Religious Publications a regular part of their Plans of Benevolence, and particularly to attend to the Systematic Circulation of them by Loan.

State of the Funds.

Receipts of the Year.		£.	s.	d.
General Contributions		3879	15	11
Legacies		1140	0	0
		5019 15 11		
Sale of Publications		19,954	0	6
Total		£24,973	16	5
<i>Payments of the Year.</i>				
Loss on Hawkers' Tracts, Money Grants, Gratuitous Issues, and Incidentals		3646	17	4
Paper, Printing, Stereotype Plates, Binding, Translating, Rent, Taxes, Salaries, and Sundries		21,326	7	0
Total		£24,973	4	4

LONDON MISSIONARY SOCIETY.
THIRTY-SIXTH ANNIVERSARY.

Sermons.

MAY 12, at x $\frac{1}{2}$; at Surrey Chapel; by Rev. Hugh Heugh, M.A., of Glasgow; from John xvii. 17. *Thy Word is Truth.*
— May 12, at vi p.m. at the Tabernacle; by Rev. T. Adkins, of Southampton; from Psalm cxix. 136. — May 13, at vi p.m.; at 'Spa-Fields' Chapel; by Rev. James Sherman, of Reading; from Cant. i. 4, latter clause. — May 14, at x $\frac{1}{2}$; at St. Paul's, Covent Garden; by Rev. John Hatchard, M.A. Vicar of St. Andrew's, Plymouth; from Luke viii. 11. *The seed is the Word of God.*

Meeting.

Thursday, May 13; at x; at the City-Road Chapel; W. Alers Hankey, Esq., the Treasurer, in the Chair.

Dr. Milnor, of New York, conveyed to the Society, on this occasion, from the American Board of Missions, the assurance of their fraternal regard, having been charged by the Board with this commission.

Movers and Seconders.

Rev. John Angell James, of Birmingham; and Rev. John Hatchard, of Plymouth—Rev. G. Mundy, from Chinsurah; and Rev. Dr. Bennett—G. Bennet, Esq.; and Rev. Algernon Wells, of Essex—Rev. D. Stuart, of Dublin; and Rev. Hugh Heugh, of Glasgow—and Rev. John Barry, Wesleyan Missionary from Jamaica; and Rev. W. H. Stowell, of North Shields.

Resolutions.

— That, while summoned afresh to lament the loss of several esteemed Friends and Fellow-Labourers, this Meeting would especially record its sense of that mournful bereavement which has deprived the Society and the Church at large of the invaluable services of the late Rev. William Orme, Foreign Secretary: that to these inscrutable appointments of an Allwise Providence this Meeting desires to bow with deep prostration of spirit, earnestly praying the Lord of the Harvest to raise up other well-qualified Labourers; above all, to point out one eminently fitted to fill the vacant Office, and to confer a larger measure of Wisdom and Grace on all entrusted with the Management of the Society's Affairs.

— That this Meeting, in tendering its acknowledgments to Auxiliary Societies, Ministers, and others, for their Contributions and Services during the past year, wishes to express special thanksgiving to God and gratitude to its Friends, for the liberality manifested in the Contributions toward the pecuniary exigencies of this Institution: it also entreats of the Friends of the Society a continuation of those exertions which are

necessary to give permanency, as well as increase, to the Annual Income; thus enabling it to meet the ever-widening demands upon its efforts; in the prospect of which this Meeting looks with solicitude and hope to the Rising Generation, and to those preparing for the Christian Ministry, for the requisite means of support, and especially for a supply of gifted and devoted Missionaries to the Heathen World.

—That this Meeting receives with unfeigned pleasure the communication now made to it by the Rev. James Milnor, D.D., on behalf of the American Board of Commissioners for Foreign Missions, which he represents; and it begs that he will offer, in return, the warmest assurances of its Christian esteem and affection to the highly-respected Body by whom he is deputed.

State of the Funds.

The Total Receipts of the Year were 43,226*l.* 0*s.* 2*d.*; and the Payments, 47,032*l.* 1*s.* 5*d.* The Receipts consisted of the following sums: Contributions, Legacies, and Dividends, 39,747*l.* 2*s.* 6*d.* Contributions for Special Objects, with Interest on Exchequer Bills, 1837*l.* 7*s.* 9*d.* Special Contributions, 6641*l.* 9*s.* 11*d.*

Collections at the Anniversary, May 1830 :

	£.	s.	d.
Poultry-Chapel Prayer Meeting,	33	16	0
Surrey Chapel	394	8	2
Tabernacle	105	0	0
Annual Meeting	224	6	1
Spa-Fields Chapel	93	17	10
Union Chapel, Islington	72	12	0
Gate-Street Chapel	10	0	0
St. Paul's, Covent Garden	52	5	10
Sion-Chapel Communion	78	0	6
Orange-Street Ditto	86	1	0
Paddington-Chapel Ditto	132	11	0
Kennington-Chapel Ditto	101	11	6
Islington-Chapel Ditto	60	8	11
Hackney-Chapel Ditto	30	0	0
Silver-Street Ditto	28	8	8

BRITISH REFORMATION SOCIETY.

THIRD ANNIVERSARY.

Sermon.

MAY 13, at viij; at St. Clement Dane's, by Rev. Hugh M'Neile, from Hebrews xiii. 17. Collection 54*l.* 19*s.*

Meeting.

Friday, May 14, at xi; at Freemasons' Hall; Lord Viscount Mandeville in the Chair. Collection 107*l.* 9*s.*

Movers and Seconders.

Lord Bexley; and Capt. F. Vernon, R. N.—Rev. J. H. Stewart; and Rev. Joseph Irons—Rev. Dr. Milnor; and Rev. W. Dalton—Rev. Hugh M'Neile; and W. G. Rhind, Esq.—and Hon. and Rev. B. W. Noel; and Rev. G. W. Phillips.

Resolutions.

—That this Meeting, while they cannot view without apprehension and alarm the increasing efforts of the Roman Catholics for the Propagation of their Errors, yet trust, that, by the Blessing of the Almighty upon a zealous Union and Co-operation of Protestants, the cause of Truth and Scripture will be effectually maintained and established.

—That this Meeting, recognising the *Sword of the Spirit, which is the Word of God*, as the great Instrument for the Conversion of Sinners, would earnestly call on all the Ministers of the Gospel, not only in Great Britain and Ireland, but wherever the influence of Popery extends, to institute Controversial Lectures for comparing the Doctrines of the Church of Rome with Scripture.

—That the Church of Christ, being a Spiritual Church composed of the whole body of the elect, the British Reformation Society calls with satisfaction the entrance of any Roman Catholic into any of the various Christian Communions, which, differing only in non-essentials, preach the Word, and point to the all-sufficient Sacrifice of Christ as the sole atonement made and accepted for Apostate Man: therefore, their first aim always has been, and will be, to engraft their Roman-Catholic Brethren into the Mystical Body of Christ, which, washed in His Blood and quickened by the Holy Spirit, is accepted of the Father of Mercies.

ANTI-SLAVERY SOCIETY.

ANNIVERSARY.

Meeting.

Saturday, May 15, at i; at Freemasons' Hall; W. Wilberforce, Esq. in the Chair. Collection, 64*l.* 1*s.* 9*d.*

Movers and Seconders.

T. F. Buxton, Esq. M.P.; and Lord Milton—T. B. Macaulay, Esq. M.P.; and Lord Calthorpe—Rev. Daniel Wilson; and G. Bennet, Esq.—C. Brownlow, Esq. M.P.; and H. Brougham, Esq. M.P.—T. Denman, Esq. Common Serjeant; and Dr. Lushington, M.P.—and T. S. Rice, Esq. M.P.; and Daniel Sykes, Esq. M.P.

Resolutions.

—That, on the 15th of May, 1823, Parliament, by its unanimous Resolutions, recognised the evil of Slavery, and the duty of providing for its ultimate extinction; and that His Majesty's Ministers then undertook to carry those Resolutions into effect.

—That, although, during the seven years which have since elapsed, the Colonial Legislatures have persisted in refusing to comply with the Resolutions of Parliament and the recommendations of the Government, supported by the voice of the British Nation, yet, hitherto, the measures proper for giving effect to them have not been adopted.

—That, even in the Colonies subject to the Legislation of the Crown, the Orders in Council issued on the subject, including the late-

revised and consolidated Order of the 2d of February last, fall far short of the Official and Parliamentary Pledges of 1823; and, though containing several important and salutary provisions, yet afford no adequate means for the final Extinction of Slavery, or even for its effectual Mitigation.

—That, while these pledges have thus remained unfulfilled, the West-India Body in this country, setting at nought the wishes of the British People, have not scrupled to declare, by their Standing Committee, that they make common cause with the Local Legislatures in the course which they have pursued, and more particularly in rejecting all idea of compulsory manumission: thus confirming the Colonial Assemblies in their contumacy, and making any effective reform on their part still more hopeless than before; and thus, also, plainly avowing that it is their purpose and intention that Slavery shall be perpetual.

—That, under these circumstances of disappointment, and recognising the incurable Injustice as well as the Inhumanity and Impolicy of Slavery, its direct hostility to every cherished principle of the British Constitution, and its utter repugnance to the spirit and to the precepts of the Christian Religion, the Meeting take this occasion to declare anew their unalterable determination to leave no proper and practicable means unattempted for effecting, at the earliest period, its entire Abolition throughout the British Dominions.

—That this Meeting cannot forbear to express their deep regret, that a System productive of so much misery and crime, as Slavery is now admitted to be, should not only be tolerated by this Christian Land, but should, by means of our Fiscal Regulations, and in despite of the contumacy of the Colonies, even find favour and encouragement at our hands: such a policy, it appears to this Meeting, not only being most injurious to our National Interests, but tending directly to aggravate and prolong the sufferings of the Slaves, and to involve this Nation in the guilt and shame of maintaining, at a heavy expense, a system which it has recognised as Inhuman, Immoral, and Unjust.

—That, in addition to the physical evils of Slavery, the Moral and Religious Condition of the Slave Population in the British Colonies has long claimed the commiseration of every benevolent mind; a claim which is greatly strengthened by recent occurrences, and particularly by the intolerant Acts of the Legislature of Jamaica, and by the Persecution which Christian Missionaries and their Negro Converts have had to endure and are still enduring in that Island: and this Meeting desire to urge it upon Christians of every Denomination, and especially upon all Christian Ministers, to manifest the grateful sense which they entertain of their own Religious Blessings, by uniting their efforts to vindicate to the unhappy Negro his equal right to the unobstructed enjoyment of the Light and Liberty of the Gospel.

—That, deeply deploring the continued prevalence of the unnumbered evils of the Colonial System; and, among them, the

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affecting circumstances, that, under the Allegiance of a British Monarch and within the Legislative Jurisdiction of a British Parliament, thousands of Children continue yearly to be born to no Inheritance but that of a hopeless and interminable Bondage—a bondage now admitted to have been imposed on their Parents by the most flagitious means—this Meeting feel it to be their imperative duty again to address their most urgent representations to both Houses of Parliament, imploring them no longer to postpone the consideration of this momentous subject, but to proceed forthwith to devise the best and wisest means of insuring the early and universal Extinction of Slavery in all the Possessions of the British Crown, and to fix the Day upon which all Children born in the British Dominions shall be free.

—That this Meeting most earnestly invite all who are friendly to the Society's Objects to join in persevering and concurrent exertions to induce Parliament to take effectual measures for freeing their country from the foul reproach and the deep moral guilt attendant on our continued toleration and encouragement of Slavery; and to this end, they are entreated to employ such means of Public Discussion, or such other expedients as they may deem advisable, for diffusing, in their respective vicinages, a more complete knowledge of the nature and baneful effects of that Criminal System, and for uniting every heart and hand in Petitions to Parliament for its early and universal Abolition.

—That this Meeting are anxious to express their heartfelt satisfaction in seeing the Chair occupied this day by William Wilberforce, Esq., the revered Champion of Injured and Outraged Africa: and they desire to offer to him the tribute of their grateful acknowledgments, for his unceasing efforts in the Vindication and Relief of Suffering Humanity; and to testify their strong sense of the many Services which he has rendered to his Country and to the World at large.

State of the Funds.

The Receipts of the Year amounted to 2134*l.* 17*s.* 6*d.*; of which the sum of 719*l.* 11*s.* 3*d.* was by Sale of Publications. The Payments amounted to 1812*l.* 11*s.* 6*d.*

DISTRICT VISITING SOCIETY.

SECOND ANNIVERSARY.

Meeting.

*Monday, May 17, at xii; in Freemasons' Hall; W. Wilberforce, Esq. in the Chair. Collection 47*l.* 14*s.* 7*d.**

Movers and Seconders.

Lord Lifford; and Rev. J. E. Tyler, Rector of St. Giles's — J. C. Colquhoun, Esq.; and Rev. T. Watson—Rev. C. Benson, Master of the Temple; and Lord Bexley — Lord Mount-Sandford; and Hon. Henley Eden — Rev. Daniel Wilson; and Hon. and Rev. B. W. Noel — and J. W. Farrer, Esq.; and Sir George Grey, Bart.

Resolutions.

— That the Meeting, being sensible of the Christian Obligation of making earnest and diligent exertion for the relief of the Temporal and Spiritual Necessities of the Poor of this Metropolis, and experience having shewn that the Plan of the District Visiting Society is well adapted to effect this great object, would pledge themselves, in dependence upon the Divine Blessing, to labour patiently and perseveringly for its extension.

— That this Meeting feels desirous to record its sense of the value and importance of the Sanction and Co-operation of the Parochial Clergy of London, as means for effecting the objects of the Society.

— That this Meeting desires to express its gratitude to Almighty God for His gracious blessing on the past labours of the Society; and to offer an earnest prayer, that their future exertions may be characterized by more unreserved devotedness to God, and a more enlarged benevolence and charity toward their Fellow-creatures.

State of the Funds.

The Receipts of the Year were 288*l.* 12*s.*; consisting of, Annual Subscriptions, 79*l.* 1*s.*, Donations, 209*l.* 11*s.*: the Payments amounted to 481*l.* 3*s.* 8*d.*

SAILORS' HOME.

SECOND ANNIVERSARY.

Meeting.

Tuesday, May 18, at xii; in Freemasons' Hall; Admiral Lord Gambier, *c. c. n.*, in the Chair. The object of this Meeting was to settle the Scheme of the Institution; and the Trusts, Intents, and Purposes for which the Piece of Ground (the site of the late Brunswick Theatre) is to be holden. It was addressed by Lords Mount-Sandford and Mandeville; Captains Bazalgette, Gordon, Gambier, Elliot, Vernon, and Noel, of the Royal Navy; Hon. and Rev. G. T. Noel, and Rev. John Wilcox; and T. Thompson, Esq. and H. Drummond, Esq. The Collection amounted to 476*l.* 3*s.* 6*d.*

State of the Funds.

The Receipts, from the commencement up to the present Anniversary, amounted to 4295*l.* 7*s.* 5*d.*, and the Payments to 4100*l.* 9*s.*

PEACE SOCIETY.

FOURTEENTH ANNIVERSARY.

Meeting.

Tuesday, May 18, at vii; in the Friends' Meeting House, in White-Hart Court, Lombard Street; W. Allen, Esq. in the Chair. Coll. 28*l.*

Movers and Seconders.

Rev. Dr. J. Pye Smith; and Rev. Isaac Mann, *m. a.*—Rev. Nath. Edgar Sloper;

and Dr. Bowring—Rev. John Dyer; and Rev. James Hargreaves—Richard Dykes Alexander, Esq.; and Rev. John Edwards—and Rev. Dr. Bennett; and Rev. G. Evans.

Resolutions.

— That this Meeting considers the progress which the Pacific Principles of the Gospel continue to make in the World, more especially in this Country and in America, as a loud call for gratitude to the Almighty Disposer of Events.

— That the prevalence of a Pacific Policy, which has of late been evinced in our Legislative Assembly and by the American Government, is a renewed call on the Christian to cherish this favourable disposition, in himself and in others, by every means in his power.

— That, as the Principles of Peace are derived from Divine Revelation, so we have the consolation to know, from the Word of Prophecy, that that Day will arrive, when these Principles will have Universal Dominion.

Summary.

Receipts of the Year, 628*l.* 19*s.* 4*d.*— Payments of the Year, 642*l.* 13*s.* 4*d.*— Tracts Printed in the Year, 23,050— Sold and Distributed, 23,144.— Total Printed, 469,300.

South Africa.*FRENCH PROTESTANT MISSIONARY SOCIETY.*

THE arrival of the three French Missionaries lately sent to the Cape was stated at p. 157. The following account of the people, at and near the Paarl, among whom they are to labour, and of their reception by them, is given in a Letter written by M. Lemue, one of their number, to Mr. Wilks, of Paris.

Colony of Descendants of French Refugees.

There are about 10,000 inhabitants in the French Colony: 4000 of these are descendants of the primitive settlers, and 6000 are Hottentot Slaves.

“La Parle” is the most considerable of the French Villages: it is situated at the foot of a mountain, which bears its name. On the opposite side of the valley is another chain of mountains, of an immense elevation; forming part of the range which divides the Dutch-Hottentot Country. The valley which intersects these mountains is about fourteen leagues in length, and three in breadth: dispersed through it, are a number of little villages built by the French Refugees.

The first of these which we visited is called Drakenstein, about three-quarters of a league from La Parle: this is the

most ancient of all the villages. Here we had a Religious Service, at which all the inhabitants were present. They accompanied us afterward to the site of the Church, built by the original Refugees: not a stone remains of the edifice itself; but how could we even stand upon so sacred a spot, and not indulge our hearts in sacred and tender emotions, at the recollection that it was here that our persecuted ancestors heard the Word of God explained to them, and that from hence had ascended innumerable prayers for spiritual benedictions to be bestowed on us. For many years, there was only this Church in the whole French Colony: the Refugees were, consequently, obliged to come from considerable distances to worship God; and many most affecting anecdotes were related to us, in proof of their zeal and piety. The first Pastor was named Simon: he must have been a man of distinguished talents and ardent religion: his memory is held in the highest veneration: at the extremity of the valley is a mountain which bears his name.

From Drakenstein we proceeded to Fransch-Hoeck (the French Corner). This is the field of antiquities. Here we were shewn a house built by the hands of the Refugees, in 1694, on their first settlement in the valley: here also is an immense oak, planted in the same year by them. Here we found, also, some French Books: this has not occurred in any other of the villages.

But the place which most deeply interested us, and where we discovered the most animated piety, was the Valley of Charron. All the inhabitants here descend from one family: they are distinguished from the other French Colonists by some singular customs. Since their first settlement in this most luxuriant vale, they have always been governed by an Aged Man: without the opinion and approbation of this Elder, nothing of any importance is undertaken: this individual is chosen from the Ancients of the Church: he is held in such respect, that neither the acquisition of property, nor contract of marriage, nor convention of any nature, is confirmed without the advice of this Chief. This Patriarchal Government has proved very favourable to industry and piety. This section of the French Colonists is the most prosperous in wealth; and has preserved, in the greatest simplicity and purity, the faith of their ancestors. We observed also, with much pleasure, the attention

which they pay to the religious condition of their Slaves: the Elder of the people collects them every Sunday in the Chapel of the Village, to give them especial instruction. The order, neatness, and even elegance of the houses here, were quite surprising.

All the villages form one parish. The Pastor is fixed at La Parle, which is considered as the principal place. The Missionary, also, has his residence there. The population is so scattered through the valleys, that the farmers, who live toward the extremities, are obliged to set out at day-break on the Sunday Morning in order to arrive at the Church by the commencement of the Service: in the evening they return, regularly and quietly, to their families. I do not think that any kind of gambling is understood in this country. Every thing bespeaks the greatest prosperity.

Oh that I could add to this description of external and temporal prosperity, that each soul enjoyed the inward peace which proceeds from a sense of pardon of sin; and that each was preparing for the far more glorious, because the heavenly country! But it is not thus. Pray, then, for us, that God would accompany our visits, exhortations, and efforts, with His sanctifying grace.

Reception of the French Missionaries.

On the 3d of November we left Cape Town, with Dr. Philip, in waggons, for the interior of Africa. After a journey of twelve hours, during which time we saw nothing but sand, heath, and occasionally some little farms which rose like the Oasis in the desert, we arrived at La Parle, at the house of the English Missionary, Mr. Kitchingman. Here we found the Magistrate of the Village, and many other of the inhabitants, assembled, to give us an affectionate reception.

On the following day we had Service in the Missionary Chapel: all the inhabitants of La Parle and the neighbouring villages came in crowds to welcome us, and unite in this act of worship. After the First Prayer, Dr. Philip presented us to the Congregation, composed principally of Descendants of French Refugees. We were obliged to speak to them in English, and have our addresses translated by a Missionary. The scene was most affecting. We read the Letters which we had brought to them from our Society; and afterward we each addressed them, in a short speech, telling them of what the grace of God had effected for France.

While they listened, the elder part of the auditory wept abundantly; scarcely believing it possible that their Brethren of France could be in possession of such privileges, when their ancestors had suffered so cruelly for their faith, in the same country.

Some days after this Meeting were devoted to visits; and, everywhere, we met with the same cordial attentions. We did not enter one house where we did not perceive a large folio Bible, in which was inscribed the genealogy of each family: this genealogy was always the first subject of conversation; every one being anxious to trace up, his relationship to a French Origin. As the Letters of the Paris Committee had informed them of our intention to remain some time with them, to learn the Dutch Language, they believed themselves conscientiously bound to assist us in every possible way, and accordingly we were obliged to go through a chapter of the Bible in almost every house which we entered.

Of their reception in the Valley of Charron, M. Lemue says—

Our arrival occasioned the inhabitants the most lively delight. After a fraternal reception, we were conducted, as usual, to the Chapel. In our road, we met a very old woman, attempting to go there also; but she was so infirm, as to be obliged to repose continually, to recover a little strength, that she might proceed: when we came near her, she cried out, "Those are our French Missionaries, whom I have so long desired to see! I am almost past going to Church, but I must go and hear them preach." I believe every house on that day was without an occupant. After the Service, we were attended and surrounded by crowds of persons, who desired to converse with us. I addressed myself particularly to the Youth among them, entreating them to consecrate their best days to Christ: I endeavoured to portray the tender love of the Saviour for them; and to contrast the blessedness of loving Him in return, with a life devoted to the frivolities of a deceiving world. When I was leaving, a woman followed me, to say, "What must I do! I, who have passed my young days in forgetfulness of God?" If such are the feelings of a female, who has lived all her days in a quiet secluded village, where the gross vices of society are scarcely known by name, what should be the compunction

and alarm of those who spend all their time, and exhaust all their faculties, in the circles of corruption and infidelity?

I must not speak of all the villages which we visited individually. The same scene was renewed everywhere. Our route had all the appearance of a caravan: it was one continued procession, extending from village to village, by the accessions of new friends and companions, as we proceeded.

Much interest was excited by our preaching in the French Language: this had not been heard in the Colony since 1739, when the Dutch Government unjustly prohibited the Refugees from celebrating Worship in their own tongue

UNITED BRETHREN.

Progress of the Tambookie Mission.

At pp. 132—135 we stated the temporary suspension, with the subsequent resumption and the difficulties, of this New Mission: the following Extracts of Letters from Br. Lemmertz furnish more recent intelligence.

June 17, 1829—Three Tambookie Families, consisting in all of 23 persons, obtained leave to live in our place. We pray to that Lord, who will have all men to be saved, and consequently will have mercy also upon the poor Tambookies, that He would gain them for Himself by the Gospel. They are, indeed, a nation hitherto immersed in darkness and vice; but He can make them partakers of His salvation, by the power of His Word. As yet, the greatest abominations are practised by them without shame or fear: polygamy and fornication, witchcraft, murder, and theft, seem the order of the day. Bowana, who has seven wives, offered to sell one of his concubines to our Wilhelmina for a cow: she gave him a very proper answer; and told him that all his proceedings were contrary to the Law of God: he answered, that if God Almighty forbade such things, He might as well forbid us to eat. I was once conversing with him, and reproved him for lying, saying, that it was not only sinful in the sight of God, but considered disgraceful among men: he answered, "If we dare not lie, we could not live." You see, Dear Brother, in what a state these poor people are brought up. I beg you, and all our Brethren and Friends, fervently to pray the Lord to have mercy on them and convert their hearts.

His blood has power to wash them clean, and to make them heirs of life and salvation through faith in Christ Jesus. Assist us, therefore, with your prayers, that He would bless our weak endeavours.

For a long time, we were not troubled with wild beasts; but, of late, wolves have approached our dwellings, and the barking of the dogs occasioned much disturbance during the nights. Lions also have visited our cattle-kraal: on the fifth of July, Sebastian Stoffel, who was tending the cattle, an hour's walk from hence, saw seven lions busily engaged in devouring an ox which had strayed from the Caffre Country: they had half-devoured it, but, on his approach, took to flight: he placed a stick upon the carcase, over which he hung his kaross, to represent a man, intending the next day to fetch the remainder of the carcase for his own use; but when he went with two pack-oxen to fetch it, he found, to his sorrow, by the footmarks, that though the lions had left it, the wolves had devoured all but the horns, and left of his kaross only a few shreds. This species of the wolf is called *Sea-wolf*: numbers haunt the coast, and are very bold; and I have seen them, in the day-time, fearlessly devouring their prey near the road.

July 11, 1829—Our Hall, in which we have hitherto met for Worship, being too small, we determined to build a Church, in the shape of a *haartebeest-house*; which is like a roof, raised upon low walls, and made of rushes covered with clay. As such a building will not admit of breadth, we made it 62 feet long, and 12 feet wide inside; taking off 12 feet in length, for a kind of Vestry. The reason for building houses of this kind is, first, the great expense of wood and workmen; for there are neither carpenters nor smiths in the whole country, and wood fit for building must be fetched from a great distance: and, secondly, because the strong north-west winds prevailing here cannot much injure a pointed roof.

At the usual time, Br. Hoffman spoke with 38 Tambookies, individually: the report made by himself and his wife caused us to praise the Lord for the evidences of a Work of Grace, which He by His Spirit has begun in the hearts of several of the Tambookies; and encouraged us greatly to proceed in our labours.

We have upward of 40 Tambookies living on our land. Among our inhabitants is a family of Mantatees, who give us much pleasure: they belong to a

party recommended to us at Enon by the Magistrates: their tribe was driven out of their country, robbed of their cattle, and most of them murdered by the Fetkannas: their language differs from that of the Tambookies; but our interpreter, Daniel Caffre, having lived in their country as a child, understands it.

Six Tambookie Huts are put up on our land, and a seventh is building: their shape is like a bee-hive. Half of the people sleep in the open air, near our cattle-kraal. They are rather slow in building huts, owing to their being without clothes, and the weather too cold to allow them to go out and procure materials.

We cannot call ourselves quite safe from the plundering Fetkannas; and, therefore, live close to our cattle and sheep-pens. If the country gets more secure, we shall prevail on the Tambookies to build better houses.

Aug. 25 — In my last, I mentioned that we were putting up a building for a Church: by God's blessing, we finished this work on the 21st; and, on the 23d, consecrated it as a Place of Worship. On that day, we assembled early in our Hall, and offered up prayer and praise; thanking the Lord our Saviour for the blessings which He has bestowed on us in this place—granting us the comfort of His presence and peace, whenever we met together in His Name. The whole company then walked in regular order toward the new house, singing a hymn of thanksgiving; and we devoted it to the Service of God, praying Him to cause the Word of Salvation to find entrance into the hearts of all who may now or hereafter assemble in it. After the Sermon, we held a Special Meeting with the Tambookies; and, in the evening, another, with our own Congregation. Our people rejoice with us, that we have been permitted to build this Place of Worship, which will hold as many again as our Hall. The windows are in a frame without glass; and the wood chiefly used is willow wood, wattled with reed grass. The benches are made of the same materials, and covered with straps of leather.

We are thankful, that, during the building, we enjoyed perfect rest; though not very far from us, there was nothing but war, and rumours of war, among the Tambookies. Mapas and his people have lost five herds of cattle, stolen by the Fetkannas. Bowana, who left this region

for fear of Machomo, and went toward the frontier of the Colony, was followed by Machomo, and lost a portion of his cattle.

Thus you may perceive that we are in some danger of losing our property, and particularly our cattle; and we ascribe our preservation to the mercy and power of God alone. We confidently believe that He will continue to protect us, and not suffer His work begun here to be destroyed. We know that all things shall work together for good, for the benefit of His Cause.

Dangers from Wild Beasts.

The following Extracts from the Diary of Enon will further shew the alarms and hazards to which the dwellers in these remote Settlements are exposed.

In the night, a tiger ventured to intrude into a newly-erected out-house, in order to claim his share of an ox which had been killed a few days before: being disturbed, however, by the dogs belonging to the kraal, who were unwilling that he should enjoy the feast alone, he had some difficulty in defending himself against these secondary intruders: the result was, as might be expected, a considerable uproar in our premises, by which Br. Nauhaus and family were greatly disturbed. Although the dogs had no great victory to boast of, their interference hindered the tiger from carrying off any part of the carcase; a great disappointment to him, no doubt, as he is always glad to have some provision in store.

—We had a visit from a lion, who, it seems, had committed several depredations in our neighbourhood: on this occasion he killed a horse. It is a pity that our people are so much afraid of this animal; that they do not let him approach within musket-shot, but drive him off with shouts, and then engage in a pursuit which is always hazardous, and sometimes fatal to one or other straggler of the party.

—Daniel Matross, a Caffre, and a member of our Congregation, called upon us, to relate the circumstances of a merciful preservation of his life, which he experienced during his late absence from Enon. In the middle of the night, while asleep in a solitary hut, he was attacked by a wolf, who, besides inflicting several wounds upon his face, bit his right arm in so dreadful a manner, that he is never likely to recover the use of it. Had not Daniel been a man of great bodily strength,

he would probably have lost his life in the encounter.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

JOURNAL OF REV. JOHN HARTLEY, IN GREECE.

At pp. 382—388 of our Volume for 1828, we gave Extracts from the Journal of a Visit made by Mr. Hartley to the Greek Islands and the Peloponnesus. The following Journal details his Proceedings and Observations on a Tour in Greece during the Months of February, March, April, and May 1828.

The publication of this Journal has been unavoidably delayed, in consequence of a mistake in transmitting a portion of it, which did not reach the Committee till very lately. The matter, however, possesses so much intrinsic interest, that the Committee have thought it right not to withhold it from their friends; and they express their hope that it may, through the blessing of God, draw forth the sympathy and prayers of Christians in behalf of the inhabitants of this highly-interesting and important country.

Ægina.

The Island of *Ægina* was the seat of the Greek Government, during the time that I was there: this circumstance, and the contingencies of the war, had conducted thither a considerable number of inhabitants. The Native *Æginetans* do not exceed 5000; but the influx of strangers had swelled the population to 20,000: of these, 2000 are *Ipsariots*.*

Feb. 19, 1828.—Dr. Korek and I paid a visit to the Temple of Jupiter: it is on the other side of the island, at the distance of two hours-and-a-half. We had an opportunity of viewing, on this excursion, both the works of God and the works of man. The former are always interesting and instructive to serious and contemplative persons. Who can survey the mountains, the plains, the trees, the plants, the ocean, and the sky, without having his mind in some degree solemnized? To a Christian they have a powerful and impressive

* There are also 6000 or 7000 *Ipsariots* in *Tiao*, *Mycono*, and *Syra*.

voice: they not only call forth his admiration and delight, but they prompt him to serve with diligence the Great Being who made them all. These were some of my feelings, as I was passing over the hills and dales of Ægina. The island has nothing in its scenery which is very striking: if we except the vicinity of the town, which is a gentle slope or even plain to a considerable distance, it consists of hills of moderate dimensions, with the valleys of but small extent. We found more cultivation than we had expected; and we were convinced that the island is capable of sustaining multitudes, such as peopled it in ancient times.* A principal feature in the landscape is, at present, the almond-trees: they are very numerous; and being covered with a vast profusion of white and pink blossoms, they adorn the prospect in a very beautiful manner. We had the pleasure, enjoyed by many travellers who had gone before us, of visiting the remains of the Temple of Jupiter Panhellenius. Dr. Korck was rather disappointed, probably with having gone with too high expectations. The effect on my own mind, of nearly thirty columns standing in silence and solitude on so romantic a spot, and conveying the mind backward through the recollections of 2000 years, was peculiarly impressive. I know not if I can well explain the association; but I own, that antiquities of this nature often edify me—I mean by the word “edify,” stimulate me to more earnest desires of God’s favour, and impel me to prayer for faithfulness and zeal. Certain I am, that, after my return, I engaged in prayer to God with much more earnestness and sincerity than for some time past. The view from the Temple is such as would fill with rapture many a Youth in England: the Acropolis of Athens, the Piræus, Mounts Hymettus, Pentelicus and Parnes, and Salamis—these, and many other classical objects, are all conspicuous. I have lived long enough in the East, and long enough in the world, to look upon them with placid feelings.

March 5, 1828—I have met with an illustration of a passage of Scripture which interests me. Having had my attention directed last night to the words, John x. 3. *The sheep hear His voice, and He calleth His own sheep by name, &c.*, I asked my man if it was usual in Greece to give names to the sheep: he informed me that it was,

and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep: he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that a stranger will they not follow, but will flee from him; for they know not the voice of strangers. The shepherd told me, that many of his sheep are still wild; that they had not yet learned their names; but that, by teaching, they would all learn them. The others, which knew their names, he called *TAME*. How natural an application to the state of the human race does this description of the sheep admit of! The Good Shepherd laid down His life for His sheep; but many of them are still wild: they know not His voice. Others have learned to obey His call, and to follow Him; and we rejoice to think, that even to those not yet in His fold the words are applicable—*Them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd.*

It may be not unworthy of remark, that I have been in Ægina, and other parts of Greece, that kind of ox-goad described by Maundrell, as illustrative of the instrument with which Shamgar killed 600 men (Judges iii. 31): it is often eight or nine feet in length; and is furnished at one end with the goad, and at the other with a large weapon-like piece of iron, which is used for cleaning the ploughshare. It was, no doubt, this latter part of the instrument which Shamgar used as a battle-axe, and thus killed so many of his enemies.

Poros.

March 14—It was almost eight hours before we landed at Poros, from Ægina. On the passage, the volcanic peninsula of Methana is an interesting object; and from Poros the views are beautiful. The harbour is uncommonly excellent, having two entrances, and vessels of the largest dimensions finding secure anchorage. It is bordered by fertile plains, particularly in the direction of Damala (the ancient Træzen), which are surrounded by picturesque hills.

* Athenæus (vi. 20) quotes Aristotle for the assertion, that in Ægina there were 470,000 Slaves.

March 15, 1828—I paid visits to some of the principal inhabitants: it can scarcely be expected that much religious knowledge will be imparted by a single visit; but a friendly spirit is conciliated, and some general impressions are produced, which may be of considerable service to Missionary operations. I am glad to observe a very amicable disposition, wherever I go; and I am not without hopes that English Ministers may, in time, secure to such a degree the confidence of the Greeks, that they will consult us freely on religious subjects. After these visits, my friend Logothetes conducted me across the narrow isthmus, which is little more than a bank of sand, into the Island of Calauria. We first directed our course to the Monastery, a building most delightfully situated. We met with a very friendly reception from the Caloyers, of whom more than ten are stated residents; many of them are exiles from Mount Athos; others are from the Monastery of St. Luke, near Livadia: one old man professed to be 100 years old.* After much conversation of a useful tendency, the kind Prior sent us forward, on our route to the Temple of Neptune, on mules. It is long since I have been delighted with such scenery as now fell under my eye: we mounted hills clothed with wood, and discovered, on every side, objects the most interesting and beautiful. The weather was brilliant, almost beyond conception; the sun shining with the utmost splendour, and not having, as yet, sufficient power to incommode us with the heat of his rays. Beneath our feet, Flora was displaying a rich assemblage of blossoms. I discerned species of *Cistus*, *Phyteuma*, *Silene*, *Hyacinthus*, *Anemone*, and, above all, large quantities of that most elegant of flowers, *Anagallis cœrulea*. The immense quantities of lemon-trees also attracted my attention: they quite fill up a large glen behind the Monastery, and colour it with their yellow fruit. Such was the effect of the scenery on my companion, that he exclaimed, "Today we have entered into Paradise!" But the prospect from the site of the Temple exceeded all: Ægina, with its town; Attica, with its classical mountains, and with the Acropolis distinctly visible;

* Such instances of longevity are not uncommon in Greece. I have been informed, that in the Island of Angistri, opposite to Ægina, there is a man residing who is 136 years old, and who has a son in the same island aged 102. He remembers the Venetians in the Morea.

Cithæron too, and even the snowy summits beyond it, the promontory of Methana—a "sea of glass," while

"Soft o'er its surface the cloud-shadows sail:"

these, and innumerable other objects, render the spot most interesting. Add to this, it was here that the Prince of Orators met his death: to this Temple he took refuge, when he had nought else to succour him; and here he took the poison, when visited by the agent of Antipater. What shall we say of Demosthenes? His unrivalled oratorical talents none will ever deny. But whoever reads Mitford's History of Greece will see the charm dissolved, which before surrounded his moral character. The Scholar will feel pained at finding one of his idols divested of its false brilliancy; and will exclaim, with a sigh, "The Historian speaks too true!" and the Christian will lament to find one good man less in the world:—but truth is great, and must prevail. Ah! on that solemn day, when all characters shall be presented in their true colour, what awful discoveries will be made! How many, once covered with this world's applause, will be consigned to universal and un-ending execration! and how many, formerly despised and rejected of men, will become partakers of that glory which the Eternal Son had with the Father before the world was!—Eternal glory, then, and not transient, be our object!

We descended from the site of the Temple, to a retreat on the other side of the island; where we found Gregorius, an old Pro-hegoumenos: this man belongs to the very *straitest sect of his religion*; and, though I am become particularly averse to controversy with strangers, he absolutely forced me into a discussion on Baptism and other topics. I am glad that I was enabled to maintain the Truth in a very friendly manner, and to hold to the grand point, 'The Bible, and nothing but the Bible,' without needlessly wounding his prejudices.

March 16.—Called with Logothetes on the Bishop. His Diocese comprehends Hydra, Poros, and Ægina: he observed, that in these times the religion of many persons had become mechanical, consisting merely in the performance of outward services, whilst there was no concern to worship God in spirit and truth. I met with a sad instance of flattery: a native of Constantinople, whom I had seen in the morning at the Bishop's, meeting me

in the street, actually said, amongst other words of an import almost similar, *Ἐὲ ἀαρπεῖω*, "I adore thee!" This is worse than a Letter which I once received from a Priest, who is now a Bishop; in which he commenced, "Most divine Father." What a shameful debased creature is man!*

March 17, 1828—I am informed that Poros contains 1300 houses, and 10,000 inhabitants; but this is probably an exaggeration: it will always be a place of some importance, on account of its excellent harbour. The inhabitants are almost all employed in maritime pursuits. Albanian is the language of domestic life, but Modern Greek is universally understood. This morning I sent my man to sell Scriptures, but he only sold four large Testaments. Dr. Russ, an American Physician, had been so kind as to take charge of some Scriptures sent hither by Mr. Brewer: but few have been sold, probably because they have not been exposed in the street. I find, almost invariably, that when this is not the case, few are disposed of. Accompanied Logothetes across the water, into the Morea. I had my attention soon directed to the practice of grafting the olive-trees, to which St. Paul alludes (Romans xi. 17, 20, 23, 24). Logothetes shewed me a few wild-olives; but by far the greater number are such as have been grafted. He informs me, that it is the universal practice in Greece to graft, from a good tree, upon the wild-olive. I also noticed the manner in which the vine is cut, or purged (John xv. 2). Only two or three of the principal sprouts are permitted to grow up from the root; the rest are cut off: and this practice is often called, by the Greeks, *CLEANING*. After walking for some time, we arrived at a very interesting object—a forest of lemon-trees extends up the hills, and affords a most beautiful appearance, loaded with its golden fruit. Logothetes computes that there are more than 10,000 lemon-trees: in all directions, men were employed in gathering the lemons; but the principal time is December and January. In time of peace, cargoes of lemons are sent to Constantinople and other places. I was received at Poros with much hospitality, by Basil Budures.

Hydra.

March 19 — According to a calcula-

tion lately made, there are 18,000 Hydriots resident in the island: besides these, there are 2000 or 3000 strangers. After various visits, I retired to my room, and spent some delightful moments: my faith was renewed. I saw the evidence for the truth of Christianity in its brightness, and I rejoiced with joy *unspeakable*. If I had always such clear conviction in my mind, I should in truth verify the lines—

"I tread the world beneath my feet,
And all the earth calls good and great."

—Heard of a terrible scene, acted here during the war. One of the Hydriot vessels having been blown up by accident, a false report was spread, that a Turk, who was on board, had been the cause of it. Instantly, 300 Turks, who were prisoners in the island, were brought forth and massacred: the marketplace streamed with blood, and the adjacent sea was crowded with dead bodies. Instances occurred of boys, only ten years old, hacking to death athletic Turks of more than forty years of age. The condition of the Youth of Hydra is most unhappy: there are no Tutors, no Libraries, no means of passing their time usefully: they seem to grow up in complete inaction. I know not how life can be endured in such a manner.

March 23—Having obtained permission from the Primates to preach, I mounted the pulpit in the principal Church, after the close of the Liturgy. I saw around me a large assembly: there was even a considerable number at the outside. My text was, *If the Son shall make you free, you will be free indeed*. I spoke for about an hour, and afterward conversed with the Hegoumenos and others of the Clergy. I informed them of the zeal of my countrymen for the extension of Christianity; of the exertions of the Bible Society; of the conversion of the South-Sea Islands; and of similar subjects.

I have been greatly shocked with various recitals given me relative to the state of anarchy in which Hydra has long been placed. A man died here, some time since, who confessed, on his death-bed, that he had murdered seventeen men and one woman. Another Hydriot is still living with impunity, who has killed the father of the Conduriettis, and five or six other Greeks: one of these was his brother-in-law. At the breaking out of the Revolution, he assassinated all the Jews who were in the island, eleven in

* Such adulation is generally the prelude to a request for money.

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number; and he has murdered eleven or twelve Turks in cold blood.

Mar. 24, 1828—The persons to whom Mr. Brewer and I had entrusted Scriptures for sale have not been very active: one of them has sold five copies of the large, and three of the small edition: the other, eleven of the large, and two of the small. I myself have been more successful; having sold, by means of my servant, during the few days I have spent here, twenty-three copies of the large, and thirty-six of the small edition. I also sold four copies of Mr. Jowett's Commentary on the Acts of the Apostles, and a considerable number of Tracts. To some poor persons I gave a few Testaments, and other books, gratis. I departed from Hydra thankful for all the favours which I have received in that island. As the weather was exceedingly calm, we did not arrive at Kastri (the ancient Hermione) till after sun-set.

Kastri.

March 25—They inform me that there are in Kastri 200 houses. I have been conversing with the four Priests who live here, and with other inhabitants. To each of the Priests I presented an Ancient Greek Testament, and seven copies of the large Testament were purchased: many more would have been sold, if I had had them. We walked together over the site of the Ancient Hermione: little or nothing remains of all its temples and buildings. *Tragopogon porrifolius*, *Reseda lutea*, and many other ornaments of the vegetable kingdom, now flourish where men once lived. The ancient town was situated on a peninsula, between two excellent harbours: Kastri is built on a rising ground behind it. Fevers prevail here in August and September. The inhabitants are, for the most part, poor; and support themselves either by working as day-labourers, or by a few boats which sail to the neighbouring ports. I found a Schoolmaster teaching Ancient Greek to twenty scholars; but he was preparing to depart.

March 26; Sunday—This morning I rose very early, in order to be ready for Church. The Sermon, however, did not commence till sun-rise. The bell sounded, and I found a considerable Congregation assembled in the Church, called the Metropolis. After an immense number of Kyrle Eleesons, a Priest called out "Begin;" and I accordingly commenced, with a short Prayer. I afterward preached from the words, *Be ye reconciled to God*. The people, who are almost all of the lower orders, seemed lost in astonishment; being evi-

dently quite perplexed at hearing a Frank preaching about Christ, whilst they did not observe him kissing pictures, crossing himself, or performing any other of those actions which they always account the most essential marks of Christianity. I confide in God alone for a happy result of my endeavours. Almost immediately after the Sermon, I went to a Monastery, which is at the distance of half-an-hour: an inscription over the gateway denotes that it is dedicated to our Saviour and the wonder-working Anargyri. Here I found a considerable number of Manuscripts, and spent much time in examining them. Amongst the rest, there are two Lectonaries of the Acts of the Apostles and the Epistles. They are evidently of no great antiquity, as they are on glazed paper with cursive letters and accents. It is not, however, unworthy of notice, that both of them omit the disputed passage, 1 John v. 7.

March 27—Conversing with the Hegoumenos and another Caloyer, the latter made a remark, which I have frequently heard repeated in Greece; viz. that the English believe in the transmigration of souls. Whence this idea had its origin, it would be difficult to determine. Another man lately observed, that he had always understood there were exceedingly few Christians in England.

Kranidi.

The distance from Kastri to this place is an hour-and-a-half. They assure me that there are here 700 houses. Soon after my arrival, I called on Joseph, the Bishop of Andrussa, who had written to me a very friendly Letter whilst I was in Ægina. He is one of the most virtuous and well-informed Prelates of the Morea. We had much interesting conversation; and he described to me his sufferings whilst detained a prisoner, with the other Bishops, in Tripolitza. Having observed that it was the spoils of Tripolitza which gave rise to the dissensions and other evils which proved so injurious to the Greek cause, he added, that this circumstance gave him to understand the reason why God had commanded an utter destruction of the spoils taken at Jericho. Indeed, the evils which have been occasioned, during the Greek Revolution, by the captive women and the plunder, seem calculated to throw some light, not only on the prohibition of spoil, but also on the command of utter extermination laid upon

the Israelites. The Turkish Women have been a snare even to several of the Greek Bishops; and they have thereby occasioned not only incalculable injury to these Ecclesiastics themselves, but they have also brought infinite scandal on their profession. I walked with a Nephew of the Bishop to a Monastery, about a mile distant, at the port. This young man informed me, that, during the three years which the Bishop has resided here, no less than twenty-eight murders have been perpetrated at Kranidi. In the Monastery, I looked over a volume of Modern-Greek Sermons: according to the table of contents, one of the Discourses shews that 'the Holy Virgin suffered more than all the Martyrs, and even more than Christ Himself!'

Kranidi has the reputation of being an extremely healthy place. It suffers, however, from the scarcity of water: no springs are to be met with: a few wells, some of which become frequently dry in summer, are the only resource of the inhabitants. In Hydra, and Kranidi, where there are no fountains of water, but where that precious article must be obtained from precarious cisterns or wells, we understand the force of Jeremiah, ii. 13. *My people have forsaken me, the fountain of living waters; and hewed them out cisterns, broken cisterns, that hold no water.* The vicinity of Kranidi is cultivated to a considerable extent, being chiefly laid out in vineyards. Many of the inhabitants are also employed in maritime pursuits, being celebrated for their seamanship. The common language here, as well as at Hydra and Kastri, is Albanian; and some of the women understand nothing else: the men all understand Modern Greek.

March 28, 1828—This morning, though I have not mounted a pulpit, I have had an excellent opportunity of preaching the Truth. Having called on the Bishop, he drew me into conversation on Saint Worship, and other practices which need reformation in the Eastern Church: it led to a lengthened discussion, in which I found occasion to lay before the Bishop, and all present, many important truths: I am happy to say, that a very favourable impression appeared to be produced. The Ekonomos and others afterward paid me a visit. By one of them, I sent a copy of Mr. Jowett's Commentary on the Acts of the Apostles to a Hermit residing on the Island of Belle Poule: he is repre-

mented as being a very learned man, who reads every book which he can possibly obtain. I regret, exceedingly, that I have not with me any more of the Modern-Greek Testaments: I might have sold a considerable number at Kastri and Kranidi. I distributed a few of the Hellenic, which I had remaining. I spent nearly three hours with the Bishop, and find much reason to rejoice in the friendly disposition which he manifests. He intimated his intention of corresponding with me. I was particularly delighted to find that the Commentary on the Acts, which I had sent him from Ægina, had afforded him the greatest satisfaction. He could scarcely find words strong enough to express his admiration of it: he preferred it much to their own Commentaries.

Napoli di Romania.

March 29—For the second time, I find myself in this celebrated fortress. We sailed from the port of Kranidi at eight o'clock, and in six hours arrived here.

March 30—I have distributed several copies of Lord Lyttleton on St. Paul, and of Bishop Porteus's Evidences—books which I find of great value in the present crisis.

March 31—Since I was in Napoli, our Agent has sold all the Scriptures with which he was entrusted; viz. 30 small Testaments, 17 large, and one Hellenic; and he has paid me, deducting the per-centage, 124-piastres, 30 paras. I hope soon to send him a much larger supply. Visited with much pleasure the Lancasterian School: it has 170 scholars, and is in excellent order: many Boys repeated, at length, passages of Scripture History. The Malta Publications have been much used in this school. Called on N. Skuphas, and conversed with his sisters. They shewed me the "Pilgrim's Progress," and "Law on Education," which their father had sent them from Smyrna. In the latter work he had written, "Read it once, and twice, and often."

April 1—I presented a supply of books, for the School of Demitzani, to Niketas Kallas, one of the Managing Committee; and others for the Lancasterian School in Napoli.

Argos.

April 2—I reached this place, from Napoli, in about three hours. Napoli is an unhealthy spot; and though it is much improved by the new police regulations, still it is a dangerous place. Dr. Bailly,

a French Physician, is said to advise—“In Napoli, eat no meat, drink no wine; but as soon as you arrive at Argos, eat and drink whatever you please.” I am glad to observe a large extent of cornland near Argos; but I am informed that much less than usual is this year cultivated. Too often the proverb has been literally verified, in regard to Greece—*One soweth, and another reapeth* (John iv. 37).

Approaching Argos, we found the Panitza flowing with water, but the Xerias (Inachus) dry. Last winter, two boys were drowned in the Inachus, attempting to cross it when the waters were high. I have found here three Schools, each of them with about twenty scholars; and distributed Tracts amongst them. Two of the Demogerontes and the Politarch called upon me. After giving them books, one of them read aloud the whole of the February Number of the “Philanthropist.” The Politarch, whose tall and martial figure appears to have raised him to his post, inquired whether any reward after death was to be expected, for fighting in defence of country and religion. I examined the Oracular Cave described by Dr. Clarke. The fictile superstructure and altar have entirely disappeared; but the cavern, which was employed to delude the superstitious multitude, still remains. It would have been well if such delusions had been practised by the Antients only; but the history of Modern Greece would, I fear, be a much longer catalogue of *lying wonders*.

Niketas, one of the most celebrated Chieftains of the Morea, is here at present. On account of his warlike deeds, he has received the appellation *Τυροφάγος*, “Turk-eater.” He described to me, with much interest, some of his most celebrated achievements. He estimates the loss of the Turks at Dervenaki and the other Pass, in which he engaged the Pacha of Drama, at 6000 men. Like Kolokotroni, he was formerly in General Church’s regiment, in Zante. He spoke with warmth, as all other Greeks do, of the debt of gratitude which they owe to Great Britain, for undertaking their cause. Captain Hamilton he called *Ψυχωπάτης*, “Adopted Father of Greece.”

Tripolitza.

April 3, 1828—I write amidst the Ruins of Tripolitza. Few places afford more scope for serious reflection. View it seven years

ago, filled with population, secure and numerous—the abode of Beys, Pachas, and every rank of the community. Here the proud Turk stalked along in his fancied greatness, little dreaming of the terrible overthrow which so speedily awaited him. Then behold Tripolitza suddenly filled with alarm and apprehension, crowded with refugees, so as probably to contain within its walls 40,000 persons, and enduring a blockade of seven months! Next, the tremendous catastrophe!—thousands upon thousands are slaughtered, thousands are reduced to slavery—the streets literally flowed with blood! Immediately followed a visitation of Providence on the infuriated victors—a pestilence, which extended itself to the most-distant parts of the Morea, and which carried off five or six thousand souls! Afterward, Tripolitza becomes a flourishing Greek town; and is, apparently, given up to the same fatal security which before had seized the Turks. But suddenly the news is brought that Ibrahim Pacha approaches—the town is evacuated—the spoil is left for the conqueror, and once more Tripolitza is a Musulman possession. Last of all, but thirty-seven days ago, the Arab army abandons the place, but not till it had utterly destroyed every building within it! Tripolitza is now *empty, and void, and waste* (Nahum ii. 10); but the poor Greeks are beginning to flock again to their desolate houses, and once more hope for peace and security.

We set out from Argos very early in the morning, and were almost 11 hours in reaching Tripolitza. The road is, for the most part, dreary; leading over lofty and barren hills, the principal of which is Mount Parthenius. In England, where the roads are so excellent, we do not readily perceive the force and just application of the Scriptural figures, derived from a *stone of stumbling, and rock of offence* (Isaiah viii. 14. and similar passages); but in the East, where the roads are, for the most part, nothing more than an accustomed track, the constant danger and impediment arising to travellers from stones and rocks fully explain the allusion. Tripolitza is situated on a lofty plain, surrounded on all sides by mountains; so as strongly to remind me of the words, *As the mountains are round about Jerusalem, so the Lord is round about His people, &c.* (Psalm cxxv. 2.) The climate is remarkably cold in winter; snow in large quantities, and frost of a severe

description, being frequent. In summer it is considered an agreeable residence, on account of the coolness of the nights. The Demogerontes and others treated me with kindness. The ruins by which we were surrounded afforded an excellent topic from which to offer serious observations; and I directed their attention to a nobler city, to one *which hath foundations, whose builder and maker is God.* I also gave him some books for the Lancasterian School, which they intend to renew. In the precincts of one of the principal Mosques, an apartment formerly occupied by one of the attendants employed in Mussulman Worship had in part escaped destruction: here I spent the night.

Mistra.

April 4, 1828—I arrived here after a very long journey. We left Tripolitza about three o'clock in the morning, and reached Mistra only an hour before sunset. After crossing the Plain of Tripolitza, we first descended to the dry channel of winter-streams, and had uninteresting scenery. Afterward, the climate became genial, and the country beautiful. The shrubs are most ornamental; at one time the hills being white, with a beautiful Erica; at other times yellow, with a showy Spartium. The Arbutus, Evergreen Oak, Mastic, and other shrubs, grow most luxuriantly. I also observed the Anemone Apennina, the Fritillaria Meleagris, a fine species of Iris, and other beautiful flowers. But little cultivation was visible, either to-day or yesterday. For the last three years, much land has been suffered to lie waste. The prophecy Isaiah vii. 23, 24, has been almost verified in the Morea; and the traveller adopts the language of Jeremiah (iv. 2, 6), *I beheld, and, lo! the fruitful place was a wilderness, and all the cities thereof were broken down.* Descending on the Vale of the Eurotas, Mount Taygetus bursts upon the view in a most striking manner. The Eurotas was flowing clear and rapid, and might easily have been forded. We crossed it by a high bridge of one arch.

According to the information which is given me, Mistra contained, before the Revolution, 800 houses.* At present, all the Turks are gone, and there

* Pouqueville and Sir William Gell give a much more considerable population. My informants, in regard to the former population, were persons of good information; and the Priests computed the present number of inhabitants, by actually naming and enumerating each family.

are about 150 Christian Families. The Arabs came four times to Mistra; twice unexpectedly: they burnt all the houses and churches, whilst the wretched inhabitants fled to the mountains. In one of these expeditions, the Arabs actually ascended to the very summit of Mount Taygetus.

April 5—I find myself amidst the Ruins of Ancient Sparta. The place is now called Magoula, being about three-quarters-of-an-hour distant from Mistra. The walk is one of the most delightful that can be conceived, leading amidst olive and mulberry plantations and vineyards, and surrounded on all sides by the most enchanting scenery. Add to this, "The voice of the nightingale never was mute." And who, except for the ruined hamlets which occurred in the way, would ever have conceived that the tide of war had so recently and so furiously swept over these fields? The ruins cover a considerable space of ground, but have little in them that is striking to a superficial observer. A Theatre is the most remarkable object. The site of the town is now cultivated. The scenery is thus described by Dodwell: "All the plains and mountains that I have seen are surpassed, in the variety of their combinations and the beauty of their appearance, by the Plain of Lacedæmon and Mount Taygetus. The landscape may be exceeded in the dimensions of its objects; but what can exceed it in beauty of form and richness of colouring?"

I met with a man amongst the ruins who told me a story which is, I trust, characteristic of one Modern Spartan only. He choked one of the Turkish Prisoners at Napoli to death, by applying his fingers to his throat! This method of execution was preferred, in order that no injury might be done to his rich clothing.

April 6—This morning, soon after midnight, almost as brisk a fire of musketry commenced as if Ibrahim Pacha was again approaching. In this manner the Greeks were displaying their joy at the arrival of Easter. Long before sun-rise my friends were faring sumptuously on lamb and other dainties, finding such a repast a fine treat after the fast of fifty days. In the afternoon, I accompanied Agallopulos and many other friends to the Metropolis. Here we conversed much with the Bishop and others, and were present at the Vespers. Easter-day is the chief festival of the year in the Greek Church;

and the Gospel is chaunted, with innumerable prefaces and repetitions. An accompaniment on the bell had rather a ridiculous effect. For forty days after Easter the common forms of salutation are suspended in Greece; and in their room are substituted the words, "Christ is risen:" the reply is, "He is risen indeed." It is usual also for the parties to kiss each other; and to present eggs, coloured red. In the evening, I rode up to the Castle, with the General, George Iatrakos, and spent the night with him.

April 7, 1828—I visited the Ancient Amyclæ, now called Sklavo-chori. The ride was exceedingly delightful, leading through the Village of Agianni, and over the plains of the Eurotas. Passing under the olive-trees, I noticed, as I have frequently done before, how easily the accident which befel Absalom might actually occur. It is necessary to be continually on one's guard against the branches of trees: and when the hair is worn in large locks floating down the back, as was the case with a young man of the party, any thick boughs interposing in the path might easily dislodge a rider from his seat, and catch hold of his flowing hair. The custom of wearing the hair exceedingly long, which St. Paul condemns as effeminate, in his First Epistle to the Corinthians (xi. 14), is still common in Greece, especially amongst the Priesthood. Absalom doubtless wore his hair in this manner (2 Sam. xiv. 26); and Homer celebrates continually the *καθηκουμένους* Ἀχαιοί.*

Agianni has still 80 families: before Ibrahim Pacha's arrival it had 100. We passed by a Turkish tower-like residence about one hour further, in which fifteen Greeks kept Ibrahim Pacha's army at bay for fifteen days; and, last of all, when he was on the point of blowing them up with a mine, they effected their escape to the mountains, in the night. Small towers of this description abound in Greece; and they are frequently mentioned in the Scriptures (Matt. xxi. 33. Luke xiii. 4. xiv. 28; and in the Old Testament). Silk is a very important production of the province of Mistra: before the Revolution, 18,000 okkas were yielded annually; at present, only 7000 or 8000.

I have distributed a considerable number of books in Mistra, and hope to send many more from Napoli: I have also sent books to the villages of this pro-

vince. In the whole province of Mistra there are said to be 30,000 souls.

In the evening, I walked up to the Metropolis, to take leave of the Bishop. He pressed me so strongly to spend the night with him, that I could not refuse. My visit afforded me such an opportunity of making known the Truth as I always highly value. The Bishop was very inquisitive on religious subjects; and I was enabled to inform him of the most important points of difference between our respective Churches, with great freedom. The permission, which Protestant Bishops and Clergymen have to marry, appeared extraordinary to him and his attendants: he approved of it, however, and spoke of an Eighth General Council, when the same liberty would be given to themselves. I met with much hospitality and friendship at Mistra; and feel convinced that such amicable intercourse with the Greeks may, by the Divine Blessing, be greatly serviceable to the cause of Truth. If the Greeks are not hindered by their Government, I believe there will soon be a *wide and effectual door* open amongst them.

Leondari.

April 9 — The Bishop, at parting, requested me to write to him. At eight o'clock, started for Leondari. After reaching the Eurotas, we proceeded, for a considerable distance, along its banks: it is beautifully fringed with the Platanus, with poplars, and other trees: villages appear to the left, on the declivities of the mountains. We left the Eurotas at the Village of Georgitsa. Here we were overtaken by a very heavy rain, which we were obliged to bear patiently for more than an hour. At length we reached the Mill of Logara, where we found shelter for the night. The Village of Longanico is an hour distant. In the mill, I met with a Caloyer from the Monastery of St. George, which is four hours distant, on the mountains. He could not read; but I sent some Tracts by him to the Hougoumenos. He told us, that the other day a wolf in the neighbourhood had destroyed eighteen sheep. Oh! that there had been no wolves of another and a worse description in these countries! but, alas! some of those who have assumed to themselves the office of Christian Teachers must be referred to the number of those of whom St. Paul prophesied, Acts xx. 29—*After my departing*

* "Achæans, with the head of flowing hair."

shall grievous wolves enter in among you, not sparing the flock.

"Wolves shall succeed for Teachers, grievous wolves,

Who all the sacred mysteries of Heaven
To their own vile advantages shall turn,
Of lucre and ambition."[†]

April 10, 1828—Every thing reminds me that I am in Arcadia: the country all the way to Leondari is enchanting: Nature appears in all her wildness: the whole land, hills, and dales, is a beautiful forest, or rather a natural park. The spaces between the trees are occupied by pasture-grounds, where the shepherds feed their flocks: they have, invariably, the large crook, which we observe in pictures of shepherds and shepherdesses. At Leondari we find the same desolation which everywhere else marks the steps of Ibrahim Pacha. A few houses have lately been rendered tenable. I observed several ancient and almost ruined Churches, resembling those near the Castle of Mistra: one of them served as a Mosque before the Revolution: now, again, it has become a Christian Temple. Before the war, there were at Leondari 50 or 60 Grecian Families, and 200 Turkish: now about 20 Greek Families have re-assembled. My principal acquaintance here is the Ekonomos Panagiotteo: he is a mild, pleasing character. I presented him with a few books for the people, and engaged to send him more from Napoli. In his house I met with twelve or thirteen ragged peasants; and delivered a Discourse to them, to which they listened with much attention. Here, as everywhere, I gladly embrace every opportunity of *testifying repentance towards God, and faith towards our Lord Jesus Christ.*

Karitena.

April 11—From Leondari we crossed the Plain of Megalopolis, to Karitena: the journey employed us six hours. The Ruins of Megalopolis were a short distance to the right, their situation being marked by a solitary cypress: on the left was Mount Lycæus. About half way, we reached the Alpheus, and crossed it just below Karitena. Immediately after my arrival I gave away a few Tracts: but I soon had reason to repent this proceeding, for the house was almost instantly beset by an immense number of boys, clamorous for books. I was unable to satisfy them, as my stock is but small. Went up to the Castle which Kolokotroni has lately

built, and visited his mother: the old lady had with her a little boy, her great-grandson. I was rather amused to hear her always designating her son, the celebrated Chieftain, by the appellation, "The Old Man." She soon began conversing concerning "the Almighty;" and thus afforded me an opportunity of shewing the importance of having that Great Being for our Friend. She requested one of the Captains, who was present, to give me "the answer."

April 12—Before the Revolution, there were in Karitena 200 houses; of which 36 were Turkish, the rest Greeks: there are now only 82 families here. In the province are 140 Villages, which Spilios Kolas counted off to me on his string of beads. The province may contain 30,000 souls. Kolokotroni having informed me, in Ægina, that I should see at Karitena "the retreats of the Greeks," I to-day went to examine one of them. The excursion has been a most extraordinary one. After descending a steep path, almost to the channel of the Alpheus, we turned off upon the right bank, climbing along the edge of a dangerous precipice, and having precipices far more tremendous impending over our heads. The scenery is most romantic: on both sides, the river has three abrupt banks; they terminate in hills of great height, and are adorned with the most beautiful forest scenery. The river rolls between, contracted into a very narrow channel; and, at this time, it was rolling tumultuously along, being swollen by the late rains. The cavern, which was the object of our expedition, is in the face of the rock, and it was not without danger that we scrambled up to it: we entered it to a considerable distance, without reaching the extremity. In this cave, no less than 1000 persons, by actual enumeration, found shelter. They had provisions for five months; and when the Arabs came and fired at the mouth of the cavern from the crest of the rock, they laughed at their efforts. The Israelites in ancient times resorted to similar means of defence, Judges vi. 2. 1 Sam. xiii. 6. Isaiah ii. 19. From one of the rocks above, the Greeks precipitated a poor Arab Prisoner. My attendant assured me that his limbs parted from his body before he reached the bottom.

At Karitena, it is still usual for school-boys to have a small clean board, on which the master writes the Alphabet, or any other lesson which he intends his scholars

[†] Milton's Paradise Lost, Book xii. 505.

to read. As soon as one lesson is finished, the writing is marked out, or scraped out; and the board may thus be continually employed for writing new lessons. Not only does this instrument harmonize, in its use, with the writing-table mentioned Luke i. 63, but the Greeks call it by the very same name, *πινυδριον*.*

April 13, 1828— I preached in the principal Church, from the words, *If ye then be risen with Christ, seek those things which are above*: but I lament to say, that I preached without energy and effect. Of what importance it is for a Minister of the Gospel to have his own mind always deeply affected by those important truths which he proclaims to others! Then, and then only, will his words fall with weight upon the hearts of his hearers. "What can be more awful," says Baxter, "than a dead preacher preaching to dead hearers the living truths of the Living God!" May such a character be never applicable to myself or any other Missionary! The Greeks observe those early habits, in regard to the time of Divine Service, of which we find such frequent mention in the Sacred Writings. They have generally finished their Liturgy before an Englishman leaves his bed: hence, at Hydra, Karitena, and other places where I have preached in the Churches, I have been literally in the situation of the Prophets, *rising up early and speaking unto them* (Jerem. vii. 13). In Karitena I left fifty Tracts, for distribution, with the *Ökonomos*; besides others which I gave to a Schoolmaster.

Soon after the Service, I set out for the Monastery of Kalami: the road leads over picturesque hills and dales. Near to the Monastery, we came, to my surprise, to very extensive ruins of polygonal masonry: they are the remains of the Ancient Gortys. After conversing for a short time with the three or four Monks in the Monastery of Kalami, we proceeded to the Monastery of Agianni. Leaving the little Church of St. Andrew, which is situated on the banks of the Gortyna, we ascended one of the most romantic glens which I ever beheld. On both sides, the rocks tower to a prodigious height, having their precipitous faces adorned by the most elegant sylvan scenery. Down this tremendous height fall very beautiful cascades: at the bottom of the abyss, the Gortyna roars and

dashes along, more frequently heard than seen. In the face of the rocks are many of those caves in which, for the last three years, the Greeks have found refuge from Ibrahim Pacha. Most of them have the entrance in part walled up; and their situation and form give them, in some degree, the appearance of martins' nests. The Monastery of Agianni itself is nothing else than one of these caverns, with its exterior built up on a larger scale: it required no small toil to reach it. Here we found three or four Caloyers, and several families which had fled hither for refuge in these troublesome times. "Never," they said, "had a Frank made his appearance there before." I delivered to them a discourse on the danger of an unconverted State: they listened with much attention. The distance from hence to the Monastery of Philosophou, could we have employed wings to fly across the valley, is short; but we had to descend and ascend, to cross the foaming Gortyna on a tree thrown across it, to climb over most abrupt and dangerous precipices, and to wander about in a thick forest without footpath. At last, after many a weary step, we reached the Monastery: our horses had gone round, from the Church of St. Andrew's, by another road.

April 14—In the Monastery of Philosophou I have found several Manuscripts. One of them is a fine Lectionary of the Gospels, on vellum; and held in great veneration, as a miracle-working Gospel. There is also, on vellum, a Manuscript of St. Matthew; and various others, containing Discourses of different Fathers.

Demitsani.

Walked from the Philosophou to Demitsani. To my surprise, on approaching the town, a large portion of the inhabitants, headed by the Priests, came out to meet me. Bells also were rung; and pataroes fired. Little more could have been done, had the Governor himself arrived: such a reception as this I felt to be something more than is suitable to a Missionary, and would gladly have dispensed with it. It gave me, however, an opportunity of addressing a great part of these, my kind friends, on the subject of Religion; and they listened with seriousness. With two of the principal Priests I have had some free conversation, and, I am happy to say, with good effect. I laboured to shew them that the important part of Religion was not either the immersing or sprinkling in Baptism;

* I have since found that this Writing-table is common in other Greek Schools.

nor even whether the Holy Spirit proceeded from the Father only, or from the Father and the Son conjointly; but that it consisted in a genuine conversion of the disposition and character of men.

The School of Demitzani is by far the most celebrated in the Morea. It was established 65 years ago, by Hadji Gerassimo. The first master was Agapius. From all quarters, scholars resorted hither; and there were sometimes as many as 220. Many Bishops and other distinguished characters were educated here: among the rest, Gregorius the Patriarch, who was put to death by the Grand Signior. There was formerly a library of about 1500 volumes connected with the School; but great part of the books have perished, having been used for making cartridges at the siege of Tripolitza.

There are about 350 houses in Demitzani, and most happily they have escaped that general ruin in which almost every other part of the country has been involved. There are at Demitzani several powder-mills: the inhabitants, however, acknowledge that they cannot produce gunpowder equal to the European.

Zatouna.

April 15, 1828— I walked over to Zatouna, a neighbouring village of about 150 families, and was received with equal or even with greater honours than at Demitzani. The Priests and principal inhabitants met me on the brow of the hill, from which their village first makes its appearance; and, with bell-ringing and firing of pataroes, accompanied me to the Church. Here all joined in singing an Easter Hymn; which ended with the accustomed chaunt for the three Sovereigns who have so happily interfered for the welfare of Greece. It was truly affecting to observe the enthusiastic manner in which they implored long life on these their benefactors. As I had now a Congregation assembled before me, I delivered a regular Discourse from the Bishop's seat, pressing upon them those infinitely important interests, in comparison of which, all else is *less than nothing, and vanity*. I also gave them an account of the Bible Society, and urged the importance of procuring and studying the Holy Scriptures. I am sorry to find that at Zatouna the old divisions have not yet ceased; but they complained much to me of some individuals who disturb the peace of the community: they have actually excommunicated five of them, and taken other steps of a nature rather too violent. Before I departed, I

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distributed Tracts amongst the Children of the School: 60 or 70 of them were assembled.

A valuable relic of the Library of Demitzani still remains; viz. a beautiful Manuscript of the Homilies of St. Basil. It is on vellum, large folio, beautifully illuminated. I have also found a volume containing several Manuscripts bound up together. That which is most beautifully written is the "Aphorisms of Hippocrates;" another is the "Melissa (Bee) of Antonius." The latter was written, as the copyist testifies, in the year 1587.

Livargi.

April 16— We set out about two hours before day-light; and at sun-set arrived at the Village of Livargi. On the way we crossed the River Rophias (the ancient Ladon), one of the finest streams in Peloponnesus. All along its banks, plane-trees abound, deriving nourishment from its waters. They strongly remind me of the beautiful similitudes in the First Psalm, and in Jeremiah xvii. 8. In the East, this and various other Scriptural images, which are furnished by the peculiarity of the climate, are well understood. In our own country, where moisture never fails, their force is not perceived.

Approaching Tripotama, we saw, on the left, the Monastery erected by the Monk who lately became so famous throughout the Morea. This old man preached to the Greeks to abstain from theft and other sins, and strongly pressed upon them to fast perpetually; to abstain from the duties of marriage; to give up all Turkish property which had fallen into their hands; and to use no other weapon than the sign of the Cross. He solemnly assured the misguided multitudes, that in this manner the Turks would all perish, and themselves would be defended from on high. I should myself have been rather disposed to consider the man as deceived, than a deceiver, were it not for the immense sums of money which he amassed by means of his preaching. I have been assured that he collected no less than 700,000 piastres, the offerings of the enthusiastic multitudes. Their eyes were opened when Ibrahim Pacha came and put the old man to death, and took possession of his treasures.

April 17 — This morning I enjoyed much freedom in preaching in the principal Church, and warned my hearers of their danger, and admonished them, that in no other name under heaven

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could they hope for salvation, except the Name of Christ.

In Livargi are about 150 houses. From Ibrahim Pacha they have suffered nothing; as they submitted to the Turks, or "worshipped," according to the common expression. From their own countrymen, however, they met with severe sufferings: Sisinnes and Gennseos came, and, according to their account, ruined them by exactions. Here is a Schoolmaster, with about forty scholars: I gave him Tracts. The inhabitants have also resolved to establish a Public School, and have engaged a Master.

April 18, 1828—I feel persuaded that a very serious religious impression has been produced on many persons in Livargi. May it be permanent! I proceeded to the Monastery of Sopato, and found here a considerable number of vellum Manuscripts of the Fathers. Had any Traveller the time to examine the Manuscripts which still exist in Greece, I believe he might find some valuable relics. At Sopato are about 150 houses.

Kalavrita.

April 19—The road to Kalavrita is at first mountainous; and all the hills are adorned with forests. We found scarcely any thing but ruins in the town of Kalavrita: before the Revolution it had about 800 houses, Turkish and Greek. I noticed that the Greeks had treated a large Mosque here as we find that the Israelites, under Jehu, treated the Temple of Baal, 2 Kings x. 27.

Megaspelaion.

We arrived in the evening at Megaspelaion. This is by far the most extensive Monastic Establishment in the Morea. It contains 150 Monks. During the Revolution, it has become a species of fortress, having a very strong position. There were assembled here no less than 5000 Refugees; and though Ibrahim Pacha came twice and made attempts upon them, he was unable to effect any thing. The Caloyers informed me that the Monastery was founded 1400 years ago; but their papers are lost. The great attraction to Megaspelaion is a celebrated picture of the Panagia, which they seriously believe to be the workmanship of the Evangelist Luke. A considerable part of the Monastery is, as its name denotes, "a Large Cave:" a striking precipice of 400 feet impends so far over it, as almost to secure it from any annoyance from above; and it is surrounded by the most romantic scenery.

April 20: Sunday—This morning I preached in the Church, from these words—*If ye then be risen with Christ, seek those things which are above.* A very large number of persons was present, not only of the Caloyers, but also of the Refugees. They listened with great attention.

Let me record it as an instance of peculiar liberality in the Oriental Church and in the Greek Nation, that a Protestant Minister has been permitted often to preach in their Churches, and even at the most solemn Services of their Religion. At Egina, I preached four times, with the sanction of the President of the Legislative Body, and with many members of that very body for my hearers: in that instance the Laity shewed their liberality. At other times, I have met with a similar display of good feeling on the part of the Clergy. The most peculiar example of the latter description occurred on this occasion, in the large Monastery of Megaspelaion. Here I preached to a Congregation of probably more than 100 Monks, with the sanction of the Superiors of the Monastery, and in that very Chapel where they preserve and worship the picture of the Virgin which is attributed to the pencil of St. Luke. Whatever may be the future state of Greece, I shall always cherish amongst my fondest remembrances these instances of kindly feeling; and I shall earnestly pray, May God bestow on this Church the privilege of Philadelphia (Rev. iii. 8), *Behold, I have set before thee an open door, and no man can shut it!* and may all those who are permitted, as Heralds of the Gospel, to occupy this sacred opportunity of doing good, be men filled with the most tender affection towards the members of this communion; and endowed with such heavenly wisdom, and aided by such divine power, that they may be enabled to apply to the Oriental Church the words of the Prophet, *Aries, shine, for thy light is come, and the glory of the Lord is risen upon thee!*

April 21—With Germanos and others, I have had valuable opportunities of pointing out the leading errors of the Greeks: when questioned by them on various subjects, I declared my faith, and gave my reasons for it. When truth is developed in this friendly manner, I find the effect good.

Phonia.

Our journey to-day has been of a most mountainous description. We reached

the region of snow, and looked down upon the Gulf of Lepanto. The common Crocus, the Fumaria Bulbosa, a Hyacinth, and many other plants, were flowering beautifully on the very verge of the snow. We traversed extensive Pine Forests; and, after descending from the lofty mountain of Chelmos, we found a very populous country. In all directions, villages appeared beautifully situated: the principal is Klouchines. On one of the neighbouring summits of Chelmos, one of the greatest disasters befel the Greeks which they have experienced at the hand of Ibrahim Pacha. A vast concourse of people had fled to that lofty eminence, supposing that it would prove inaccessible to the Arabs: but, unhappily, the words of Jeremiah were literally applicable to them—*Truly, in vain is salvation hoped for from the hills and from the multitude of mountains* (iii. 23). Neither rocks nor snows prevented the Arabs from springing, like wolves, upon their prey; and hundreds of the poor Greeks were precipitated headlong down the rocks, and hundreds led away into captivity.

The women, in these parts, are of a most laborious character: they are everywhere seen at work in the fields, and the most toilsome employments of agriculture are performed by their hands. The men, as I am informed, leave them for five months or more in the year; and are employed in Napoli, Hydra, and other towns, in masonry, carpentry, and similar occupations. The women here, as in many other parts of the East, wear a profusion of ornaments. The language of Canticles, i. 10, is literally applicable to them.

In the Monastery of Agios Georgios, near Phonia, I found an opportunity of proclaiming the Truth to some Monks and others: a serious impression appeared to be made. There are about thirty Caloyers in this Monastery. At Phonia, or rather the Kalybia of Phonia, I am spending the night. In this village there are 400 houses: it is a bustling place.

April 22, 1828—Our route led us along the Lake of Phonia. This collection of waters is rather a singular phenomenon. Before the commencement of the Revolution there was but the semblance of a lake, the waters escaping through a cavity in the earth; but, in the year 1821, this cavity was, in all probability, choked up, as the waters since that time have been continually overspreading the plain, and at present compose a

lake not much less than Derwent-Water. There is little doubt that they will still continue to increase, and indeed rise to the same level at which they have arrived on some former occasions: two years will, probably, bring them to the traces of the water-mark mentioned by Pausanias, which are still visible. The country people consider this event as miraculous; and relate, that the same occurrence took place when the Turks conquered the Morea from the Venetians. As it is, they have been great sufferers by the inundation, as they have lost their fine vineyards and cornland; and perhaps, in time, may lose even some of their houses. The mountains around the Lake are beautifully clothed with forests, and capped with snow.

After leaving this scene behind us, we descended into another plain, at the further extremity of which we reached the Lake of Stymphalus, now called Zaracca. On the road we noticed the ruins of a Khan: these houses of refreshment were formerly common in the Morea, being, at a convenient distance between towns, *lodging-places for way-faring men* (Jeremiah ix. 2); but they have all been destroyed. In the Lake of Zaracca we observed the Katabathron, into which the waters are precipitated: they emerge twenty miles distant at the source of the River Erasinos, near Argos. The journey from this lake to Agios Georgios is not very interesting. A fertile plain, on which Philus was situated, precedes the last-mentioned village. Agios Georgios contains about 300 houses.

Napoli.

April 23—I arrived in Napoli soon after mid-day. The road for about two hours ascends and descends gentle hills; and, afterwards, for four hours, crosses the fine Plain of Argos. On the way, one of the muleteers told me a story which reminded me of David's approaching the encampment of King Saul in the night, and carrying off *the spear and cruse of water* (1 Sam. xxvi. 12). The narrator entered the Turkish camp in the night, and took off a fine horse, and, from the very bolster of the sleeping Turk, a musket, yataghan, and two pistols: such events are not unfrequent in Greek and Turkish warfare. The fig-tree is now in the state to which our Saviour alludes, in His prophecy concerning the destruction of Jerusalem—*Its branch is tender, and putteth forth leaves; hence we know that summer is nigh* (Matt. xxiv. 32).

April 25, 1828—During my tour, I continually distributed the Malta Publications; and to-day I have put in circulation 1000 Tracts, by selling them at a low price—three paras a-piece: they will speedily be dispersed through the Morea. A supply of Scriptures, which I expected, is not arrived.

April 30—Tzounes, who has just been appointed Governor of Upper Messenia, called, and informed me that the other day he had been President at the Assembly of the District of Argos, convened for the election of Demogerontes. He had caused a prayer, in the modern language, addressed to the Deity, and without a single allusion to the mediation of Saints, to be publicly read at the opening of the Assembly: I heard it repeated, and was much delighted to perceive such an auspicious beginning of reformation in Public Prayer.

May 1—Tomaras informs me that a large number of the Turkish Women, who were taken captives in the war, have been baptized and married. He supposes that in Syra there may be fifty of this description.

May 3—I had intended to sail this evening for Syra; but so great an alarm everywhere prevails in consequence of the breaking out of the plague at Hydra, that I cannot depart without the prospect of a long quarantine: hence I deem it advisable to defer my voyage.

Kiveri.

May 5—I left Napoli yesterday evening, with Mr. Finlay, a Scotch Gentleman; and came to Argos. Just before leaving Napoli, my man, Peter, arrived from Spezzie; having sold books there to the value of 125 piastres. I started with Mr. Finlay soon after sun-rise. We passed the Fountain of the Erasinus, now called Kephallaria, and the Lernæan Marsh. I observe that the peasants in Greece not only still carry their wine to market in skins, but also their milk. Such, in all probability, was the *bottle of milk* which Jael opened for Sisera (Judges iv. 19). *Two bottles of wine* (1 Sam. xxv. 18) appear to an English reader but a trifling present for David and his numerous companions; but two skins of wine, which they doubtless were, are something much more considerable, being a load for an ass or a mule, as I have often witnessed.

General Jarvis, an American Gentleman in the Greek Service, who had very hospitably received us last night, accompanied us as far as "the Mills." He informs me, that in the province of Maina it is a common practice to *plow with an*

ox and an ass together, a practice forbidden by the Law of Moses (Deut. xxii. 10). At the distance of thirty minutes from the Mills, is Kiveri, a village of twenty houses: on the way, are rice-grounds of considerable extent. The well-known practice of keeping the rice-grounds under water renders applicable to them, even more than to corn-lands, the expression of Eccles. xi. 1. *Cast thy bread upon the waters; for thou shalt find it after many days.*

Astros.

The road from Kiveri to Astros leads, for the most part, over uninteresting hills, near the sea-shore: the whole distance from Argos to Astros is six hours. The neighbouring Village of Agiannes is the chief centre of population, in the vicinity of Astros: it contains 250 families, and is distant from thence three hours-and-a-half. Astros itself is at present little more than the *scala*, or landing-place. In sight are the *Kalybia* of Prastos and Karakovouni. Before the Revolution, there existed at Agiannes a School of Mutual Instruction and of Ancient Greek: it was founded by Demetrius Kartzotes; and possesses a library which, for Greece, is considerable, and contains most of the Greek Classics and Fathers. I was interested at finding here a small production of Asopius, which might be called the Modern-Greek Reader: it is a collection of moral pieces, of a very interesting nature. One of the stories particularly attracted my attention, as it shews that a method of administering justice similar to that usually styled "the judgment of Solomon" still prevails in the East (1 Kings iii. 16—28). I shall relate the anecdote, not exactly as it occurs in the text, but with the addition of names and other circumstances, as I have learned them from a native of Joannina.

Two Christians were on a journey from Salonica to Joannina: one of them, finding himself in want of money, resorted to his friend's benevolence, and obtained from him the loan of a considerable sum: the latter demanded no security for the re-payment of his money; but relied on a verbal promise, that he should be reimbursed on arrival at the journey's end. After reaching Joannina, the borrower proved so ungrateful and unjust, as not only to refuse the payment of his debt, but actually to disclaim all knowledge of the circumstance. What can the creditor do? He appeals to the judgment of Ali Pacha: he states the wrong which had been done him: but, as he is unable

to bring forward any document or any witness in proof of his allegation, the accused denies the whole. "Was there nothing at the place," says Ali Pacha, "which could prove a witness of the transaction—not even stones or trees?" "Yes," replied the accuser, "there was a large plane-tree."—"Go, then," rejoined the judge, "bring hither a branch from the plane-tree, and let the other remain here till your return." He instantly departed; and forthwith the Pacha began to amuse the company around with the relation of such stories as are frequent in the East. After some time, he perceived the attention of the accused deeply engaged in the entertaining narratives: he therefore suddenly addressed himself to him, with the words—"Well, fellow! has the other not yet returned?"—"Returned!" he replies, "the distance, please your Highness, is by no means small."—"Ah, you wretch!" says Ali Pacha, "you know the place, then, where you received the money; but of the money itself you have no recollection!" He instantly gives orders that the culprit be well bastinadoed, and that he refund the money to its rightful owner.

At Astros we were hospitably entertained, in the house, or rather Castle, of Zaphropoulos; but the Master was absent, and his brother did the honours. A wish was expressed, to hear me preach on some Sunday or Feast-day; and I hope that, on another occasion, I may have that favour. The Castle here proved impregnable to the desultory warfare of Ibrahim's troops: only sixty-four men were in the place for some days, but, afterwards, they received re-inforcements from Napoli. On the hill are some old Cyclopien walls, of a very rude description. A Priest informed me, that, the same morning, he had baptized a Turkish Boy. The sea was the baptistry.

May 6, 1828—In consequence of the embarrassments thrown in the way of travellers by the report of plague, I had judged it expedient to return to-day to Argos, and accordingly proceeded for an hour-and-a-half in that direction; but, on the way, my feelings reproached me so strongly for abandoning Mr. Finlay, that I could not rest till I had turned my horse's head and gone in quest of him. As I knew that he intended to visit the Monastery of Lukos, and Agios Andreas, I proceeded to the road leading from the latter place to Karakovouni, and there awaited his arrival. How often have I to regret a want of attention to the wishes and happiness of

others! May God forgive my selfishness, and enable me to attend daily to the commandment, *Thou shalt love thy neighbour as thyself!* A kind and obliging deportment often preaches more effectually than long sermons.

On the Plain of Astros, I observe that *wine-presses* are still to be met with in the vineyards. More frequently the grapes are pressed out at home. Thus in our Lord's Parable (Matt. xxi. 33): *The householder planted a vineyard, and dug a wine-press in it.* The villages which border the plains have been utterly destroyed by the Arabs. How applicable to the Morea is the language of the Prophet—*Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence; and it is desolate, as overthrown by strangers* (Isaiah i. 7)!

Karakovouni.

The distance from Astros to this place is four hours. The number of houses is 120, but many of them are vacant: during the Revolution, 120 men have perished: the number of families now resident is 80. Here, as in many other parts of the Morea, it is usual to have both a summer and a winter residence. Thus the whole population of Karakovouni spend their summer on this elevated situation; but, on the approach of winter, they remove to their village, which, as usual, is called the *Kalybia* (Cottages), and which is situated on the edge of the plain. I found one Priest here, but no School. An hour from hence is the Monastery of Orthokosta, in which is a Manuscript of Methodius of Patara, prophesying the Greek Revolution, and subsequent plague, famine, and other remarkable events: such is the information which is here given me. I have heard much more frequently of the Prophecies of Agathangelos: in them the Greeks repose much faith; and I have heard indeed so many extraordinary things concerning them, that I regret my want of time and opportunity to examine them.

Lenidi.

May 7—From Karakovouni to Lenidi is a distance of about 4 hours, 53 minutes. It is situated in a deep hollow, between stupendous precipices; is beautifully adorned with olives; and is asserted to contain 1000 houses and five churches.

May 8—Visited the School of Theodosius, and was much pleased with it: there are forty scholars; and the Master, having been educated at Haivali, is a man of information: it is the best Ancient-Greek School which I have seen in the Morea.

I am sorry to say, that there is not at present any Lancasterian School at Lenidi. Prastos and Lenidi belong to the same persons; Prastos being the summer, Lenidi the winter residence. But, as the Arabs have burned Prastos, at present the inhabitants spend even their summer at Lenidi. The heat would be almost insufferable at Lenidi, were it not that during the day a fine *indat* continually blows from the sea; and during the night a land-breeze blows down the glen, in an opposite direction.

The district which I am now visiting is usually called Tsakonia; and is remarkable for having a dialect peculiar to itself. This language is spoken in Lenidi, Kastanitsa, and Sitina, by a population of 6000 or 7000 persons: the Modern Greek is also well understood by them, but, amongst themselves, they speak Tsakoniatic. The little observation, which I had time to make, inclines me to believe that it is nothing more than a dialect of the Hellenic, under a different form of corruption: some Ancient-Greek words are used, which are not to be met with in Romanic: others are employed in both dialects, but with a different pronunciation; and some words are used, the derivation of which I have not had opportunity to investigate. Colonel Leake has given a Vocabulary of this language, in his Researches,

May 11, 1828: *Sunday*—This morning, I preached in the principal Church, to a large Congregation, from the words, *Be ye reconciled to God*. In the evening, two persons called upon me, one of whom appeared to have been very seriously impressed under the morning's sermon. I thank God for such appearances of success. It is such instances as this which afford me satisfaction; not the compliments which some others employ. I had much conversation with Theodosius; and spoke to him very plainly on the guilty fear of those persons who, though knowing better, still leave their country in ignorance. I asked him, if his conscience did not reprove him for such conduct? He replied, "No." To me it is surprising, how many enlightened Greeks can feel at ease in the habitual conformity to practices and doctrines which they know to be erroneous.

Astros.

May 12 — On my return to Astros, one of the muleteers, a Turkish Youth, informed me that there are about thirty Turkish Slaves at Lenidi: he expressed a wish to become a Christian, but I found

him totally ignorant of the nature of our Religion. Were I a rich man, what delight should I have in taking with me such young men, and providing for them a Christian Education. At Astros I found such an opportunity of speaking on Religion as was little short of a regular sermon: but I fear that I spoke too severely. Of what importance it is, that affection be always blended with seriousness!

Argos.

May 13 — Returned to Argos. In Greece, the shepherds count their flocks, by admitting them one by one into a pen. This is the custom to which Jeremiah alludes (xxxiii. 13): *In the cities of the mountains &c. shall the flocks pass again under the hand of him that telleth them*. General Jarvis informs me that Ibrahim Pacha counted the Greeks, who surrendered to him at Navarino, in the same manner.

May 16 — The barley-harvest is now going forward. As Argos has the greatest extent of corn-land in the Morea, at least at present, a great number of persons are assembled here from all parts, in order to glean: I see the young women, in particular, returning from their employment, with large quantities upon their backs. Here, then, we find a custom prevailing similar to that in which Ruth was engaged (ii. 3).

May 17 — I have interchanged visits with the Bishop of Tripolitza. He and the Bishop of Andrussa are the only two who survived the severe imprisonment which six Prelates suffered at Tripolitza, in the beginning of the Revolution. Beside them, twelve Priests were imprisoned, of whom only four survived. Who can conceive the horrors of Turkish imprisonment? I have had a partial view of it at Constantinople, in the case of our poor Jewish Converts.

There are men here who have an art somewhat similar to that for which Egypt has long been famous: they handle and carry in their bosom not only the other species of serpents, but even vipers; and gain money by selling a medicine, which, as they pretend, is a preservative against the serpent's bite.

May 24 — During the last week, alarms of plague have been renewed; and it has made its appearance at Cheli, four or five hours distant. Not only has all ingress from the country been, in consequence, cut off; but the shops have been closed, and even the Schools and Churches. Serious apprehensions are also entertained of the renewal of war-

fare on the part of Ibrahim Pacha. Amidst all the confusion of war and pestilence, may the Cause of Christ make progress!

The Greeks have the superstitious idea, that the plague, or rather the cause of the plague, is a supernatural Female, who walks about at night, robed in black, enters the houses, and notes the victims who are destined to destruction: My man quotes the authority of persons who pretend to have seen her. Without imputing to the Inspired Writer any such ridiculous conception, is it impossible that the expression in Psalm xci. 6. may have been borrowed from such a notion? *The pestilence that walketh in darkness.*

May 26, 1828—The Greeks have carried their antipathy to the Turks to such a pitch, that they have destroyed all the storks in the country. On inquiring the reason, I was informed "The stork is a Turkish bird: it never used to build its nest on the house of a Greek, but always on that of a Turk!" The tenderness which the Turks display toward the feathered tribe, is indeed a pleasing trait in their character.

May 29—In Greece, horses are employed to tread out the corn, as was sometimes the case in Judæa (Isalah xxviii. 8): and with regard to them, the law is observed which Moses gave to the Jews concerning oxen (Deut. xxv. 4). Hence they find means, in the progress of their labour, to partake pretty largely both of the straw and of the grain. I also see the Greeks frequently winnowing with the shoeel (Isalah xxx. 24). The various allusions to harvest and its concomitant observances, in the Sacred Writings, derive much illustration from the practices of these countries.

My stay in Argos was of a month's duration. I had hoped, during this interval, to be able to aid the circulation of the Scriptures in the various parts of the Morea which I had visited; but, unfortunately, the plague had excited such alarm, that Napoli was barred against all ingress, and I had no opportunity of obtaining the New Testaments which had arrived from Syra. I found occasion, however, to make known the Truth to various individuals; and I rejoice to recollect the names of several young men who lent an attentive ear to my remarks. I now repeat an observation which I made more than two years ago, that everywhere I discover some persons to whom Religious Truth is a grateful sub-

ject. On the one hand, they become enlightened as to the various corruptions of their own communion; and, on the other, they escape from the still more dangerous gulf of Infidelity, into which so many fall headlong. God has bestowed on me the inexpressible favour to sow the *inconvertible seed* of Revealed Truth at Argos, and in various other places; and I feel strongly persuaded that He will also give the increase. It is manifest, that, in various parts of the East, a work of preparation for the reception of Christian Truth is most decidedly going forward. I say not, that many persons have arrived at that establishment of Christian character which is designated by the term "Regeneration;" but I do affirm, that many have had their minds so far enlightened, and so far interested in this important subject, that, when the door for proclaiming the Gospel shall be more widely and effectually opened, there is a good hope that more individuals will gladly come forward, will embrace the wished-for opportunities, and will become willing converts to the true doctrine of Christianity. At present, every one who is interested in the Cause of Christ contemplates the political aspect of Greece with intense interest. He frequently inquires, Whether the New Government will lend assistance, or otherwise, to the efforts which are in progress for the benefit of its subjects? Whatever the answer may be, convinced I am that our labour has not been in vain. If not the great good which we hope, yet some good will assuredly be the result. Thousands of copies of the New Testament are gone forth; and other testimonies to the Truth, both oral and printed, have been given. Thus are thousands of voices *crying in the wilderness*, "Prepare ye the way of the Lord: make straight in the desert a highway for our God!" (Isalah xl. 3.) We leave, then, our humble efforts to the blessing of the Most High.

Before I left Argos, the plague had advanced as far as Omer-baka, a village only an hour-and-a-half distant: and letters from Napoli now inform us that it has found its way into Argos itself. I find much cause for gratitude, that, under these circumstances, I was enabled to reach Syra. I could not pass by the route of Epidaurus and Ægina, as I had intended; for the road was closed: but I found means to reach Kalamaki, near Corinth; and there the health-officer was so polite as to procure me a passage for Syra.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Brit. & For. School Soc.—At the Annual Examination, on the 22d of April, of the Central Schools, the Twenty Egyptian Youths, mentioned at p. 156 as now receiving instruction under the Society, read part of the Forty-second Chapter of Genesis, and were questioned on its contents; after which specimens of their writing were exhibited. The distinctness of their enunciation, and the extent to which they comprehended the meaning of what they read, but especially the neatness of their penmanship, were highly gratifying.

Exeter Hall—We stated, at p. 200 of our last Number, that the New Building for the Meetings of Societies had been named PHILADELPHIAN HALL. The Directors had announced this in a Circular to the Proprietors; but, at a Meeting of the Proprietors, held on the 28th of April, it was determined that the Structure should, in reference to the site having belonged to the Exeter Family, be named EXETER HALL. The Building being sufficiently advanced to admit of it, this Meeting was held in the Hall itself. The Hall will be adapted to receive about 2400 persons; and, if necessary, Galleries will be erected to accommodate 600 more: a Room is attached, for the use of smaller Meetings, to hold about 600 persons; and there are Twenty-one Offices and Committee Rooms, for the use of such Societies as may engage them. The estimated cost of the Building is about 30,000*l.*: of this amount, the sum of 25,000*l.* has been subscribed: the remaining 5000*l.* is to be raised by additional Shares of 50*l.* each.

Jews' Society—The Committee have learned that certain arrangements have been made by the Polish Government in reference to the Missionaries, which might possibly have an impeding influence. Under these circumstances, the Committee have judged it expedient that the Rev. J. B. Cartwright and the Rev. J. C. Reichardt should revisit Warsaw, they having been specially appointed by His Imperial Majesty to act as Superintendants of the Mission there. They therefore left England, for this purpose, on the 12th of April.

Wesleyan Miss. Soc.—The following Missionaries have lately sailed to their destinations: Mr. Bartholemew, to join Dr. Bialloblatsky at Alexandria; Mr. and Mrs. Penny, for the Bahamas; Mr. Croasthwaite, for Nova Scotia; and Messrs. Shepherd and Faulkner, for Newfoundland.

CONTINENT.

Prussia—The Six Prussian Universities, including the Catholic Theological and Philosophical Faculties of Munster, were attended, during the half-year ending in the spring of 1829, by 6154 Students; of whom 4960 were Natives, and 1194 Foreigners. The distribution, according to their studies, was—Theology, 1015; Law, 1639; Medicine, 692; Philosophy, 808. Of the Students of Catholic Theology there are 321 at Bonn, 253 at Breslaw, and 295 at Munster. Thus the number of Catholic Theological Students is 469, while that of the Evangelical Students of Theology is 2148. According to the Census of the Prussian States taken in 1825, the

number of Evangelical Inhabitants was 7,438,087, and of Catholics 4,651,180. It follows, therefore, that out of every 10,000 of the Evangelical Inhabitants, about three young men study Theology; whereas out of the same number of Catholics, only about two devote themselves to Catholic Theology. The Prussian States contain at present 109 Gymnasiums.

MEDITERRANEAN.

At a sitting of the Legislative Assembly in the Ionian Islands on the 6th of March, the Lord High Commissioner stated, that, since August preceding, 83 Schools for Mutual Instruction had been established, and contained 2700 Scholars; and that there was reason to expect that the system would be so established as to afford means of suitable education to all the Youth in these Islands.

Church Miss. Soc.—Letters have been received from Dr. Korck, of the 24th of March: he states that their Schools contain 550 Children, and that the Rev. Frederick Hildner was about to begin an Infant School.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—At a Special Meeting of the Auxiliary Committee, held in the Bishop's Palace, on the 23d of December, his Lordship was appointed President of the Auxiliary Society—Mrs. Corrie, the wife of Archdeacon Corrie, arrived at Calcutta in safety, in the month of October—The Rev. Timothy Sandys states, in a Letter dated the 18th of March, that the "Sir Thomas Munro" anchored in Table Bay on the preceding evening, and was expected to stay there 48 hours. Mr. and Mrs. Sandys had been favoured with excellent health; and he had conducted Divine Service every Sunday they had been on board, except the first. Capt. Gillies behaved to them with much kindness.

UNITED STATES.

Board of Missions—The Rooms, in which the Society's business has been transacted for the last four years, were destroyed by fire on the 1st of February. They were situated under Hanover Church, in Boston. The fire is supposed to have originated in one of the flues by which the Church was warmed: the whole building was burnt to the ground. Part of the property of the Board kept in the Rooms was insured against fire; and nearly all the valuable Account Books, Records, Correspondence, and other Papers, in the Offices of the Secretary and Treasurer, were saved.

Episcopal Miss. Soc.—The Rev. J. J. Robertson (see pp. 139—141) has been appointed to take up his permanent residence in Greece, to co-operate with those who are already engaged in promoting its best interests. A Printing Establishment will be connected with his Mission. Mr. John H. Hill, late of New York, having long felt a wish to be associated with Mr. Robertson in his Mission to Greece, the Board have appealed to the Members of the Episcopal Church to enable them to establish this their First Foreign Mission on an enlarged scale, as the funds of the Society are at present inadequate to effect that object.

Missionary Register.

JUNE, 1830.

Biography.

MEMOIR OF BR. JOHN M. P. LEITNER,

ONE OF THE MISSIONARIES OF THE UNITED BRETHREN; WHO DIED IN SOUTH AFRICA,
APRIL 20, 1829.

THE death of this faithful Servant of Christ was noticed at p. 8 of the Survey. His labours among the afflicted lepers at Hemel-en-Aarde, with those of his pious and devoted Wife, are well known to our Readers. The first part of the following Narrative has been compiled from his own Manuscript, and completed by his Widow.

I was born on July 1st, 1769, at New-Barnim, near Wrietsen, on the Oder, in the Duchy of Brandenburg. My parents were emigrants from Upper Austria; having been induced, during the reign of the Empress Maria Theresa, to forsake their native land, and to seek a place of refuge in the Prussian Territory, where they might enjoy, though deprived of all their worldly substance, the blessings of civil and religious liberty: they were pious people, who feared the Lord, and desired to bring up their children in His nurture and admonition. Often, during my childhood, did they relate to me, with much emotion, that, before they left their native country, they used to assemble, with other serious persons, for the purpose of reading the Holy Scriptures; and that these meetings had to be held in cellars, during the night, to avoid the persecution of the Roman-Catholic Priesthood: nor did they fail to remind me of the greatness of the privilege which we enjoyed, in being permitted to have the Word of God in our own hands, to peruse its sacred pages, and hear its truths explained, without molestation. These conversations made a deep impression on my mind; and excited an earnest desire in me to read the Bible for myself, and to attend diligently at a Place of Worship: this love and reverence for the Holy Scriptures, so early implanted, continued ever after, by the grace and mercy of God, to exercise a wholesome influence upon my views and conduct.

The Spirit of God was pleased to con-
June, 1830.

vince me, at an early age, of my sinfulness, and need of true conversion of heart: and, through His teaching, I was also led to seek pardon and peace from Jesus the Friend of Sinners. In my twelfth year I was Confirmed for the first enjoyment of the Lord's Supper; and, on this solemn occasion, our Saviour revealed His love to my heart in so powerful a manner, that I felt assured of the forgiveness of my sins, and that in Him and for His sake I was accepted as one of the Children of His Heavenly Father.

In my thirteenth year my Mother departed this life, very happily. After continuing some years with my father, and learning his trade, which was that of a saddler, I set out, in 1786, to travel through Germany; working at my profession, at the several places which I visited, agreeably to the custom of the country. In this manner I passed nearly four years of my life, chiefly in the Austrian States—at Ratisbon, Nuremberg, and other towns of greater or less note. The acquaintance which I formed with various members of the so-called German Society assisted to keep alive my religious feelings; but I remained a stranger to the blessed doctrine of free grace in a Crucified Saviour.

In the year 1790, I arrived at Herrnhut; and, to my great joy, obtained permission, on the 30th of July, to become an inhabitant of the place. In January following, I had the favour to be received into the Congregation; and, some months after, was admitted to the enjoyment of the Holy Communion. Soon after, I re-

moved to Gnadenfrey, in Silesia, where I spent a period of seven years; a period which will always be memorable to me, on account of the many blessings which I enjoyed, and the clearer insight which I obtained into my own weakness and depravity and the unspeakable love and faithfulness of my Redeemer. I call to mind, with especial gratitude, the trials and the mercies which marked the year 1792; during which, the greater part of the Settlement was destroyed by an awful conflagration; but subsequently rebuilt, through the generous assistance afforded by our Brethren and Friends both on the Continent of Europe and in Great Britain.

In 1798, I undertook the management of the saddler's business in the Brethren's House at Niesky; and experienced, on many occasions, the gracious help of the Lord: he approved Himself as my best and most faithful Friend in every difficulty, whether outward or spiritual.

In 1803, I received a call to the service of the Mission among the Indians at Hoop on the Corentyn, in the Dutch Colony of Surinam: in pursuance of which, I set out for Altona, on the 29th of August; having previously married the Single Sister Johanna Eleanor Schneider. From this port we were obliged to direct our course, first to North America, on account of the circumstances of war. After a detention of five weeks, we embarked on board a vessel bound to Baltimore, where we arrived in safety on the 31st of December; having experienced the gracious protection of our Saviour, during several severe gales. Hence we paid an agreeable visit at Bethlehem, the principal Settlement of the Brethren's Church in North America; and, as soon as a suitable opportunity to Surinam presented itself, proceeded to our ultimate place of destination. We sailed from New York on the 2d of May 1804, and reached Paramaribo on the 8th of the following month; thankful to the Lord for His mercy and protection, vouchsafed to us during our various journeys and voyages. The eleven weeks, which we spent with our dear Brethren and Sisters and the Negro Congregation at this place, proved a season of blessing and profit to our own hearts: yet we sincerely rejoiced, when we could at length take up our abode among the Arawacks on the Corentyn, to whose service we were properly called. We arrived at Hoop on the 23th of August, in company of Br. Loeche; and commenced

our Missionary Labours, in reliance upon the help and support of the Lord.

The state of the Indian Congregation was, at this period, so little to our satisfaction, that our faith was put to a severe trial. We had, indeed, to sow in tears; and, for my own part, I must declare, that, had not God my Saviour cheered and strengthened me amidst all difficulties, and granted me the assurance that He pardoned all my mistakes and mercifully accepted my feeble and inexperienced endeavours, I should have sunk under the oppressive burden of my situation.

On the 18th of August 1806, our Mission Premises and all the property which they contained fell a prey to the flames—a calamity by which both ourselves and our people were reduced to great distress.

A reduction in the number of Missionaries employed at this Station appearing expedient under existing circumstances, I received an appointment to assist in the care of the Negro Congregation at Sommelsdyk, whither we accordingly removed in November.

On the 16th of March, in the following year, my dear Wife was safely delivered of a Daughter, who was dedicated to the Lord in Holy Baptism, and named Salome; and for whom, as the Lord has been pleased thus far to spare her life, it is my earnest prayer, that she may remain His property, and devote herself to His blessed service.

In August following, my dear Wife was attacked by a violent fever; and, on the 9th of September, I had the grief to see her taken from me. This loss I the more painfully felt, as my own declining health, and the various outward trials with which I had to contend, rendered the care of an infant, scarcely six months old, a difficult and anxious duty. Under these circumstances, Br. Schroeter and his Wife, of Paramaribo, kindly undertook the charge of the little orphan; and nursed it with a degree of disinterested faithfulness, for which I shall always feel grateful.

In April 1809, I obtained leave to visit England with my little Daughter. We left Surinam on the 12th of June; and, after a very long and tedious voyage, reached London in safety on the 15th of September. Thence we proceeded to Fairfield, near Manchester; where I found a suitable situation for my little girl, and a temporary employment for myself as an Assistant in the Boys' School.

The conclusion of the year brought

with it many a serious reflection, on the way which the Lord had hitherto led me. I called to mind, with gratitude, His numberless mercies and His support amidst various trying circumstances; and felt ashamed of my own disobedience, sloth of heart, and want of zeal in His service. He was pleased to accept the confession of my sins and my unworthiness; and to assure me of His pardon, and that His thoughts over me were thoughts of peace, which, in His own good time, He would not fail to bring into accomplishment.

Early in the following year, I received a call to assist in the Mission among the Hottentots, at the Cape of Good Hope; and felt disposed cheerfully to accept it, in reliance on the grace and strength of my Saviour. On the 7th of February, I entered a second time into the marriage-state, with the Single Sister Elizabeth Leech; and, shortly after, we proceeded to London, to await a favourable opportunity to the Cape.

The Narrative of Br. Leitner here closes: the remainder was added by his Widow.

After a favourable voyage of about sixteen weeks, we landed at Cape Town, on the 26th of December 1810, in company of the Brethren Fritsch and Schultz.

At Groenekloof, where we were first stationed, my dear Husband soon found sufficient employment: he applied himself successfully to the acquisition of Dutch; and, in a short time, was able to take an active part both in the spiritual and outward concerns of the Mission.

The following year, we removed to Gnadenthal. Here my Husband established a cabinet-maker's and joiner's business; which subsequently proved a considerable advantage to the Mission, and a still greater to the Hottentots, whom he successfully instructed in these useful arts, and of whom many are at present engaged in business on their own account, in our several Settlements, and in different parts of the country. We had, at the same time, the management of the Girls' School; and rejoiced to perceive that our endeavours to train up the children confided to our care, in the nurture and admonition of the Lord, were accompanied by His blessing.

After a service of above six years in this flourishing Settlement, we were again called to Groenekloof, as successors to Dr. and Sr. Schmitt; who had

been, meanwhile, appointed to begin a Mission at Enon on the Witte River. Our removal thither took place in January 1818; and the same duties were allotted to us which we had discharged at Gnadenthal: our situation proved, however, in many respects, very different; and we had to struggle with difficulties, which were not, in every instance, to be ascribed to the circumstances in which we were placed, but for some of which we must take blame to ourselves.

In November 1823, His Excellency Lord Charles Somerset, at that time Governor of the Cape Colony, who had become acquainted with my Husband in the course of frequent visits at Groenekloof, proposed to him to undertake the superintendence of the Institution for Lepers at Hemel-en-Aarde. His object in making this proposal was, as he himself gave us to understand, the promotion of the spiritual welfare, as well as the outward comfort, of these unfortunate outcasts from society. Being ourselves aware of the earnest desire of the poor Lepers to enjoy the benefit of religious instruction, we felt no freedom to decline His Excellency's proposal; but declared our readiness to remove to Hemel-en-Aarde, as soon as we should be informed of the acquiescence of our superiors in the Mission. This having been obtained, and the needful arrangements made for our removal, we took up our abode at the Hospital, in January 1823; the patients testifying the liveliest joy and gratitude on our arrival.

Although the first sight of so many of our fellow-creatures deformed and crippled in various ways by a loathsome disease, and exhibiting human infirmity and wretchedness in their most appalling forms, could hardly fall to make a painful impression on our minds, yet I can say, with truth, that every feeling of aversion and disgust gave way before the conviction of our duty, to endeavour, even in this place, to gain souls for our Saviour. Never did my departed Husband appear to be more completely in his element, than while discharging the various duties of his arduous office: by day and by night, in season and out of season, he was ever ready to administer both to the spiritual and temporal necessities of the patients. His management of the outward concerns of the Hospital was marked by the utmost order and punctuality, and obtained the approbation of all concerned. Nor were the Missionary Labours less ac-

cepted of his Heavenly Master: one after the other of the poor Lepers came to inquire what he might do to be saved; and, on being directed to Jesus as the only Saviour, received faith to believe in Him and power to rejoice in His Salvation. Many a wild and depraved outcast from society has there been transformed into a lamb; and rendered willing to submit with patience and resignation, and even with inward joy, to the chastening rod of a wise and merciful Father.

During the six years of our service at this Station, he had the favour to baptize ninety-five Adults; the greater number of whom have already departed into eternity, in humble reliance on the merits of that Saviour, whose mercy they had so richly experienced. This comforted him, under the difficulties and privations inseparable from our situation, particularly during the first year of our abode at the Institution.

By God's blessing, he was enabled to introduce various improvements in the outward management of the Hospital and in the attendance on the patients; and to bring about the erection of a building distinct from the rest of the premises, in which Divine Worship could be solemnized at all times, without interruption and disturbance.

nized at all times, without interruption and disturbance.

For many years, my dear Husband suffered much from rheumatic affections, and, occasionally, from oppression on the breast; but, for the last twelve months, he had been almost entirely free from these complaints, and appeared to enjoy remarkably good health. It is, however, more than probable, that he himself augured unfavourably of the relaxation of these symptoms, and that he looked forward to a sudden removal from this world. Though he said but little on this subject, I could not help entertaining some anxious thoughts, when I saw him, on the Saturday before his departure, busily occupied in arranging his papers, and setting his house in order, as if he anticipated an early summons.

He is now resting from his labours; and enjoying, in the presence of His Gracious Master, bliss unspeakable and without alloy. May the Lord sanctify to me the loss which I have sustained; and, meanwhile, enable me, by His grace, to give all diligence to make my own calling and election sure, that so an abundant entrance may be ministered even to me, into the everlasting kingdom of our Lord and Saviour Jesus Christ!

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

Remarks, by the Committee, on the State of the Funds.

THE amount received within the year ending March 31, 1830, on account of the General Fund, falls below that of the year ending March 31, 1829, on the same account, by 6133*l.* 15*s.* 1*d.* The bulk of this deficiency is, however, to be accounted for by the arrangements for closing the Association Accounts on the 31st of December in each year, instead of the 31st of March; which arrangement did not come fully into operation till the year 1828-29. The result was, that a considerable portion of the remittances which on the old plan would not have been received till after March 31, 1829, and would consequently have been carried to the account of the Year 1829-30, was made in the months of January, February, and March 1829, and was therefore included in the Re-

ceipts of the Year 1828-29. In other words, a portion of what on the old plan would have been the Receipts of 1829-30 was anticipated by the new plan, and thus brought into the Receipts of 1828-29. The Receipts of that year, therefore, in fact, included a portion of the income of the subsequent year. What proportion of Association Receipts were thus anticipated, it is difficult to determine; but in forming the estimate of the Receipts of the Year 1829-30, it was assumed to be about 3200*l.*; and, as the Receipts through Associations for the Year 1829-30, which had been taken at 42,000*l.*, amounted to 41,639*l.* 7*s.* 8*d.*, it is probable the estimate was substantially correct.

In the Receipts of the Year 1828-29, there was also a much larger amount than usual of "Benefactions and Legacies;" which being deducted from the average amount, would leave the net income of that year about 47,660*l.*, a sum not materially differing from that of the year

1829-30. It hence appears, that there is much cause for thankfulness to God for the amount contributed to the Society's Funds during the last year, especially when the general distress felt throughout the country during that period is considered.

The difficulty of the Society's situation does not, therefore, lie so much in a diminution of income, as in the more rapid increase of the ratio of its expenditure than of that of its income. In this view of the case, indeed, the position of the Society is one of much difficulty. A restraint has already been laid on the expenditure of the Missions; notwithstanding which, it still exceeds the receipts; and the Committee have been under the necessity of further trenching on the Society's funded property, so that on the 31st of March last, it would not, if realized, have produced 8000*l.* With an expenditure of 48,000*l.* per annum, extensive and serious liabilities on account of Disabled Missionaries, their Widows and Children—and constantly subject to unforeseen demands, and a fluctuating expenditure—the Committee will be compelled to resort to the painful alternative of still further narrowing the Society's operations abroad, if means cannot be found, by which, through the blessing of God, the permanent income of the Society may be augmented, and continue to rise in proportion to the necessarily growing expenditure of prosperous Missions.

LONDON MISSIONARY SOCIETY.

Testimony of the Directors to the late Secretary, the Rev. William Orme.

It is with feelings of inexpressible grief, that the Directors have to announce the decease of the Rev. WILLIAM ORME, the Foreign Secretary of this Society; whose period of life, maturity of mind, and qualifications for practical business, gave the promise of a bright and lengthened course of usefulness in the various spheres of service in which he was engaged. While the Directors affectionately sympathize with his mourning Relict and the Flock of which he was the intelligent and faithful Pastor, they mingle their personal condolence with that of the Society at large of which he was so distinguished and effective a Coadjutor; and, bowing with submission to the unerring appointments of a wise

and benevolent Providence, they request their Christian Friends to unite with them in fervent prayer, that He, with whom is the residue of the Spirit, would cause the mantle of the departed to rest on him, who may become his successor.

On the melancholy information being communicated to the Directors, at a Special Meeting called for the purpose, on Monday, May 10th, 1830, they adopted the following RESOLUTION, expressive of their sentiments and feelings on the occasion:—

That the Directors of this Society cannot receive the mournful intelligence of the decease of the Rev. WILLIAM ORME, late Foreign Secretary, in the very prime and vigour of his life, without recording, in their Minutes, their deep sorrow at the great loss which the Institution has thereby sustained.

While the Directors affectionately sympathize with the bereaved Widow and Flock of their departed Friend, and implore in their behalf the richest consolation from the Father of Mercies, and while they desire submissively to bow to the will and holy appointment of Divine Providence, they cannot refrain from a devout acknowledgment of gratitude to Him with whom is the residue of the Spirit, for the intelligent, faithful, and devoted services of their late Colleague; whose vigorous powers, matured experience, conciliatory manners, assiduous exertions, and fervent piety have contributed so effectually to support and advance the Great Cause of Christian Missions.

SPANISH AND FRENCH TRANSLATION SOC.

A SUMMARY View was given at pp. 204, 205. We subjoin, from the last Report, a statement of the

Proceedings and Prospects of the Society.

The number of Books, which the Society has printed during the last year, is 10,000; which, added to those previously printed in Spanish, makes the total number of 28,000.

Buenos Ayres and Mexico have been the places to which the Committee have chiefly consigned the Spanish Books. Their method has been, to put them in circulation by sale, at low prices, through the medium of public advertisements and booksellers: they hope, by this means, to avoid, in some measure at least, the suspicions and neglect, which a gratuitous distribution of them in Roman-Catholic Countries would occasion.

The state of public affairs in Buenos Ayres has been such, for the last two years, as to prevent our valuable Correspondents from succeeding to any great

extent: however, Books have been disposed of there to the amount of 1000 dollars.

In the Letter last received from the Rev. John Armstrong, at Buenos Ayres, under the date of Nov. 30, 1829, he says—

The thoughts and purposes of almost the whole Commonwealth have been diverted from their ordinary course: an interruption has been given to general pursuits, and, of course, a check to every work of melioration and improvement. The rapid progress which this country was evidently making, in every respect, has met with obstacles which, humanly speaking, will retard, if they do not stop altogether, its movements for some years to come; and the greatest evil inflicted upon the country is clearly of a moral kind. Oh that our God may overrule all these evils; and make them to subserve His own blessed purposes, and the spiritual benefit of the people! though, at present, we SEE NOT how.

Books of all kinds are selling here below their value, even such as are most sought after; which is owing to the excessive depreciation of the currency. I still think, however, that, even at a very low price, it would be desirable to dispose of the Society's Books.

In Mexico, although affairs have been there also much distracted by political troubles, yet our valued Friend and Correspondent has been able to dispose of nearly all the Books which we sent him, and had a good prospect of putting into circulation further supplies when they should arrive. Under date of April 30, 1829, at Mexico, he writes—

When I received your supplies of Villanueva's little book, I immediately placed 300 of them for sale in the hands of a Bookseller; and inserted an advertisement in the Newspapers, stating the subject treated of in this work, and noticing particularly that it bore on the subject which had been discussed in the Newspapers about that time, as to the propriety of reading the Holy Scriptures. There followed a quick demand for this useful little Work, and the whole 300 copies were in due time sold.

In a journey through the eastern part of the country, he took the remainder of his stock, consisting of 260 copies, and sold them in five different towns; in all of which places he says—

There was a great run for this little Work, as soon as it was announced by public advertisements; and, in some of the places, I could have sold considerably more than the quantity which I had allotted for them, as I had to proportion the number of copies for each place, according to its comparative population, and the number of cities I had to visit.

Much good, I trust, will follow the circulation of this useful little Book, thus made over a considerable extent of country. The attention of the people will be drawn thereby, I hope, to the Sacred Scriptures, as the Book

of God and of Salvation: and the scruples of many, I think, will be removed, when they see how the Scriptures were esteemed by the Doctors of their own Church, and when they read that these same Doctors so strongly recommend the reading of the Sacred Volume, by all classes and under all circumstances. The circulation and diligent use of the Word of God in this country will thus, it is to be hoped, be considerably promoted.

After receiving an account of a further supply of Books, he shewed a Mexican Bookseller the invoice; who immediately fixed on Paley's Evidences, and bought the whole 50 copies then sent. When the supplies arrived, the same Bookseller bought 1000 of Villanueva's little book, 800 copies of Gurney's Letter, 500 of Porteus's Compendium, and 100 of Channing's Discourse: he observes—

I am aware that the prices are low, but I could not get more for them, selling them in a wholesale way; and I thought it better thus to sell them off hand, to be able to send you an early remittance, to be an encouragement to you, and to enable you to prosecute your good work, in preparing more Books for us. Besides, as your Society lives, like many others, on British Benevolence, one object of this benevolence should be the putting of the Books which you publish into the hands of the people, for whom you prepare them, on easy terms. I find, also, that cheapness is a particular recommendation to Books in this country, under its present reduced circumstances. You are aware that I am entirely against gratuitous distribution; because this way of circulating your Books would create suspicion, and would thus give them less chance of being read. Neither of these two evils, however, will arise from lowering the price; while, on the other hand, by so lowering it, you bring your Works into more extensive circulation.

The Books which I wish you to send me, when this comes to hand, are—100 Paley's Evidences; 1000 Villanueva; 1000 Channing; and 1000 Gurney's Letter to a Friend.

In a subsequent Letter, dated 23d October, he writes—

I said something to you, on a former occasion, respecting Butler's Analogy: I have since read it over; and should wish very much that you could resolve on undertaking it, as I think it would be very useful here. You are aware, I dare say, how many, in these new countries, have been drawn into the vortex of Deism; and you must be sensible that there is the greatest probability, that many, not yet gone over, are pestered with doubts, who, unwilling to launch out into this hopeless sea, would gladly read any thing new upon the Evidences of the Christian Religion. Butler's Work is peculiar in this matter, and might save some from the impending ruin. Paley's *Horæ Paulinæ* is also peculiar in its plan, upon this subject; and, for this reason, and because the author is

well known and esteemed here, I urged it on the Society, to try to get us a Translation of it. Should you be so kind as to give us these two Works on this subject, I shall, I think, have no farther requests in that line.

In French, the attention of the Committee has been confined to a single Work, for want of funds to embrace more. After much care and labour, they succeeded in procuring a correct Translation of the Commentary of the Rev. Thomas Scott, on the Gospel of St. Matthew: it was published with the Text, Marginal References, &c. at Paris, in May 1828; and nearly the whole edition of 1250 copies was sold before the following May. During the last eighteen months, the Committee have been prosecuting the Translation of that portion of the Commentary which includes the Epistle of St. Paul to the Romans: the care essential to a faithful and idiomatic Translation renders the work very tedious: the Translation, however, and the revision of the Translation, have been completed; and the fair copy for press is prepared, up to the Seventh Chapter: the MS. of the first Five Chapters was sent to Paris in February; and, the Committee trust, is now in the hands of the Printer.

The Committee, having been encouraged by the favourable report of the Translation of St. Matthew, and entertaining confident hopes that this of the Romans deserves fully as favourable a reception, have resolved to stereotype it; in order that the demand, at any time, may be easily supplied, and thus the great object of the Society be better and more permanently secured. This Resolution, however, entails on them a heavier present expense; and, therefore, compels them to appeal to the liberality of those who desire the spiritual welfare of French Readers, and the extension of the Redeemer's Kingdom among men.

The Committee are desirous that it should be known, that they have a Translation, in Spanish, of the "Spirit of Prayer," by Mrs. H. More, ready for the press; but are unable, at present, to print it, for want of funds. They are anxious, also, to follow Mr. Thomson's recommendation; and translate and print at least Butler's Analogy—a Work eminently adapted for the present state of the Mexicans. To accomplish this, the Committee must look to the Christian Public: and they know not what more forcible appeal to make, than is found

in the facts communicated from Mexico, in the extracts above quoted—the population perishing for lack of knowledge—waiting to read—willing to purchase Books—and only requiring the help of true Christians to provide them with correct Translations of suitable Books at reduced prices. To such a pressing necessity—to such a reasonable request—British Christians, who know something of the value of the soul and of the grace of our Lord Jesus Christ, who, though He was rich, yet for their sakes became poor, will not turn a deaf ear, nor refuse the requisite assistance. British Christians will rather shew the delight which they feel in being the honoured means, under God, of leading their fellow-sinners, of every land, out of their worse than Egyptian Darkness, into the glorious light and liberty of the Gospel.

LADIES' EAST-INDIA-FEMALE EDUCATION SOCIETY.

THE Formation and Objects of this Institution were noticed at p.392 of our last Volume: the following statement has been circulated of the

Proceedings of the Society.

The Treasurer and Secretary of the "Ladies' Society for promoting Indian Female Education" are thankful for being able to report favourably of the success which has attended the exertions of the Society to procure assistance for the support and increase of the Female Schools in India. Mrs. Wilson had been so long labouring alone in Calcutta, and had expressed such anxious wishes for Fellow-labourers, that the first object, which the Society had in view, was to send out a Lady, well qualified in piety, zeal, and education, to assist her in her arduous task. They were happy enough to engage Miss Chatfield, who appeared admirably fitted to undertake the office of her Assistant; and who, accordingly, sailed from England, under the auspices of the Society, in July 1829, and arrived in Calcutta the following December. During the voyage, she acquired a sufficient knowledge of Hindoostanee to enable her to undertake immediately the superintendence of two Schools at Patna. It is fervently hoped, that, with God's blessing on her work, she may become an important Agent for spreading the knowledge of His Word in that land of spiritual darkness.

But more, far more, is yet wanting.

Mrs. Wilson expresses herself in the following earnest terms :—

Labourers are wanting—persons of decided piety, and of an age and character to stand alone in this trying country. If TEN such Ladies, with small independent property, could be found willing to devote a few years to the extension of the Redeemer's Blessed Name in this dark land, we then might see a beginning, at the various Upper Stations, equal to that at Calcutta.

Miss Chatfield's passage out was paid by the Society; with an agreement that two-thirds of the money should be repaid by herself, in monthly instalments, to the Calcutta Ladies' Society; and that she should not, under any circumstances, become burthensome to the Societies at home or in India.

Besides the money received by the Treasurer and Secretary, several Boxes of Fancy and Useful Articles have been sent out for sale, which, it is hoped, will very materially assist the funds of the Calcutta Society. As many Ladies prefer sending out their contributions in works of this nature, the Treasurer and Secretary consider it advisable to state what are the articles of most general demand in India, and which best stand the effects of climate, as well as what are found most useful for the Schools—

Lace-work, of every description—baby-clothes, of the handsomest kind—drawings—dolls—children's books—wooden pencil-cases—picture-books for very young children, with the Alphabet—short

Bible Histories, with pictures—any number of the three sets of "Picture-sheets," containing the most remarkable events in the Lives of Jesus Christ, Joseph, and Moses—scissors, pins, and needles—hooks and eyes, cotton and thread, with almost every article of needle-work.

Fire-screens are little wanted; and though it is not wished to exclude entirely pasteboard-work, yet it must be of the firmest sort, or it falls to pieces during the rains. For the use of the Schools, a small supply of white canvas, both fine and coarse, with red marking silk or cotton, lamb's wool for socks, and worsted for rugs, are very acceptable. Very few pincushions are wanted; and ornaments which are only for show occupy space which might be far more usefully employed, and generally remain on the Society's hands.

The Treasurer and Secretary have now only to express their fervent hopes, that the exertions of their Friends and Countrywomen may not be suffered to relax in this most important Cause; and that, before the next Annual Meeting, they may have to report the departure of another Lady to India, and that the Funds will be sufficiently augmented to allow of her maintenance there as well as that of Miss Chatfield.

The Total Receipts have amounted to 174*l.* 1*s.*; and the Payments to 162*l.* 3*s.* 4*d.*

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

We shall arrange, on this occasion, as we did last year, in the usual geographical order of our Work, the chief FACTS stated by the different Speakers, which bear on our object. We have collected these from the best reports which have appeared; but we would add, that the reports of these Anniversaries would be far more efficient in their influence, if the various facts were given in the words of the respective Speakers. It conveys no information to the Reader, to be told that such a Speaker gave a very impressive description of what he saw: the influence of this description should be conveyed, by the detail of his words, to those who read, but had not the advantage of hearing, his observations. The detail of SENTIMENTS might, with advantage, be shortened; in order to make way for the fuller description of scenes and facts given by competent witnesses.

It will have been seen, in the account of the Anniversaries given in our last Number, that the Rev. Dr. Milnor, of New York, who had been deputed by the American Bible Society to attend the Anniversary of the British and Foreign Bible Society, assisted at the Meetings of that and of most of the other chief Institutions. He contributed greatly, by his lucid and forcible statements of the Proceedings of the chief American Societies, and of the Motives and Principles on which they acted, to the

interest and edification of the various Meetings which he attended. The principal facts stated by him, in reference to those Societies, have appeared in our pages: we should, however, gladly have quoted many of his details, if our space would have allowed; but are obliged to content ourselves with a few extracts from his Addresses.

UNITED KINGDOM.

Want and Supply of the Scriptures.

You have heard the results which have attended the inquiries carried on in particular Districts—I allude especially to the Colchester and East-Essex and the Hereford Societies: in both instances, no fewer than 1200 Families were found to be destitute of the Word of God; and, from my own experience—an experience the result of not a few inquiries made in my own Diocese—a Diocese long the peculiar care of many of its Clergy—I have found the same results follow the same inquiries. I do not say that there are Parishes without a Bible; but I do say there is no Parish in which there are not many Families without a single copy of the Word of God.

[*Bp. of Winchester—at Bible Soc. Ann.*]

I agree with the testimony which you have just heard, from one from whom, I am happy to say, I am not accustomed to differ; and I here record my own opinion, that inquiry will prove that the operations of this Society are much wanted, even in our own country. Certainly, we look to Foreign Nations as those which particularly need the Society's exertions; but we have a large and an increasing population at home, who, if their state be inquired into, will be found greatly destitute of that which we are sending to Tahiti and to China. I have myself discovered a great want of the Scriptures in places where I should not have supposed that it existed. I have found, that, in one Parish in my own Diocese, consisting of 1340 Families, 350 Families (and, therefore, not less than 1750 souls) were without either Bible or Testament; and, in another Parish nearly adjoining, out of 261 Families, 116 were destitute of the Scriptures: and I record the facts the more readily, because I have also the means of shewing how easily these wants, when they are known, may be supplied. In the largest of these Parishes, the sum of 17*l.* was collected for this purpose, when it was found to be so much needed; and I have the testimony of the Clergyman, that, in a few months, he hopes to write me word that not one of these Families is destitute of the Scriptures. In the smaller of these Parishes, 10*l.* was found sufficient,

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with the assistance of those who can contribute towards supplying themselves, to furnish every house with a copy of the Word of God: this was the effect of a personal inquiry through the Parish; and I trust that the same wants may not be allowed to exist in any part of this country, when the means of removing them are so easy. [*Bp. of Chester—at the same.*]

Popery and Protestantism.

If ever there was a time when the feeling of Christian Men should be alive, this is that time. I had no idea that the inroads of Popery were to any thing like the extent mentioned in the Report; and I should not do my duty if I did not express my sense of the solemn responsibility under which this Society rests.

There are two considerations which fill my mind with anxiety and sorrow. One is—the utter ignorance of the mass of this Protestant Nation of the real distinction between Protestantism and Popery: and the other is—the insidious manner in which Papists set forth their Doctrines, to suit our Protestant Notions.

As respects the distinction of Protestantism and Popery, I cannot but refer, with anxiety, to what was said by a distinguished Protestant Statesman in the House of Commons—that he, as a practical man, would prefer a Religion which attributed merit to the performance of Good Works, over that which ascribed no merit to them: and, when I hear another person of high rank declare that he would rather see Popery established than Sectarianism, and also when I see a latitudinarianism which fritters God's Truth to ruins, I cannot but look with anguish on the land. We must return, then, to the days when our Forefathers fought and bled; when the Cross was the Standard of Protestantism, and all were called to seek Justification through the merits of a Crucified Saviour.

But the Protestantism of the present day is not that of the Reformation. My spirit is grieved at the character which is now stamped upon it; and, when I recollect the insidious and delusive wiles resorted to by the Papists, I am filled with alarm. The other day, I read a Work by the Roman-Catholic Professor of Theology at Maynooth, in which he puts

forth their Doctrines in the genuine spirit of Jesuitism; and makes admissions, which, if he uttered in Spain, would send him to the Inquisition: but it suits the Protestantism of this Country to put forth such statements; and I speak it in truth and charity, that the Doctrines now put forward by the Church of Rome in England are not the Doctrines of that Church, but rather what Nominal Protestants love: I repeat it—they are not the Doctrines of the Church of Rome: they are milk-and-water expositions, set forth by designing men.

[Hon. and Rev. G. T. Noel—at Brit. Ref. Soc. Ann.

Increasing Desecration of the Sabbath.

It has been computed, that no less than 45,000 copies of Sunday Newspapers are circulated in this great Metropolis; and no less, probably, than from 200,000 to 300,000 of its inhabitants are found reading, with peculiar gratification, those principles of obscenity covertly exhibited, and that covert infidelity, by which the pages of such publications are too frequently disgraced. It has been ascertained, from the most accurate calculations, that no more than one in three of the suffering population of this great city ever enter a Place of Public Worship: and it is known that multitudes of those, who do give an hour on the Sabbath to the Public Worship of God, are often profaning it rather, by their irreverence, than by their absence, and leave it, too frequently, to visit the worst haunts of dissipation. Is it not notorious, that the influence inseparably connected with rank and talent and wealth, which might be so powerfully and so advantageously exercised for the honour of God's Day, is too often grossly abused, to sanction and encourage the most awful and the most flagrant violation of that Day? Unless the Public Press be guilty of gross falsehood, we have lived to see the day, when the Peers and the Gentry of this land forget the high distinction of a Protestant Nation; and, unmindful of the salutary example of their forefathers, venture to hold their public assemblies for amusement even in the hours of the Christian Sabbath, and to publish those "splendid sins" to the world.

The Resolution, which I am about to move, says, that Sabbath Desecration is lamentably prevalent: may it not be added, that it has rapidly increased, and is still increasing? It is grievously certain, that, while Piety has been diffused

throughout the world, Iniquity has fearfully increased at home; and it is equally certain (to our shame be it spoken), that, while the deadly waters have been encroaching on the right hand and on the left, and raging with impetuous fury, no corresponding effort has been made by the pious and the patriotic to resist the fury of the swelling tide. If it be not so, how is it that Christians passively witness scenes, with the recurrence of every Christian Sabbath, which would have been deemed incredible to their forefathers? When, till within a few years past, did we witness, with the return of the Sabbath Day, infamy so unblushing and crimes so barefaced? When, till within the last few years, were our ears assailed with expressions so impious as those, which we are often compelled to hear in our progress to the House of God? When, till lately, did we witness such an extent of gross intemperance and infuriated passion as we often witness now, even at our earliest visits to the Temple of our God? That that species of crime is grievously increasing, I repeat, is my deep and painful conviction. I trust that the fact will not be lost on the Meeting: but that, with the elevation of the hand to carry the Resolution, will be a deep response from every breast; and that the principles of the Resolution will dwell in all our feelings, and be acted on in our future more vigorous efforts to keep holy, and to induce others to keep holy, the Sabbath Day.

[Rev. Ar. Tidman—at Christ. Inst. Soc. Ann.

Successful Zeal of a Sunday Scholar.

In a Sunday School under my care, it was a subject of regret to me, that the Superintendent, a poor Widow, was incompetent to fill that situation. I was, in consequence, obliged to remove her from it. Some time after, I was requested to call upon her. I did so; and found her in a very distressed state of mind, and fully sensible of her former neglect of Religion. I asked her how this change took place. "Oh! Sir," she replied, "it is entirely owing to my dear Child, who went on her knees night and day, to beg of me to read the Scriptures; and strewed written portions of the Bible about the cottage, that they might catch my eye. I scolded her; but the more I scolded, the more she persevered."—In short, she returns to superintend my School on Sunday next, brought to a knowledge of the Truth by the instrumentality of her own child. Rev. C. Day—at Sund. Sch. Soc. Ann.

IRELAND.

Remarkable Instance of Conversion through the Scriptures.

In that part of Ireland from which I come, there lived a Boatswain of most immoral character—a breaker of the Sabbath, a profaner of God's Holy Name, and even a daring denier of His existence. One Sunday, as he and a friend were rowing in a boat up the Liffey, whither they had resorted from the pot-house, they saw something sticking in the mud; when, on approaching it, they discovered it to be a fragment of the New Testament. The Boatswain was, at first, inclined to leave it: but thought, by its means, of ridiculing the Sacred Truths of Religion; and, for that purpose, took it home, read it often, and pondered over it well; which had, at length, an effect far different from that which he had anticipated—it convinced him that the dogmas of Romanism were incompatible with the free circulation of the Word of God. This man was induced to attend the Controversy then carrying on between the Catholic and Protestant Clergy; which led him to think, read, and study. What was the effect?—the immediate abandonment of the Errors of Catholicism, and his exercising the right of free judgment. Some time after this, a man came to my house, desiring to be acquainted with the New Testament. On my inquiring where he should begin to read, and mentioning St. Paul's Epistle to the Romans, the man observed, that St. Paul never wrote an Epistle to the Romans; and if I would allow him, he would call the next day and bring with him his Testament: the man accordingly called; and, pulling a fragment of that Sacred Book from his pocket, proved that the Epistle to the Romans was not in his. I scarcely need not to inform you that this was the very Boatswain who had picked up the fragment in the mud: he began to grow fond of reading it; and now prized it beyond all he was worth in the world, as it made him reflect on his past life with horror, and become a convert to Christ.

[*Rev. David Stuart—at Rel. Tract Soc. Ann. Instance of the Strong Attachment of the Irish to their Native Tongue.*]

I know that there are those who desire to see the Irish Language extinguished; and who think that, when that object has been accomplished, time enough will remain for effecting the ulterior aim of the Institution—the evangelising of Ireland. To use a very old

and hackneyed illustration, that would be waiting, like the countryman, for the river to pass away, that he might cross over its course in safety. If we wait till the Irish Language shall have been extinguished before we put the Scriptures of God into the hands of the Irish People, we shall wait for doing good till the opportunity will have passed away. It is no such easy matter to extinguish a language, as Wales and the Highlands of Scotland most strikingly evince. Language is among man's earliest acquisitions; and it is that which is last parted with. It happened to be my lot recently to be cast in the way of some Irish Labourers: there were, however—there could be—but few channels of communication between me and them: of that which was open, I availed myself: I left, at the house which they frequented an English Testament, of the Authorised Version: it was sent back to me, with a civil message that it was a Protestant Book, which they must confess the possession of to their Priest; and that they dare not retain such a book in their hands. I immediately procured a copy of the Bible, of that Translation of which the Roman Catholics acknowledge the correctness: it is called the Douay Bible: this also was returned to me with another civil message; by which I was informed, that, according to the regulations of their Religion, they were not allowed to read the Scriptures without the permission of their Priest; and they begged to decline keeping the Sacred Volume. In the third place, I procured a copy of the Testament in the Irish Language: but that was not returned: like the dove sent out from the Ark, it found a resting-place for the soles of its feet, and returned no more; and I would fain believe that it carried Peace with it.

[*Ep. of Chester—at the Irish Soc. Ann.*]

Many interesting circumstances occurred in connection with my preaching at Christ Church, Cork, in the Irish Language, to a Congregation of more than 1800 persons. The impression of the people was, that I belonged to no Church at all; and, when I came to those words in the Creed—for the whole of the Service was in Irish—"I believe in the Holy Catholic Church," there was a universal cry of "God bless you!" I had then no opportunity to set myself right with my auditory, but I subsequently took occasion to do so. I endeavoured then, as upon other occasions,

to speak the truth, without dwelling too much upon the opposite error, or too violently shocking deep-rooted prejudices. In leaving the Church that day, some of the Congregation said that was the worst day for their Church which it had ever witnessed. I fixed the next day for another Sermon, and publicly announced my intention: a request was made that Protestants would not attend, in order to leave the more space for Catholics: a friend told me that my preaching would be deserted; for that at the North Chapel (a Roman-Catholic Place of Worship) an Irish Sermon would be preached: notwithstanding this, my Church was as well filled as before, and my preaching attended by similar results.

I went to Lismore, in the County of Waterford, a place remarkable for Catholicism; and the same scenes were repeated, as they were in many other places.

[*Rev. H. Beamesh—at the same.*]

I was recently engaged, conjointly with another Clergyman, in a Mission in the Diocese of Tuam; in the course of which, my Associate preached Four-and-twenty Sermons in the Irish Language—Sermons, which were attended by immense Congregations of the Peasantry, in defiance of the injunctions of their Priests to the contrary. We held several Meetings, which lasted to a late hour; and which were generally turned into Meetings for the discussion of the Points in Controversy between the Roman Catholics and the Protestants. At one Meeting, the Archbishop of Tuam in the Chair, the Priests, who were more than a match in worldly cunning for the Clergymen of the Church of England, after violent clamour and confusion, moved the most extraordinary Resolution, perhaps, which was ever heard—That the People of Ireland did not want the Bible!—and that Resolution, with the Archbishop of Tuam in the Chair, was agreed to. I then said to them, “Do you desire to possess the Irish Bible?” Their immediate reply was, “Oh! yes, Sir! God bless you!” That night an Irish Sermon was preached, and most numerously attended.

Soon after, we proceeded to the very Seat of the Beast—the town of Galway itself, in which, alone, there are no less than Eighty Priests. On our proposing to go to Galway, some of the wise of this world doubted whether it would be quite safe for us to go; and recommended us to ask whether we were secure in

proceeding thither. My friend asked for the pulpit—he asked no other question. He preached in Irish. A building, constructed to contain ordinarily 800 persons, was, on that occasion, crammed with 1500. In looking on the dense multitude, no trace of pew-partition or division was visible: one vast pavement of human faces presented itself to view. On the Monday, the same place was filled to the same extent: the door was shut; but those who could not obtain admittance exclaimed, “’Tis a murder to keep us out!” and, as the Irish are apt to take the law and remedy into their own hands, they put their shoulders to the door, and burst it in with a crash. The whole attraction was—Preaching in the Irish Language. [*Rev. Robert Daly—at the same.*]

CONTINENT.

Increasing Piety and Activity of the French Protestant Bible Society.

Being at Paris on other affairs, I had the pleasure of being present at the Anniversary of the Paris Bible Society. I was much impressed with the increased tone of Spiritual Religion which pervaded the Report, and all the Speeches delivered. I had been present, two years since, on a similar occasion; and I could not but make the comparison. The Report and Speeches were more fully imbued with a spirit of love to that Divine Saviour whose grace, whose sacrifice, whose commands, they proved their desire to promote. There were Forty-four Pastors present, from different parts of France. This may appear but a small number, compared with those at our Meetings; but, when it is recollected, that there are only about a million-and-a-half of Protestants scattered over that kingdom in small patches, and many of them in distant Departments, and that the Ministers are not more than Three Hundred, it will excite no small pleasure in our breasts, to know that between Forty and Fifty assembled to testify their reverence and regard for the Holy Scriptures—the Foundation of the Reformed Faith, for which their forefathers had left the Church of Rome and had endured so many persecutions.

During the time of the Annual Meeting, a communication was made of some importance: an Individual presented the Society with 1000 francs, which he afterwards made up 2500 francs, to be given to the first Department in France in which a copy of the Holy Scriptures.

should be placed in every Protestant Family in the Department: the Committee afterward came to a Resolution, that an inquiry should be instituted in the different Departments; and that the sum should be bestowed, where, from the activity of the Members of the Society, they could rely on an exact fulfilment of the benefits of the grant. A Stranger, present at the Committee, promised 500 francs more for the next Department in which a copy of the Sacred Scriptures should be placed in every Protestant Family.

[*Rev. Dan. Wilson—at the Bible Soc. Ann.*

Shaking of Jewish Unbelief.

The present day is replete with important events. I have lately been apprised of a circumstance, which has powerfully impressed my mind, and will, I doubt not, produce a corresponding feeling in the minds of my auditory. Two Jews had arrived in England from Poland, for the purpose of inquiring into the condition of the Jews in this country: they met with an Honourable Baronet in the West of England, who addressed several questions to them, the drift of which they immediately perceived; and told him, that they were not prepared, at present, to say whether Jesus Christ was their true Messiah or not; but, in many parts of Poland, when the Rabbies attended the beds of the dying, and were preparing them for their departure, they concluded with the following words—"If Jesus Christ was the Messiah, may He pardon you and your forefathers for denying Him!" This one fact proves that there is a great shaking in Jewish Unbelief.

[*Lieut. Rhind—at the Philo-Jud. Soc. Ann.*

INDIA.

Wide Diffusion of Christian Knowledge.

There is one fact connected with the general state of India, which is very encouraging—I mean, the Knowledge of the Gospel which has spread throughout the land. There are hundreds and thousands of Hindoos, who are well acquainted with the leading Truths of Christianity, and with the most important Doctrines of the Gospel. Indeed, they know them so well, that it is only required for their Salvation, that their knowledge should be sanctified by the application of it to the heart by the Holy Spirit of God: and, were all the Hindoos who understand the Gospel to be thus converted, our work would be

done, and the foundation be laid for the conversion of the whole of Hindoostan. This knowledge has been disseminated by the circulation of Bibles and Tracts: that Blessed Book, which has God for its Author, Salvation for its End, and Truth without any mixture of Error for its Matter, is circulated throughout the whole Continent of India; and some instances have occurred in the history of Missionary Labour there, in which a Hindoo, far distant from any Missionary Station, having received a Bible or a Tract, has been converted, and died in the faith and hope of the Gospel.

[*Rev. G. Mundy—at the Lond. Miss. Soc. Ann.*

Shrewdness of Hindoo Children.

The Hindoo Boys are very intelligent; which renders our work, so far as they are concerned, most interesting and encouraging. The Boys in the Government School at Chinsurah were, some time since, going through a Catechism of Geography, when a Brahmin came in, and inquired what they were taught: on ascertaining that they were taught that the Earth was a Globe moving round the Sun, he became somewhat alarmed; and insisted, according to their Shasters, that it was an even plain, resting upon the back of a tortoise: he was proceeding to instruct the boys in this kind of philosophy; and, on his stating that when an earthquake occurred it was in consequence of the tortoise upon the back of which the earth was placed going to sleep, one of the boys whispered to another, and said, "Ask the Brahmin, upon what the tortoise stands." From this you will perceive, that these Boys can think for themselves; and, by and bye, they will act for themselves, and no longer be held in the chains of Brahminical Slavery.

1830

[*The Same—at the same.*

Juggernaut impounded for Taxes!

I was never more startled in my life, than I was at an observation made by a Reverend Gentleman this day—that the British People are, in some instances, the most cowardly on the face of the earth: when, however, I came to reflect on this assertion, I found that it is too true. The British People are, in some things, as brave as a lion—in others, as timid as a lamb. England is brave enough in India, when a revenue is to be collected. On one occasion, there was an assessment, to the amount of 30*l.*, due from the Idol Juggernaut. The British Agent demanded the money; but, demanding it in vain, at length took pos-

session of the god! The priests were infuriated at such an act of impiety; and threatened that the earth should open, and swallow up such a monster of wickedness. He braved the earthquake; when the priests, ascending the ramparts of the temple, threatened that they would throw themselves down if they did not release the god: the Agent replied, that he could not find in his Instructions any order to prevent them from so doing, if it was their pleasure; but that he had orders to collect the revenue, and that he would keep possession of the god till the revenue was paid, which was very speedily done. No one could say, that, in this instance, the British Nation wanted courage.

[*Mr. Buxton—at the Church Miss. Soc. Ann.*

Atrocious Case of Suttee.

I have lately received an account of an atrocious case of Suttee, from one of the Judges who had cognisance of the melancholy transaction. A Brahmin dying, his Widow determined to burn herself: her Uncle prepared the pile: the agony of the woman soon became greater than she could endure: she leaped from the flames; but was seized by three persons, and was again thrown upon the pile: she once more sprang from the flames, and ran to a well close by: one of the attendants took a sheet and spread it on the ground; and, under the promise of carrying her home, tried to induce her to lay herself upon it: the woman refused, expressing her apprehensions that they would again throw her upon the pile, which she was determined not to ascend, but would rather beg her bread. On deceitful assurances of safety, she again laid herself down; when she was immediately bound up and cast again into the flames. Attempting once more to escape, one of the attendant Brahmins nearly severed her head from her body by a sword, and thus she was liberated from her sufferings.

I should be sorry to cast unmerited reproaches on any one for having permitted such iniquitous proceedings. It may be said, that the time had not arrived for suppressing them; but, at all events, it is ground of rejoicing that Lord William Bentinck has put an end to such atrocities. I have received a Letter, within the last ten days, from India, which states that the order has been received there with the most marked approbation, and that already several Suttees have been prevented in the neighbourhood of Calcutta.

[*The Same—at the same.*

POLYNESIA.

Refutation of a Stigma cast by Captain Kotzebue on the Tahitian Mission.

There is another point to which I must advert, for no other person can do it with so much propriety or with so much completeness: because no other person in the Assembly may have happened to meet with the individual, who has attempted to fix a stigma on this Society; and, through this, on all other Missionary Institutions.

I received a Note from a friend, a short time since, inquiring whether I had seen a particular Number of a certain very respectable and widely-circulated Periodical Publication, conducted by a most respectable Editor, which contained a stigma on our Mission at Tahite. My friend wished to know whether the account was true. The article in question is a critique on Captain Kotzebue's Voyages round the World, particularly in the South Seas. I had not seen the article; but I procured a copy, and, to my utter astonishment, I found that it spoke with contempt and reproach of a very worthy Missionary in the South Seas. My late friend Mr. Tyerman and myself happened to be at Matavai, when Captain Kotzebue arrived in the harbour. The Missionaries and ourselves shewed Captain Kotzebue some civilities, and procured him accommodations which must have been of the highest value to him; but, unlike other Captains, they were not acknowledged by him. Captain Kotzebue dined with us twice; and received those civilities and accommodations, which Mr. Wilson procured with some labour to himself. I never heard any acknowledgment which he made, except that contained in the narrative in question, which is in German. The Work has been translated, and I have a translated copy of the article. He says—

When we were at Matavai, we were exceedingly pained to see the change that had taken place in that island, in consequence of the Missionaries. Mr. Wilson, who is the Missionary there now, is half a sailor. He preaches to the people. At his desire, I went to the Church; which is a large, handsome, well-built edifice: the people all came in quietly, and all sat down until the place was quite full. This Missionary then ascended the pulpit, and all the Congregation joined in singing. He then preached to them, and not a face was turned from him all the time he was speaking. Such gloom and solemnity there appeared among them, that it was quite disgusting.

Oh, how I pity those poor people, who

were so much changed from what they were when he was there before!

This is the same Captain Kotzebue whose name is given to a gulf just to the north of Behring's Straits—the same Captain Kotzebue who was at the Sandwich Islands. I may just mention, how I happened to become acquainted with his having been there. The King of the Sandwich Islands, when we visited them, made us acquainted with the fact, that Captain Kotzebue, the Commander of a Russian Vessel, attempted to take the Sandwich Islands. Reho-reho shewed us the fortifications, erected in consequence of that attempt; where there is a great number of cannon, some of very large calibre. This same Captain Kotzebue's having been there, occasioned the King to inquire of us particularly about England. When he heard the character which we could give of our King and of the British Government, that they never did, nor ever would, desire a blade of grass from him—that the King of England would not take his Islands—he wanted to have further information. He said, that he should like to have King George for his friend; but then, would he be his ally, to defend him, if the French, or the Russians, or Captain Kotzebue, should come? Would the King of England defend him against them? We assured him, from the perfect conviction of our breasts, that, if he wrote to the King of England, all that he wished would be granted. He did write; and the answer given him fully justified what we said.

This same Captain Kotzebue—while he was receiving civilities and attention from the Missionaries, and, through the Missionaries, from the Queen and the Royal Family supplies of food and every facility that he could desire—we found was not satisfied: something gave him pain; and, on inquiry, we learnt, that both he and his Officers were wanting to pursue the same sensual indulgencies in the island, which they had been accustomed to pursue: hence it was that he says—

What an unhappy, distressing change here! These people came to the House of God (he did not call it so)—came in so orderly—sat so still—looked so earnestly at the Minister—and, when the Services were over, they went out two and two, and three and three: they did not look cheerfully about them, or let us play or chat with them; but they all went to their homes.

This is his reproach; and the reason why he and his Officers were angry you can well judge.

[G. Bennet, Esq.—at the London Missionary Society.

Contrast of the Sentiments of other Officers with those of Captain Kotzebue.

Captain Duperrey, who is now the Chief Admiral of France, and commanding the fleet about to sail against Algiers, was several days in the harbour of Matavai. We were happy to meet with him: he dined with us on shore, and we dined on board. This French Gentleman is a Roman Catholic; but truly a Catholic he appeared to be in spirit. He noticed the great change in the inhabitants, from what Captain Cook had described; and we have his observations on the change which he found: but how does he notice it? He noticed it with admiration; and has expressed his strong desire, that the wonderful change which has taken place may always continue. Being on board with him, he apologised for retiring to another cabin; stating, that he was writing home, and requested me to look at some maps and charts until he returned. When he again joined us, he stated that he had just written to the Minister of Marine in Paris; and he thought that we should perhaps be interested to hear what he had said relative to his arrival at Matavai, and the state of things as he found them there: we replied in the affirmative: he then added, that, probably, as we were immediately connected with the subject, we should like to have a copy of the extract: we expressed our obligations, and accepted his kind offer. We had much pleasure in forwarding the copy to your Treasurer, which I believe was translated (having of course been written in French), and printed in the *Missionary Chronicle* for 1822 or 1823. I need not repeat the words; but the testimony is highly creditable to the Missionaries*.

We were favoured, also, to meet with Captain Lazaroff, who commanded the Russian Expedition in the same seas. There was an exchange of civilities passed between us; and his testimony coincided with that of Captain Duperrey. The orderly manner in which the Officers conducted themselves, and similar conduct displayed by both the French and Russian Sailors, would have done honour to any country: we have only to lament, though there are some pleasing exceptions, that we cannot apply the same observation to Sailors of this country, who visit those Islands.

We had, likewise, the happiness to

* See this Testimony of Captain Duperrey, at p. 391 of our Volume for 1824.—Editors.

meet, in the same seas, with Captains Gambier and Elliot. Captain Gambier was commanding a Sloop of War. They dined with us on shore, and we dined with them on board. It was most delightful to see the interest with which they made their inquiries and observations. They looked through the Settlement of Huahiné; and, when Captain Gambier saw the beautiful range of neat houses that were erected, he appeared quite astonished. They attended the Chapel, which was capable of holding 1400 persons: the whole of the Settlement was there; but they did not complain of the quiet and orderly manner in which the people went to the Place of Worship—they did not complain because all sang together with serious countenances—they did not complain that the people listened with marked attention to what was said from the pulpit: on the contrary, they expressed their unqualified approbation and admiration of what they witnessed; and which they were pleased to designate as a great work, a mighty and delightful change. This was the spirit of their observations.

The Same—at the same.

WEST INDIES.

Success and Need of Missions among the Negroes.

In some of the representations that have been made to you respecting the Slaves in the West Indies, it has been affirmed, that they are so degraded, so ignorant, and so stupid, as to be incapable of receiving Religious Instruction—that the Negro Slaves, particularly those from Africa, are devoid of all mental capacity: but, whatever destitution there is on their part, it arises from the state in which they have been kept; and I can aver, from my own personal observation, that, wherever Moral and Religious Instruction has been offered, the Slaves have not only evinced a desire to receive it, but have exhibited the tenderest susceptibilities of our nature. Where handicraft professions have been introduced, I have seen them excel in those professions. The Creole is placed in different circumstances to those around him: with regard to the reception of the Gospel of our Lord Jesus Christ, I am prepared to say that there are no people in a better state of preparation for it than the Slaves.

A short time since, in a certain part of the Island of Jamaica, a child, who

had been educated in a Sunday School, happened to see a Negro mending his net upon the Sabbath Day. The child immediately went up to him, and said, "Do ye not know, that it is written in the Word of God, *Thou shalt remember to keep holy the Sabbath Day.*" "Now, Massa," replied the Negro, "if you bring de Word of God, and read dat passage, I no mend my net on Sunday any more." The child brought the Bible, and read it: the Negro laid aside his net; and, going home to his Wife, said, "Oh! me never see such a picaninny as dat: him tell me all about de Word of God! I never can work upon de Sabbat again."

I have seen, that, where the Negroes have embraced the Gospel of Christ, and a change has been effected upon their hearts, the change was not confined to themselves, but its moral influence extended to others around them. So great is the respect in which I have known a Negro Slave to be held, that where the Master, a white man, could not obtain credit for five pence, the Slave has been sent to a public store for the purpose, and could obtain credit for twelve or fourteen pounds; with this observation, "George, we look to you for the payment of the money."

The fact is, that where Religion acts upon the mind of the Slave, it is capable of raising him to the highest tone of moral feeling, and to those duties to which he is called. Nothing can effect this change but the Gospel—illustrations of which I have frequently seen on the bed of death. Many a time have I seen the Negro, in the prospect of speedy dissolution, rejoicing in the hope of the glory of God. Many a time have I seen, both in life and in death, the most astonishing effects produced by the powerful influence of the Gospel; and, to this moment, it affords me the highest personal ground for rejoicing, to reflect that I have laboured among the Negro Population.

That much ignorance, however, prevails among the Negroes, is beyond the possibility of doubt. A short time since, I was travelling through the Parish of St. Ann, Jamaica; and, being benighted, had lost my way. I found the Overseer's house; and a Creole was appointed to be my guide, who spoke English almost as well as myself. I inquired of him, whether he knew that he had a soul: and he immediately replied, "No, Massa: me know nothing about de soul." I asked him if he had ever heard that there was

a God; to which he again replied in the negative: and, on putting a similar question to him, relative to the Lord Jesus Christ, I received the same answer. At a still later period, while travelling in the Savannah with a Brother Missionary, we met a most respectable Woman; and the Missionary, addressing to her similar questions, received precisely the same answers. At this moment, there are not less than Three Hundred Thousand Slaves, in the West-India Islands alone, totally destitute of a knowledge of the Lord Jesus Christ: this is a loud call on the sympathies of the audience, and a call that should never be made in vain.

[Rev. John Barry—at the Lond. Miss. Soc. Ann.

Bibles in a Military Hospital.

When in Jamaica, I visited the Military Hospital; but, alas! there was a total absence of Religion! no Service—no Bibles—no Prayer! The Lady of the Commander-in-chief, Lady Horatia Seymour—now, I hope, amidst the company of glorified saints—felt keenly for these unhappy men, who died daily, either from their wounds or the effect of the climate; and she provided the means for procuring them Bibles, which they gladly received. One day, on going to the Hospital, I perceived an uneasiness and restlessness which I could not account for: on asking the Officer the cause, he said that he knew of none, unless it might be the withdrawal of the Bibles. I expressed my astonishment at this taking place; when the Officer said, that he thought it the safest way to take away all the Bibles, because one had been missing. I need not say how soon I had the men reinstated in the possession of their books: calmness and peace soon revived in the Hospital.

[Rev. Ed. Ward—at Nav. and Mil. Bib. Soc. Ann.

The Dying Negro.

It is now nearly thirty years since what I am about to mention happened; but the transaction is still as fresh as ever in my memory. It was upon that solemn day, Good Friday, that, returning to shore at Jamaica from the Admiral's ship, the Sans Pareil, a sufficient number of carriages was not in waiting to take all the party to the Admiral's Seat; and one of the carriages was to be sent back for myself and others. While waiting, we perceived a desolate building, which we approached through curiosity: as we advanced, we heard a low groan from within; which we traced to a Negro, who

lay, in a state of wretched destitution, on a few loose boards. We asked him as to his state and condition; and his answer was, that he was perishing for want—that he had been a Soldier, and had fought the battles of England in America, for which he had been made free; but that now he was broken down with age and infirmities, and had not wherewithal to support nature. His bodily wants were, of course, immediately supplied; but it occurred to me, not to leave the poor man, without saying a word to him about his soul. I spoke to him of the Gracious Redeemer, who had expiated the sins of the world on the Cross: while conversing on the subject, the tears coursed one another rapidly down the poor Negro's furrowed cheek: he took my hand—kissed it—and wept over it; and then said, in his broken dialect, "Tankee, Good Massa; tankee more for dis—Jesus my Saviour, my God: Him keep me in my sickness: Him make no fear to die!"

[The Same—at the same.

Missionaries subject to severe Persecution.

I am sorry to be under the necessity of telling this Meeting, that, in these days of liberality, when the Legislature has emancipated the Catholics, and deliberates on the emancipation of the Jews, Christian and Protestant Ministers are forced, in British Colonies, or the performance of their duty, into dungeons and to death. Missionaries have suffered greatly in Jamaica. They went thither to instruct the Negroes: by the law of the island and the custom of the country, the Negro is considered as the servant of his Master from the dawn of the day to the setting of the sun, and no encroachments can be made on that time: if, then, the Negro was to be taught, it must be between sun-set and sun-rise. The Missionaries, in consequence, endeavoured to teach them in the allowed time, when an Edict was issued by the Colonial Assembly, prohibiting all instruction between sun-set and sun-rise. The Missionaries resisted that Edict; when one of them, Mr. Grindall, was committed to the horrors of a West-Indian Dungeon, and there he died! A second Missionary was also confined, and suffered materially: and a third, who was likewise confined, has returned to this country with impaired health and an injured constitution. I have heard, however, from indubitable authority, that both the Societies and the Missiona-

ries are determined to act as, under such perilous circumstances, they ought to act; they have determined to brave the storm, and still to labour; and, if it be necessary, to become Martyrs in this Noble Cause. I know that the result will be, that some of them will lose their lives; and the consequence of that will be, the rousing of the people of England, who will not permit those persecutions to be continued.

[*Mr. Buxton—at the Church Miss. Soc. Ann.*

UNITED STATES.

Want and Supply of the Scriptures.

Inquiries, made in various districts of the United States, led to the same results which have been communicated to-day, in the Report, and in some of the Addresses delivered, in reference to the destitution of Bibles in England. We found, in some of our oldest-settled States, where the Means of Grace were most abundant, and where Ministers and Churches were most numerous, and all the Institutions of Religion in great prosperity, even there, when the search came to be made, by inquiry of every family, we found a lamentable destitution of the Sacred Scriptures.

For several years, great efforts have been made, by various Institutions, to supply the deficiency which had been discovered; but, at last, a Resolution was passed, by one of our Auxiliary Societies, that they would specially explore the whole of their district, ascertain the deficiency, and supply it within one year.

The County of Monroe, in the State of New York, entered on this measure; and they found, to their astonishment, an actual want of the Sacred Scriptures, to the amount of 1200 Families—a number corresponding with that found in two districts which have been mentioned in this kingdom. They supplied this deficiency; and the example was followed by another and another Society; until, at length, one of our Auxiliaries passed the Resolution, "That, if the Parent Society would resolve, by the help of Almighty God and its Auxiliaries, to supply all the Destitute Families, in the whole of the United States, with copies of the Scriptures within two years, they would contribute, besides supplying their own district, 5000 Dollars for that purpose." The County of Washington passed this Resolution; and the adjacent County of St. Lawrence followed with a similar

one. The effect was felt through the whole community: County after County came forward, voluntarily contributing to this noble object; till the Parent Society was constrained, in 1829, to pass these Resolutions—

—That this Society feel deeply thankful to Almighty God, that He has excited in the hearts of so many of the Conductors of its Auxiliaries the generous determination to explore the wants of the destitute within their several regions of operation, and to supply them.

—That this Society, with an humble reliance on Divine Aid, will endeavour to supply all the Destitute Families in the United States with the Holy Scriptures, which may be willing to purchase or receive them, within the space of two years; provided sufficient means be furnished by its Auxiliaries and Benevolent Individuals, in season to enable its Board of Managers to carry this Resolution into effect.

—That, with the full purpose of accomplishing, by the blessing of God, this most necessary and important work, it be earnestly recommended to Ministers of the Gospel and Laymen of every Denomination, in places where no Auxiliary Societies have yet been formed, or where they have relaxed their efforts, to take immediate measures for carrying into effect the general distribution of the Scriptures in their respective neighbourhoods.

Thus the Children compelled the Parent, if we may so speak—though at last it was a very willing compulsion—to adopt this important measure: and you will be pleased to hear the result, so far as known when I left America.

There were several difficulties in our way.

A great fear existed, that books could not be prepared—that it would be absolutely impossible for our Printing Establishment to print, and bind, and put in circulation, so large a number of Bibles as would be necessary. Some stated, that there would be wanting 800,000; some, 600,000; and few brought it below 400 or 500,000; but, at the end of ten months, I am happy to say that our Society, after meeting every demand that had been made from May to February last, had in their Depository 100,000 Bibles and Testaments, bound, and in a state ready for delivery; and 200,000 more, not bound: while our Power-Presses, which wonderfully accelerate the operation of printing, are continually at work in printing copies of the Word of God.

A second fear was, that there would be a deficiency of pecuniary means: but

the Lord has assisted His Own Cause, and provided a supply of the means: and, before I left America, 120,000 Dollars had been pledged, and 50,000 actually collected for this object; one noble Individual contributing the sum of \$6000 Dollars.

A third apprehension was respecting the impracticability of exploring the necessity, and supplying it, even if books and money were raised—and here, undoubtedly, has been our greatest difficulty. Those acquainted with the United States well know, that, in many parts of our country, our population is very much scattered; and, in many other parts, the Means of Grace and the Spirit of Religion have not proceeded with an equally rapid pace with the population. I may here mention the extraordinary fact, that, in Ohio, the Diocese of Bishop Chase, forty years ago there was not one single White Inhabitant; and none but Indians, in the rudest state of savage life, occupied that territory; while, now, there are in that State upward of a million of inhabitants: probably the World scarcely furnishes an instance of such rapid growth; and though this is, perhaps, an instance of the most rapidly-increasing population of any of our States, yet many other parts bear a great proportion to it. The vast Valley of the Mississippi has been peopled within a few years; and it seems almost impossible that we can supply with the Word of God or the Means of Grace, a population so fast increasing on our hands. We have, however, great encouragement to proceed in our Work, with respect to the supply of every Destitute Family, in the fact, that it has been completed in New Jersey, Pennsylvania, Maryland, and several other States. In Massachusetts, New Hampshire, Vermont, Connecticut, and Rhode Island, it is nearly accomplished. In New York, the State in which I live, Twenty Counties have been supplied; and a great progress has been made in North and South Carolina, Kentucky, Louisiana, Alabama, Illinois, &c. Many others have also passed Resolutions to supply their respective populations within the time specified.

Thus I have the pleasure of stating, to those whose hearts I know will rejoice to hear it, that we are in rapid progress toward supplying every Destitute Family in the United States with Bibles. But we contemplate not that our Work will be done, when this shall have been ac-

complished: our population is increasing with such wonderful rapidity, that, after we have done all, we shall find that we have need to begin, and do our work over again. This has been the case in many places which have been re-examined; and, in every instance, in consequence of the great influx of New Families and the rapid rising up of Young Families from the Families which were there before, a fresh destitution has been discovered, which it was necessary to supply. I verily believe, however, that, within the two years, one of which has expired, this great object will be accomplished; or, if not entirely accomplished, we shall have done great good. A new impulse will have been given to the Bible Cause—an unprecedented number of copies of the Scriptures will have been distributed or prepared for circulation—and the amount of our Funds will be very greatly enlarged. [*Rev. Dr. Milnor—at Bible Soc. Ann.*]

Powerful Influence of Books and Tracts in a Military Academy.

I was appointed Chaplain to a Military Academy in my native country. I was forewarned of the rugged soil which I was destined to cultivate; and was recommended to relinquish all idea of making any progress in the work of the Lord, under such circumstances as those by which I was then surrounded. Shortly after my arrival, I received a communication from an Officer in the *Dépôt*, stating that he should feel himself accessory to a falsehood, did he not distinctly convey to me a faithful account of the position in which I was placed. However I might believe and rejoice in the doctrines which it was my duty to inculcate, there were those among my Congregation who believed not a word of them; and he reckoned himself among the number of the unbelievers. He had to state further, that he believed there was not a person in the neighbourhood who put the slightest faith in my doctrines. I have reason to believe that the individual, from whom I received that communication, professed opinions little different from those of an Atheist.

One day, soon after my appointment, a Cadet came to my apartments; and told me that his father had recently died, and that he had enjoined him to come and seek my acquaintance. I gave the Young Man a Tract: it might not produce its effect at the moment, but it was like throwing bread upon the waters: there was little doubt that it would be found

after many days. In two weeks from that period, a Young Man, one of the finest in the Academy, came to me, attired in his full uniform: his eyes were filled with tears: his utterance was nearly choked from emotion: at first it would appear that he had been the victim of some sad disaster: at length, he articulated the words "Gregory's Letters!" He stated, that he had been brought up without Religion—that he had lived unacquainted with God—that his mind was disposed toward Scepticism. Gregory's Letters had fallen into his hands; and, such was the effect which they produced upon his heart and mind, that, when reading them, he could not refrain from laying his hand upon the table, and saying, "This must be true!" He told me that he had found a Tract in his room, but was ignorant how it came there. I explained to him how that Tract had been given away by me; and now it had found its way to the man by whom it was most needed! When the Young Man to whom I had given the Tract was on guard, this Officer had put the very Tract which he had found into his friend's hand, for the purpose of ascertaining how he felt on the subject of Religion. The effect was such, that, in a short time, both were on their knees: soon after, they came to my apartments, and one of them, throwing his arms round my neck, inquired what he should do to be saved. It soon came to be whispered abroad, that many persons were minded to attend Public Worship; and it was not long before there were many professing, steady, zealous, practical Christians. It was not long before our Prayer-Meetings were joined by the Professors of Military and Civil Engineering, the Professors of Mineralogy and Chemistry, and the Instructor of Artillery, and as many as Seventeen Cadets. [Rev. C. M'Ilvaine.—at Nav. & Mil. Bible Soc. Ann.]

Detection of a Subtle Plan for drawing an Orthodox Congregation into Error.

The Book of Common-Prayer constitutes a powerful bulwark against the inroads of Heresy; for, with one exception which I shall notice, there has been no instance among us of a Congregation which adopted the Liturgy sinking into Unitarianism, too fatally prevalent in the States. The exception to which I allude is the case of a Congregation at Boston; which has gradually, and almost imperceptibly to themselves, been drawn from the Doctrines of the Episcopal Church to those of the Unitarians. It appears,

from a correspondence which had been intercepted, that the London Unitarians sent advice to some of their wavering friends in Boston, shewing the manner in which they should proceed, in drawing a Congregation from the Doctrines of the Episcopal Church, and in inducing them to become Unitarians. In this advice, the Clergy were advised to be slow—not to go to work too openly at first, but to proceed by little and little—to keep, as much as possible, the Saviour out of sight—to preach beautiful Sermons, Sermons full of Practical Christianity—to preach the Moral Duties—to take their texts from the Sermon of Christ on the Mount (I wish that they had attended to that Sermon on the Mount)—to inculcate that these subjects are of a much higher character than those which they were in the daily habit of hearing—to talk of the powerful effect of Human Reason on the moral conduct of man, in opposition to those Spiritual Influences on which others lay so much stress—not to mention the Divine Influence of the Holy Spirit, but to keep that out of sight as much as possible, in the inculcation of the other—then, by degrees, to talk less of the Atonement, to insinuate that the Death and Sufferings of Christ are to be considered as a noble Martyrdom for the opinions which He was sent to preach, but to leave out any mention of His Sacrifice being the offering of the Son of God to his Father, in atonement for the sins of the world—and thus, it was added, gradually to strip the Lord Jesus of all the Attributes of the Divinity, by which, in the course of a little time, the Congregation would be brought, insensibly, to leave out the Godhead, and to look upon him only as mere Man; or, in other words, to become wholly Unitarians. This was the advice of the Unitarians of London to their friends at Boston: but how would this attempt, on the part of a Clergyman, have been received by the Members of a Congregation of the Episcopal Church, who had attentively read and seriously considered their Scriptural Liturgy? They would have, at once, detected the object, on the ascent of their Clergyman from the Reading-Desk to the Pulpit: they would have immediately said, "This man is a deceiver: he denies, in preaching, what he has taught us in prayer: he prays to and through the Lord Jesus, as God, whom, in his preaching, he endeavours to hold out as mere Man."¹⁷

[Rev. Dr. Milnor.—at Pr. Bk. & Hom. Soc. Ann.]

marks of the Words "Beautiful" and "Practical," as applied to Sermons.

In the account, so forcibly given by my Reverend Friend from America, of the advice sent over to the Unitarians at Boston, I was struck with two words, applying to Sermons which, it was advised, should be preached to the people, in order to draw them gradually from a belief in the Divinity of Christ—I mean, "beautiful" and "practical." Of the latter, "beautiful," I shall only say that I am sincerely glad that my friends of the Committee have not applied it to my Sermon, noticed in the Vote of Thanks; and, in the sense in which it is to be understood in the advice in question, I hope its application will be forever banished from our Sermons. With their use of the word "practical" I am, also, disposed to quarrel: possibly our good friends in America may understand that word in a sense peculiar to themselves; but, here, the term, when applied to a Sermon, means preaching *the Truth as it is in Jesus*: I hope, therefore, when my everend Friend returns to his native land, that he will not tell his Countrymen at the English Clergy preach "practical" Sermons; or that, if he does, he will add, that, among us, the word means preaching the *Lord Jesus Christ, and Him Crucified*. [By. of W'tchester—at the same, *Deal of Roman Catholics for the Propagation of Popery.*]

I believe I may say, that, at the present moment, there is more zeal in the Pope of Rome—more zeal in the Cardinals of Rome—more zeal in the Society of Propaganda Fide at Rome—more activity in the whole Body of the Ecclesiastics belonging to that degenerate Church, than there is amidst all the Christian Denominations in Christendom, for the universal spread of the Gospel. To be sure, they spread *another Gospel*—a Gospel which we cannot own; but they manifest more zeal—with all the corruption which they carry with the name of Christ to the Heathen and other Lands—they manifest abundantly more zeal than we do. In the land from which I came, at this very moment, the greatest efforts are put forth on the part of that Church to disseminate their principles throughout America. We have heard that 25,000 Dollars, during the last year, were appropriated by the Society to which I have alluded, at Rome, for the dissemination of Popery in the Western States of America. We are

told, that, in Vienna; a large Institution, composed of members of the wealthiest class in that country, have associated together as a Missionary Society, for the purpose of blasting our country with the desolating touch of Popery: and we have found, too, even in Heathen Lands—even in those Islands where the Missionaries of North America have been so abundantly blessed of God in their labours, where a Nation has been as it were born in a day—even in that land Popish Priests have appeared, for the purpose of setting up their idols; and presenting to the minds of the people just emerged into the light of the Gospel, the idolatries of their corrupt Church. Blessed be God! the Natives are wiser than those who came to teach them: they have received their knowledge of Christ, not so much from men—though the first elements may have been communicated; in the Providence of God, by their instrumentality—as from God himself: their hearts have received the impress of his Spirit; and, where the Spirit of God, in all His converting and sanctifying influence, has entered the heart of man, where is the instance in which that man has received the abominations of Popery?

[Dr. Milnor—at the Lond. Miss. Soc. Ann.

Rapid Increase of Popery.

It is well known, that, before the War of the Revolution, the Protestants of America formed an immense majority of the population—that in the Province of Maryland alone was there any considerable number of Catholics—and that the first Founders and Settlers in the Provinces of America were those who fled thither from a fear of Popery; and who always exhibited the most ardent and zealous support of the Protestant Cause: they were chiefly men who escaped to America from the apprehended persecutions of Archbishop Laud; and some before, from the time of Queen Mary. We might have supposed, therefore, that the American States would continue to be the stronghold of Protestantism, even if it were suppressed on the Continent of Europe; and the very last place where it was to be expected that Catholicism would experience success. But what is the real state of the case? So few were the Roman Catholics in America before the Revolution, that there was no Roman-Catholic Bishop throughout the whole extent of the Provinces subject to the dominion of England. I, of course, except Canada from this; because, that

being a French Colony, the Religion of the people was preserved undisturbed on its cession to the Crown of England : and there were, and still continue to be, Bishops at Quebec and Montreal. In New Orleans, also, a Roman-Catholic Bishop was appointed by the French Crown; but it was in the year 1791, that the first Roman-Catholic Bishopric was established in the United States, and that was in the Province of Maryland, when Baltimore was erected into a Bishopric by a Bull from Pope Pius the Sixth. This was the first Roman-Catholic establishment; but, twenty years after, Baltimore was raised to the rank of an Archbishopric, and four new Roman-Catholic Bishops were appointed for Boston, New York, Philadelphia, and Bardstown.

The date of these new appointments is most extraordinary; and it appears strange, that, when the Papal Dominion was overthrown in Europe—when the Pope was a prisoner, and Rome declared to be only the Second City of the French Empire—strange, indeed, does it appear, that this should be the period when the Dominion of Popery was extended over America.

After the restoration of the Papal Dominion in Italy, it may be easily supposed, that the attention of the Court of Rome was earnestly directed to the same object: accordingly, in 1824, two New Bishops were appointed for Dioceses, the seats of which were Richmond and Charlestown; and the present Pope has appointed two more—one at Cincinnati, in the State of Ohio; and another, at Mobile, in Florida: so that thus there are now, in what was exclusively Protestant America, One Roman-Catholic Archbishop and Nine Bishops, and all introduced there within our own memory.

It is not easy to reconcile it to ourselves, that Boston, once the stronghold of Protestantism, should now be the seat of a Roman-Catholic Bishop. I mention this in order to shew, that the Roman See does not sleep; but that, on the contrary, she vigilantly urges on her schemes, to resume her ancient Spiritual Domination over mankind.

[Lord Dealey—at the Brit. Reform. Soc. Ann.

GENERAL.

Testimony of an Eye-Witness to the Success and Prospects of Missions.

I would state, with decision and deliberation, that, if the eloquent Preacher of

yesterday, and if the Speakers of this morning who have furnished us with such heart-cheering prospects of what they believe God intends to do for His Church, had accompanied your Deputation throughout the South-Sea Islands, Java, Singapore, Bellary, China, the Mauritius, India, the Southern Peninsula, Madagascar, the Cape of Good Hope—if they had witnessed every thing which we were favoured to behold; and had conversed with all the Missionaries of different Denominations with whom we met and conversed—if they had seen, not only the beneficial results which have accrued from Missionary Labour; but, also, every want of success, every disadvantage under which any or all of the Missionaries were placed; and the difficulties which evidently opposed their progress; they would not have taken one line, either from the picture drawn yesterday of the prospects of Missionary Societies, or from those which have been so ably drawn this morning. The Deputation did not go out as enthusiasts—with an enthusiastic attachment to one particular department of Christian Labour—to discover circumstances that would support our preconceived notions—to seize upon points that would just give a limited idea of things to the Friends of Christianity in England: but it was our determination to behold things as they actually existed, and to describe them as they were really found. Many of you have read the accounts sent home; but, for the information of this most numerous and interesting Assembly, convened from various quarters of the Kingdom and of the World, I would bear the testimony of, I trust, an honest man, who has no object to serve but the Cause of Truth, the Interests of Humanity, the Glory of God, and the Honour of the Saviour—who, I rejoice humbly to hope, has brought me from darkness to marvellous light: and who will bring the Heathen, in the Four Quarters of the Globe, from the same darkness into the same glorious light.

[G. Bennett, Esq.—at the Lond. Miss. Soc. Ann.

Comparative View of the Success of the Gospel in Heathen and in Christian Lands.

I have sometimes been surprised to meet with persons and writers, who have represented the actual amount of the success attained by our Societies, in the present day, as discouraging; and as bearing no proportion to the energies embarked, to the sum of money ex-

ended, to the number of instruments employed, and to the apparent power of the machinery brought into play. But, confess, I have been accustomed, after watching narrowly and with deepest interest the movements and operations of the various Societies, and of this in particular, to view the state of things in a very different light, and as presenting a very different aspect. I have been much more disposed to enter into the sentiments of an American Writer, who has taken a very different view of the subject. He has stated, that, after attentively inquiring into the plans and operations of the various Missionary Societies both in Europe and America, he has been brought to this conclusion—that the number of instances of success, of the highest order, that is, instances of the conversion of the soul under the labours of Missionaries in the Heathen World, were not been fewer, in proportion, than the number of instances of real success under the labours of Christian Ministers in Christian Countries.

Supposing this to be the case, or supposing that there is any approximation to such a fact, what can be conceived so gratifying and exhilarating to the heart? We can only contemplate for a moment the advantages, humanly speaking, under which the Missionary labours among the Heathen, as contrasted with the advances of the Christian Minister labouring at Home. To say nothing of the prejudices, the deep-rooted prejudices and antipathies, and early and inveterate habits of Paganism, which present, apparently, most formidable obstacles to the success of the Gospel—to say nothing of the rage and fury and subtlety of our Unconquered Enemy, who is ever going about, as a roaring lion; but who may be supposed to display and exert a peculiar fury and indignity, when first a new portion of his territory is assailed by the energies and resources which we employ—to say nothing of the opposition made by Satanic Powers, and the rage with the Enemies of Christianity—wherever it attempts to gain a footing—there is one single point in which we may view the labours of Christian Missionaries and Christian Ministers as we ought, in order to arrive at a sober conclusion: I refer particularly to the anxieties, which the Christian Minister finds he exertsions of Christian Parents.

When we consider the contrast between the situation of the Heathen when the Christian Missionary first begins his

labours among them, and the situation of a Congregation such as Christian Ministers here address, we must, at once, keep in view that a very considerable proportion of those whom we address have been indebted to Christian Parents or kind Instructors, for early elementary instruction in the things of Christ and Salvation and Eternity: and it has been justly remarked, by an old Writer, that if Parents, calling themselves Christians, did their duty to their Children, there would be comparatively few conversions in our Churches attributable to the labours of their Pastors, except among those who in early life had not had the opportunity of hearing the Gospel of Christ.

Then, if it be at all a truth, or if the fact approach nearly to that which has been stated, that the instances of success in the labours of Missionaries among the Heathen have not been fewer in proportion than the number of instances of success in the labours of Ministers in Christian Lands, how exceedingly filled with gratitude should we be to the God of our Salvation, who, in the midst of all that opposition—in the midst of all those prejudices—in the midst of all those difficulties which Christian Missionaries have to encounter, has granted a success so much beyond any thing we could have expected or anticipated!

[Rev. H. F. Burder—at the Wesleyan Miss. Soc. Ann.

Continent.

Prussia.

Decree prohibiting the Circulation of Religious Tracts.

WE are not acquainted with the circumstances, which have been made the occasion of issuing the following Decree. We cannot, however, but believe, that, when the matter comes to be fully understood, no such Intolerance as is manifested in this Decree will be upheld in any part of His Majesty's Dominions.

It has come to our knowledge, that, for some time past, there have appeared, in our Jurisdiction, Foreign Missionaries: who not only form Conventicles, but have also distributed little Tracts; which are partly filled with quibbles on the Articles of Christianity, or are at least of that nature, that they cannot be understood by the common people or young persons.

Further, the uncommon ways and means made use of by the said Missionaries for the circulation of their publications, easily lead to abuses; and, to prevent such, the following Decree has been passed by the Privy Council of Lünenburg—

1st. The Distribution of Tracts by Foreign Missionaries is, in future, entirely prohibited; and can only take place by the Dignitaries, Superintendants, and Ministers of Religion: and all other persons found transgressing the above Decree, by distributing Tracts, will be punished as the Law directs.

2dly. It is strictly forbidden to vend little Publications, of Religious Contents, at Fairs, or upon any other public occasion, without special permission. Each transgressor will be fined and imprisoned, according to circumstances; besides the confiscation of all such Tracts.

All Magistrates and Police Officers are required to possess the above Decree for their direction, and strictly to fulfil the same.

Given at Lünenburg, Dec. 11, 1829; by Order of the King of Great Britain's and Hanover's Provincial Counsellor.

BARON V. D. DECKEN.

Western Africa.

Sierra Leone.

Official Testimonies to the Industry and Improvement of the Liberated Africans.

WE are happy to be able to adduce, from Papers printed by Order of the House of Commons, the following testimonies in behalf of the Liberated Africans. These Papers contain the Correspondence of the Local Government with the Colonial Office, from January 25, 1826, to September, 1829. The following extracts, though forming but a small part of this Correspondence, will serve fully to rescue the Liberated Africans from the unmerited opprobrium which has been, for interested purposes, so frequently cast upon them.

Major-Gen. Turner, the then Governor of the Colony, in a despatch dated January 1826, bears the following testimony to the industrious habits of the Liberated Africans:

I have given them, in small numbers, and under registry, to respectable people; to cultivate land, and for domestic purposes: and it is found, under this system of putting them to easy and regular labour, such as they have been used to, on their landing from the Slave Ships, that they become very orderly good labourers.

On the same subject, Lieut. Col. Denham, the General Superintendent of the Liberated-African Department, writes, in May 1827—

What this Colony, or rather the Liberated Africans, have felt the most want of, is instruction, capital, and example. With the very little which they have had of either, conveyed in a manner likely to benefit them generally, IT IS TO ME DAILY AN INCREASING SUBJECT OF ASTONISHMENT, that the Liberated Africans settled here have done so much for themselves as they have.

I have not observed any disinclination for Voluntary Labour: it appears to be a system perfectly understood and practised by the Liberated Africans here; and strengthens with their strength, as they become more sensible of the sweets of labour, by enjoying the profits of it and the comforts which those profits enable them to purchase. Indeed, to the many hundreds of Liberated Africans that have been employed as Labourers on the different Government Works, as well as on the Buildings erected by private individuals, during the last few years, may, in some measure, be attributed the comparatively small number of Agricultural Labourers in the Villages. Labourers' wages have varied from one shilling to sixpence per day: yet has there never been a deficiency of Liberated Africans who were willing to labour for hire. On the Naval Stores, now erecting by contract on King Tom's Point, are nearly 200 Liberated-African Labourers; who work well and steadily, at twenty shillings per month—one half paid in money, and the remainder in goods taken from the Stores of the Merchants who have the contract.

The hours during which they are accustomed to labour, and that, too, under a tropical sun, are thus stated by Col. Denham:—

The period of labour forms a longer portion of the day here than even in the South of Europe; where, for several hours, when the sun has most power, a

general cessation of labour, or, indeed, employment, takes place. Labourers in this Colony work from six in the morning till five in the afternoon constantly, with the exception of the hour from nine till ten, which they are allowed for breakfast.

The objects to which their industry has been directed he thus notices:—

The number of frame houses with stone foundations, and also of stone houses, has increased in all the Villages; particularly the mountain ones of Gloucester and Regent. Three were sold, during the last three years, at Wellington: there are seven stone houses nearly finished, and eleven begun during the last two years. The owners of these habitations, which cost them from one hundred to two hundred dollars, have all thus acquired the means of permanently establishing themselves by FREE LABOUR and industry: they were either Discharged Soldiers from the 4th West-India Regiment, landed from the ships here, after capture; and merely given a plot of ground, and rations for a time: they became masons, carpenters, coopers, smiths, and farmers. One Liberated African, who has an excellent stone house at Wellington, made, by ochras—a vegetable much esteemed here, and very scarce in the Drys—nearly 20*l.*; and he following year as much: another is indebted for his improved habitation, and successful crops of Indian Corn; and another, to a laborious though profitable speculation in lime-burning. Regent and Wellington are the most populous and the richest of any of the Settlements. Regent consists entirely of Liberated Africans, no Discharged Soldiers ever having been located there. Mr. Johnston, the Manager, pointed out to me, after Church on Sunday Morning, nearly thirty people who possessed upwards of a hundred pounds each.

On the same subject Col. Denham further remarks—

The Markets at Freetown are supplied with fruit and vegetables almost exclusively by the Mountain Villages; and from eighty to a hundred men, women, boys, and girls are to be seen daily on the hill leading to Gloucester, with the produce of their farms and gardens. This is, also, entirely the reward of their own industry and perseverance; for not the least instruction on this important branch of labour have they ever received.

Major Ricketts, the last Governor
June, 1830.

of the Colony, gives the following account of this part of his charge:—

The Liberated Africans at the different Villages appear happy. Wellington and Waterloo are improving fast in respectability: at Wellington they are building, by subscription among the inhabitants, a good-sized Church and Market House, of stone; and a number of private stone-buildings are springing up.

Waterloo and Hastings labour under great disadvantages, from the bridges on the road to Freetown having been carried away by the last rains: this, however, must be remedied, if possible, in some manner, before the ensuing rains, for the safety of the lives of the passengers, many of whom are strangers, from the interior of the country, trading to the Colony. The Manager at Hastings is endeavouring to erect new bridges, with the workmen and others of the Village, who give labour and furnish materials gratis; but this object cannot be accomplished without some little expense to Government, for the necessary iron-work and nails.

Two Villages, capable of settling eight hundred Families, having been formed by Major Ricketts, about three miles distant from Freetown, he makes the following mention of the people, shortly after they had been fixed there:—

Although these places have been but recently formed, and the individuals composing the inhabitants rescued from the holds of slave ships but a few months back, many of them are in possession of goats, pigs, and poultry; and, on Sundays, appear cleanly attired.

To the orderly habits of the Liberated Africans, as well as to their industry, Major Ricketts thus bears testimony:—

The Police of the Villages is administered by the Liberated Africans; each Settlement being allowed from eight to ten Special Constables and two Constables paid by the Government.

The Liberated Africans have given evident proof of their affection for the Laws as they are administered, by the interest which they show in implicitly obeying them: and when it has been requisite to adopt Local Regulations particularly affecting them, they have cheerfully conformed to them.

The visible effect of Missionary

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Labours among them is thus noticed by the same Officer:—

In the large Villages, where the Liberated Africans have the advantage of a Resident Clergyman, the beneficial influence of the Christian Religion has been eminently displayed; and, by the exertion and assiduity of the Church Missionaries, numbers of unfortunate beings, labouring under the grossest ignorance and barbarism when landed in this Colony, have been converted to Christianity, and are now rendered comfortable and happy in the circumstances in which they are placed.

The Schools for the admission of Children born in the Colony are still progressively improving; and the Parents evince an anxious desire to avail themselves of the opportunity afforded them of obtaining useful instruction for their Children.

In reference to Schools, it should be observed, that there are many difficulties to retard their progress, arising from the wretched condition of the Children when first landed from a Slave Vessel.

The encouragements attending Education, notwithstanding these obstacles, are thus noticed by Col. Denham:—

The attendance of Free Children born here—a most interesting part of the population—at daily instruction, has, of late, greatly increased. The very striking superiority of intellect possessed by the Children born in the Colony, when compared with those landed from the Slave Ships, is as unaccountable as it is manifest to every, the most common, observer, on entering a School. The Parents are, for the most part, from the same country; and it can only be explained by the advantages enjoyed by the Colonial Children, in having received something of that early instruction, both moral and religious, which is so necessary to predispose the mind to profit by a more extended education. Trifling, indeed, as that instruction has been, the happy results are clearly to be observed. This class of Children are daily increasing in numbers and in age, many having reached their tenth year; and, with proper cultivation, may be reckoned on as likely to become useful members of society: for we must not forget that the Infants of the present race will be the Workmen of the next.

In reference to the instruction of Infants, Col. Denham remarks—

A Plan of Instruction has been commenced by the Rev. Mr. Davey, which is, I think, particularly adapted to the nature of African Dispositions. I have remained in his School during the hours of instruction, with infinite satisfaction; and the progress which he has made with the Free Children in the Settlement where he resides, Bathurst, in less than three months, is really surprising. So much do I approve of the System, and so indefatigable is Mr. Davey in all works of usefulness, that I have placed the two senior classes of the Schools of Regent and Charlotte, neither of them more than one mile distant, under his charge; and I should be very much pleased if six sets of the Apparatus for instructing Children on the Plan of Mr. Wilderspin, which is now practised in the Infant Schools in London and its neighbourhood, could be sent out here with as little delay as possible. No better plan could, in my opinion, be devised for the improvement and comfort of the rising generation, in this as well as others of His Majesty's Colonies, than teaching generally on this principle. I am, from observation, convinced that Children, after they can speak, are never too young to learn.

This System of Education would be so particularly acceptable to the tastes of African Children, combining as it does amusement with instruction, that with, or even without, a few respectable English Teachers I have no doubt its adoption here would considerably lessen the number of those lamented cases of early depravity, which have of late appeared in this Colony.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

EXTRACTS FROM THE JOURNAL OF THE REV.

W. BOWLEY OF CHUNAR.

Mr. Bowley's proceedings were brought down, at pp. 318—326 of our last Volume, to the latter part of 1828: from communications lately received, we shall now detail further particulars.

Journey to Goruckhpore.

Oct. 24, 1828—Circumstances not permitting either Charles Doss or Christian Tryloke to accompany me, I took David Thakoor, the Brahmin Convert residing

Christian's village, and Kurrum Messiah from Buxar, whose health has failed very much of late: his being with us would therefore answer the double purpose, of benefiting his health, and furthering the Cause in which we are embarked. They set out, by a different route, yesterday; and last night I left unar in a boat, and took up Christian at his village; proceeded all night, and early next morning reached Rajmout. Here we breakfasted; and about noon recommenced our journey, Christian accompanying me to Jaunpore: we arrived at Foolpore in the evening, 22 miles. The state of the country, being inundated, the roads, and broken-down bridges, pointed out that we had commenced our journey too early. In the evening, with assistants, walked through a petty place; addressed a few; and some to accept of Tracts. That which makes Foolpore worthy of notice, is the pukka-walled Caravanserai, and a substantial Treasure-house, built by Government, with upper rooms for Gentlemen. The village itself is miserably tiled, and not of any extent. At this place met a Hindoo Lad who came to me at Chhapra, about a month since, soliciting Baptism; but, not abiding the course appointed for instruction and probation, he left us; and would join us now, if I would agree to admit him forthwith, without instruction. Persons of this description are most universally suspicious and untruthful characters; consequently, with them a double caution is required.

Oct. 25, 1828—Set out this morning, before day; walked some miles, and arrived at Jaunpore at 11 A. M., 18 miles: pitched our tent in the Caravanserai, where we slept it last year, as being the most public place resorted to by travellers. Jaunpore is well known, as an extensive city on both banks of the River Goomtee, united by a noble substantial bridge, with little shops on each side of it: the major part of the population are Mahomedans, amongst whom are not a few of the most learned and bigoted of that faith. However, it was pleasing to find that a revolution had taken place in their feelings on this subject; and they could bear calmly to be addressed by us, that neither the Korân nor the Mahomed were from God; whereas, 10 years ago, they were almost ready to sever one's head from the body for such assertions. The remainder of the day, and the whole of the Sunday, were spent in reading and arguing with crowds

of Hindoos and Mussulmans, and in distributing books. Met with the Molwee who had, more than two years ago, when told that Christians did not believe in the divine Mission of Mahomed nor of the Korân being the Word of God, submitted a Paper, questioning Christians in general as to how they proved that Mahomed was not a Prophet of God, nor the Korân His Word? An answer was soon after written; but he was not visible till now, though a Tract in manuscript was sent him at Mirzapore a few months ago. He now admired it greatly, seemed much pleased, and said that he had but a slight glance of the New Testament, and wished to procure one, which was accordingly sent him. He further observed, that few amongst the Learned could answer the Tract, nor had he his books to do it; but that he had a few more objections to propose, after reading the New Testament; which if answered satisfactorily, he should not scruple to embrace Christianity. Kurrum Messiah and Christian were engaged in reading and distributing books: and we only now found that we were greatly deficient in a supply of Oordoo Gospels, so that hundreds of applicants were disappointed. Christian chiefly read an address in Oordoo, 'Sin no Trifle,' and the Poem in Hindee. Many also heard the Manuscript Tract respecting Mahomedanism &c.: we gave one copy in Persian to the Tasildar; and one in Oordoo to another Mussulman, who argued against his own people in behalf of Christianity, merely from the circumstance of Christ being now in heaven, and Mahomed being in the grave.

Oct. 27—We prosecuted our journey at dawn: the road was excessively bad, and so covered with water as to be above the axletree of the buggy, and on two occasions it was up to the seats: the men were up to the armpits in water. Came to Sahebgange, a new Serai built by Government, 18 miles. At Badshapore gave away Tracts and Hinduwee Gospels to some who had seen our books last year: this was a good sign that what they had heard or seen they approved of. However, one man, of some consequence, would neither read, nor permit his brother, who seemed disposed to do so: I felt grieved, and told him, that God had in mercy given us a light, and that we put out that light by closing our eyes to it, and thus bring destruction upon ourselves &c. Soon after, many came forward

and received them. In the course of the day, saw the men plowing; and the women following, sowing the seed. I thought, when will that day arrive that these poor creatures will be sowing the Word of God in the hearts of their little-ones.

Oct. 28, 1828—Left the Serai at dawn: the road somewhat better, though a good deal of water about. Came to Rana Kie Serai, 12 miles; all our books, tents, &c. wet: put up in a miserable hovel, a broken-down Serai.

Yesterday, whilst speaking to the people of the destruction they were bringing down upon themselves by casting off all concern for their souls, and rejecting the True God, one said, that "since the English have taken possession of the country, sins have accumulated greatly." To which it was replied: "True; but it is among your own people at the different Courts, who take advantage of the strict uprightness of the laws to act so as not to be detected." They acknowledged that this was the case.

Oct. 29—Rose at midnight, but could not get off my people for four hours after: to-day the road was very good, and but little water to cross. Came to Azeemghur at 7 o'clock, 8 miles, and put up in the Serai, which was very damp. During the whole of the day, people flocked to me for books; but, alas! I had few in Hindoostanee to give them. More came to behold the strange sight of a person going about from place to place, turning the world upside down. After books were taken, many were returned, to my grief. In the course of the day, Kurram Messiah and David Thakoor read to the people. Had I books, I should remain here a day longer.

Oct. 30—At 2 A. M. despatched my people, and set out at 5 A. M. myself, the road pretty good. Crossed several running streams; and came to Sahib Gunge, 16 miles, at noon. Here met a person who had seen me at Ghazee-pore, and now earnestly entreated for Tracts: several gathered round, and heard Thakoor read.

Oct. 31—Set out at dawn, and, for six miles, came through a tract of country that was under water during a great part of the rains: we have set out at least a week too early. Crossed the Ghogra or Dewee River, more wide and rapid than the Ganges: it is now divided into several streams, so that we were two hours in getting across. Came to Gopalpore, 12 miles. Here several came and re-

ceived books, especially the old Devotee and his two Disciples; who all call themselves Christians, though they continue outwardly as the other Hindoos and Idolaters: one man, however, who is brother to the Devotee, has manifested a good deal of Gospel Knowledge; his New Testament in Hinduwee, given him last year, is his constant companion within and out of doors: he said repeatedly, "It is not so easy a thing to be a Christian as people suppose." A Pundit, who is a good deal with the Rajah here, came: he first sent a messenger to announce his approach; then appeared. He found me sitting in my palkee; and the Devotee, and others, sitting before, on a sitting. He was asked to sit down; but the poor creature looked very awkward; he would not sit, but looked this way and that way for a chair. Seeing this, I told him that we were travellers, and put up with many inconveniences; that he was offered the best accommodation we had: but he retired, with a very bad grace. In the evening, read a Discourse to a number of persons. The Devotee seemed quite attached: he came during the day, at night, and again at 2 in the morning before we started.

Nov. 1—To-day, met Kewal Messiah, the first Native Christian Brahmin of Chunar; he was baptized about eleven years since; his wife was baptized about four years ago, and has been assisting in the Goruckpore Mission ever since. He was sent, by my dear Br. Wilkinson, to assist me; but I hastened on too fast for them. This is a most miserable place—could do nothing.

Nov. 2: *Sunday*—Set out very early: had to wade through a great deal of water, and safely reached Goruckpore at 8 A. M., 14 miles.

Proceedings at Goruckpore.

Br. Wilkinson was engaged with the Native Christians. In the afternoon we had Hindoostanee Service: he would have me preach, which I did, and injured myself.

Nov. 3—All forenoon, engaged with Mussulmans contradicting particular Doctrines of the Christian Religion: several were relations and friends of the old Sheik whom Br. Wilkinson has lately baptized. The old man himself has a most respectable appearance, and seemed full of affection and attachment to us and to the Hindoo Converts present. We had the Tract respecting Mahomedanism read: the

ends seemed strengthened, and the enemies lowered, by it. At 4 P.M., being the first Monday, Hindoostanee Prayer meeting: I preached from 2d Psalm.

Nov. 4, 1823—Great part of the day engaged with several Mussulmans in Br. Wilkinson's house, as yesterday. Had each conversation with Christian Tryke's Sister, who is here. She seems a sensible, well-bred woman, but bigotedly attached to the Hindoo System, and determined to follow her Gooroo even if he led her to hell. In the afternoon, according to appointment, went with Br. Wilkinson to the Sheik's house, nearly two miles distant; where we found a respectable party assembled to receive us, mostly Mussulmans: they heard all that we had to say against Mahomed's delusion &c., not one standing up in defence of his system, though challenged and invited to it. The Sheik's son-in-law, who argued yesterday strenuously, seemed to yield the point to-day; and several wanted copies of the Tract.

Nov. 5—Early this morning rode, with Br. Wilkinson, to a man who had been standing several years, as a penance: he now appears sinking very fast. A native Christian read a Tract, and I spoke against the horrid system of the Hindoos. A Pundit—a great crowd being collected—argued calmly for a while, till he forgot himself and became unreasonable and angry. I now felt constrained to retire from the contest, saying that such weapons were too violent for me; and retired.

Nov. 6—To-day, Br. Wilkinson, Nicodemus, and Daniel's son, who is Writer in the Collector's Office here, and I went to the poor Devotee, as on yesterday morning. Daniel read a Hindoo Tract aloud; and I spoke seriously to the man, telling him that he was considered in a dying state; and entreated him to come along with us, that every thing might be done to heal his wounds. He seemed somewhat alarmed, and wished to see the doctor himself, to speak with him.

Nov. 7—Early this morning, went to him again, with Dr. Clarke. I had a long controversy with a Pundit, against the Vedam System, as well as against the popular system among the Hindoos; and shewed their inconsistency, and the absurdity of both. The Pundit went on reasonably, till warmly taken up by another Brahmin who joined us. Little could be done with the poor diseased man: the inducements to continue in

his infatuated state were too powerful. He is now daily worshipped and fed; and this he must lose, if he break through this vow. At 4 P.M. accompanied Br. Wilkinson and our Native Assistants to the Chapel in the heart of the Bazaar; where great crowds heard the Word, and a few received books.

Nov. 8—This morning, despatched my people toward the Dudree Fair. During the day, several came to hear the Word: At 4 P.M. went with friends to a Devotee's. Nicodemus addressed him: he replied, that he had searched for many years, and never found the Truth. Nicodemus replied, that he was also a seeker from his youth, and had now found it among Christians. They seemed pleased; and Daniel read a Tract, and gave books to a Pundit.

Nov. 9: Sunday—At Afternoon Service, Br. Wilkinson baptized a respectable and learned Mussulman. I preached from Mark xvi. 14—16: many Mussulmans and Hindoos present.

Nov. 10—Early this morning, Br. Wilkinson and I, accompanied by Daniel, walked about two miles to the poor creature who was still standing. A crowd gathered, and heard Daniel read 'Sin no trife.' Several Pundits argued, and accepted of the New Testament and Tracts in Hinduwee.

Return from Goruckpore to Chunar.

Nov. 11—It being deemed advisable that Br. Wilkinson should not leave his Station just now, it was planned that he should meet us, after we returned from the Annual Fair at Ghazepore. He accompanied me this morning, after Prayer, at 5 A.M.; and with much difficulty and fatigue came as far as Pykoulée, 24 miles. Here I left him to return, and proceeded on my way till near 8 P.M., 38 miles further, to Sulempore; when I met my people; quite unhinged from the jolting which I had to undergo. This is a pretty extensive place.

Nov. 12—At 6 A.M. set out in my palkee, not daring to renew the jolting. At mid-day, crossed the Gundhuk, which was beautiful, deep, and clear, like the Jamna; and stayed at Gootnee, 16 miles. Here people came, and read many of our Tracts; and many more, by the persuasion of Devotees, returned them.

Nov. 13—At 5½ A.M. prosecuted our journey: came by many villages, and distributed many books: some discouragements, from people returning the

books. In the road, met two Sepoys returning home: one was willing to accept of books, and took them eventually; while the other seemed cunning, and said, that he was aware of our object, and we should not ensnare him, &c. Came to Putai, 13 miles, along the banks of the extensive Ghogra, for upward of four miles. During the day, gave away, at this place, hundreds of Gospels and Tracts, till 8 P.M.: even when I was in bed; some came for books. Kurrum Messeeh and David Thakoor read the Poem and other Tracts to crowds, whilst I expounded: all who heard seemed quite won over, and called me their Gooroo. The people from the surrounding Village also came for books, and received them without number. At 10 P.M. a Boatman, who actually professed Christianity from conviction, brought me a copy of the Gospel, which he had received from a Native Christian up the river; and said, that he was the ridicule of the village. He followed me the next morning, and promised to come to the Fair to me. Oh, that I could have waited at this place for some days! Every thing was encouraging, and the people seemed at the threshold of Christianity.

Nov. 16, 1828: *Sunday*—All forenoon, weak and faint. In the morning, David Thakoor took a bundle of single Gospels and Tracts, and sat on the sand reading to the people and distributing books: were he not here, I could have done nothing, as Kurrum Messeeh returned to Buxar to meet his people, and I was too ill to take an active part. To-day I saw what a blessing it is to have a Native Christian to assist: I hear one saying that what Thakoor is reading is Atheism. In the morning, a great crowd collected round Thakoor; and some of the Goroos would have an interview with me, though I could hardly speak without injuring myself. I went up to them: one asked, "What was that called East and West, North and South?" He was told that I was too ill, and that we did not come here to trifle away our time; we came to point out to sinners the way of Salvation, and to reply to questions regarding the soul &c. Several Pundits and others, shrewd men, attacked me at once; some wanted to know what these books contained which was not in the Shasters: I replied, that "these Books contain things not at all stated in the Shasters: for instance, the Shasters make God the author

of evil." I quoted the Geeta and Ramayan, the most celebrated of their works, which they could not gainsay. I added, "Our Books, as well as reason, shew that God is holy, just, and good, and that sin is the transgression of God's Law; that man was created a free agent, free to evil as well as to good; and with full power to cleave to that which is good, which he does not now possess." My quotation from the Geeta brought on a long discussion; a clever Pundit came forward with all the contempt imaginable, and went on in a summary way, like others who have nothing substantial to adduce. He said that all that we were saying was intended to lead the people astray from the truth: and, when one of his own people put a book into his hand to read, he threw it down contemptuously: it was again put into his hand, and he was compelled to read a portion. Finding that he could not, by all his endeavours, set the crowd against us, he went more effectually about, saying, "Read and embrace the Religion; give up the Gunga, Ram, &c.; throw off Caste &c." as much as to say, "If you hearken to reason, you are no friends to the gods of your fathers, to your Institutions &c." He, however, did not at this time obtain his object; for here were some noble independent minds, who were not to be carried away by such a bugbear: they saw that what they had now heard was better, and more reasonable and forcible, than all the Pundit could say; and they gladly accepted of the Books and Gospels which we had for distribution. One man quoted a verse, to defend their erroneous system—"Truth was to be found, but only by diving into deep waters for it." This was turned against them; and they were shewn that all their evils arose from their not entering ankle-deep in these waters. One Devotee took several Tracts, and sat close by, reading them aloud; nor would he be laughed out of them, and was content to take up his lodging by my tent during the day and night, reading and inquiring, and was also present at our Family Prayer.

Nov. 17—Very early this morning, the Devotee came into my tent, and heard Thakoor read Matthew vi. and vii. and pray: he seemed much gratified. During the day, the Devotee spent several hours in his poojah, then read and heard our Books, and got a copy of each of our Tracts. A great crowd collected to hear me; but, alas! I was too unwell to do

sh for them. Several respectable and
ned Mussulmans came and received
ks; and promised to come to-morrow,
ut some questions. In the afternoon,
as rejoiced to see my little boat arrive,
Christian Tryloke from Chunar, and
rum Messeeh from Buxar; and felt
kful that some Assistants had arrived,
arry on operations during this great

Feeling so very ill, and not know-
what might be the result, after leav-
proper instructions, books, &c., I left
Fair in the night, and came on, in two
and nights, to Chunar, nearly 100
s. I could not but reflect on the
hand of God, in permitting Natives
rding to my mind to carry on His
among their own people, when I
compelled to quit the field. Chris-
Tryloke, Kurrum Messeeh, and
ad Thakoor were engaged, during the
er of days which the Fair lasted, in
ng with the most learned and shrewd
g Pundits and Devotees, distributing
ords of Eternal Life, and in reading
e people. Such a thing, I believe,
ever before taken place out of Cal-
of a body of Heathen Converts
devoting themselves in the midst of
reds of thousands, boldly standing
as champions for the Truth, without
ssionary to encourage and stand by

This will shew the multitudes
heir System is tottering, and drop-
stone by stone, as out of an ancient
e; and that the remains must, sooner
er, yield to the mighty influence of
Divine Spirit.

v. 19, 1828 — Reached home, no
than when I left the Fair. Blessed
od!

Rowley, in the preceding Ex-
t, several times speaks of

*Tragments from the Return of Tracts
by Natives.*

On this subject, he makes the fol-
g remarks:—

"Missionary can hardly conceive all
he has to encounter, till he goes
immediately from place to place,
sing the Gospel of the Kingdom, and
uting books. He is looked upon,
ny, as a deceiver, and he is at times
: he has to encounter, with a face
t, many sneers and contemptuous
many return and say, "What am
with these books:" and, after all
can say, he has the mortification
them returned in the presence of
who also seem disheartened, and

inclined to follow the example of their
brethren. Some will say, "These books
are of no manner of use to me: I want
the Gurlutan, Bostan, &c." Some call for
the Ramayan, or the Geeta; others, for
Vishnu's Thousand Names. The Mis-
sionary is compelled to hear, "These
Books will answer for pasteboards &c."
—"They want to take our Caste"—"He
wants to propagate his Religion, and to
degrade us with the lowest"—"All will
be well paid who embrace Christianity."
Hence, many come to join us, to see if
any bribes are held out. Some say, "All
the former Scriptures are abrogated by
the Korán, which is the only rule of our
conduct." So that the Missionary's work
in the field of action, if the expression
be allowed, is a constant scene of trials
and struggle between the old and new
man: if the old man prevail, he is not
fit for a Missionary, as in that case he
will be ashamed of his work and shrink
away from direct intercourse with the
Natives; and he will be tempted to be
about something else, less degrading, less
trying, less offensive to flesh and blood.
If the new man prevail in him, he will
have a tenfold inducement to redouble
his labours and exertions, and spend and
be spent in the great work in which he
is embarked. The love of Christ and
of souls will constrain him to work with
all his might while it is called to-day.
It is remarkable, that in those places
where Satan rages with uncontrolled
sway, there the Gospel Light has not
dawned, and the people are ignorant of
its contents; but, where the cloud has
been dispersed from time to time by
the rays of the Word, there we have
some, who seem won over to the Cause,
and are ready to befriend us when we
return to them.

Remarks on the Journey to Goruckhpore.

We have, through mercy, traversed
nearly 300 miles of ground, over most of
which the Gospel had never been pro-
claimed, nor the Name of the only Sa-
viour made known: and this is, we trust
in God, but the beginning of what will
be carried on at least once a year: but,
if the Lord will, we have planned it to
be twice; first at the beginning, then at
the closing up of the cold weather.

Testimony to the Native Assistants.

I have not seen that individual among
the Natives who has so much as suspected
the Zemindar or Charles of any impro-
per motives in embracing Christianity:

every mouth, wherever we went, seemed struck dumb before them. This was, of all others, the most delightful Missionary Journey that I have had: it could not but be truly delightful, to see Three Converts become intelligent and able Assistants in the work of publishing Christ to their deluded countrymen.

Proceedings at and near Chunar.

Nov. 21, 1828—All last night restless, and felt very ill. I find that, during my absence, my Pundit used all his influence, and succeeded in preventing a poor deluded woman from committing herself to the funeral pile of her husband. Attending her sick husband, as a Native Doctor, he saw preparations making for her to devote herself to the flames; he strongly remonstrated, reasoned against it, and shewed that it was suicide; that no benefit could accrue from it; and that she would disgrace, rather than honour, her relations by it. By this act of benevolence, he got the ill-will and reproach of many, and was branded as a Christian &c. &c.

Nov. 29—Preaching in the Bazaar Chapel, when Kurrum Messeeh, who came from Buxar, and Charles assisted each other; the Chapel was full. Curiosity must have drawn the crowd this evening, as we are usually thin.

Nov. 30: *Sunday*—The Archdeacon performed Divine Service, Morning and Evening, in English; and Kurrum Messeeh and Charles took the Hindoostanee, reading a Sermon.

Dec. 3—At noon, crossed the river; and at the Village, spoke to Thakoor's Uncle, who promised to become a Christian. Left at 2 P.M., and went on to Benares.

Dec. 4—Met Mr. Friend, who is just arrived to strengthen our hands: felt much gratified, and spent most of the day together, in talking over Missionary matters. Came down purposely to see Br. Wilkinson, who ought to have been here before this; but, finding his coming uncertain, returned next morning with Mr. Friend to Chunar, in order that we might be more together during this interval. Both went and heard the Boys of Charles read English; after this, saw Nicodemus, Charles's Father, who is just come from Br. Wilkinson: he left him at Ghazepore, engaged with the myriads of that place. Nicodemus has been with his son, Daniel Doss, for the last twelve months, constantly with Br. Wilkinson.

At 4 P.M. went with Br. Friend to the Bazaar, Charles and Kurrum Messeeh accompanying; read the Poem in the streets, and argued with several: about forty heard. In the morning, a Hinduwee Teacher, of the Writer Caste, came with a Note from a Gentleman at Tirhoot, saying that the man has been a Teacher of his Hinduwee School for the last five months; in the course of that time has read and heard of the way of Salvation by Christ; and wishes to be baptized. The man gave a most pleasing and satisfactory account of himself, and appears, beyond a doubt, to be under the teaching of the Holy Spirit. The first Tract that got into his hand was our Hinduwee Poem, which won his heart; he has been supplied with the Gospel, and has had the advantage of being instructed by his Employer, who seems to have spared no pains. He had portions of the Oordoo Prayer-Book, written out by himself, and dictated by his Master, in the Kythee Character; he seems truly pious, and possesses zeal to draw in others. He was recommended to remain here some days, to see and to have intercourse with the Converts here; and was told, that, on Br. Wilkinson's arrival, both himself and two other Candidates should be admitted into the Church, by Baptism. I shall state a few questions to the man, and his replies.—*Missionary*: "Why did you come here?" *Ans.* "In order to obtain Baptism." *Mis.* "Why do you want to be baptized?" *Ans.* "Because I know that Jesus Christ is the only Saviour of sinners. I formerly professed Ramanundeism and Cuveorism; but am convinced that both are false." *Mis.* "How did you come to the knowledge of this?" *Ans.* "By reading Christian Books." *Mis.* "What Books have you read?" *Ans.* "The Poem, 'Sin no Trifle,' in Hindoostanee, a Catechism in Oordoo, and St. John's Gospel." *Mis.* "Have you witnessed Christian Worship?" *Ans.* "Yes, Sir, I attended my Master's English Service; and used to get off the Hindoostanee Prayers, which were dictated to me by him." He here produced what he had copied.

Dec. 6—To-day, a Hindoo Convert died and was buried; she was about 75 years of age, and was baptized some years after her husband Jamrutdas: she was a Communicant, and a steady Christian, for years. During the day, visited the Schools. In the evening, the Chapel in the Bazaar pretty well attended;

Christian and Charles took the Service. Br. Friend was with us throughout the day.

Dec. 7, 1828: Sunday—Early this morning, Mr. Friend accompanied me to the Catechetical Service of the Native Christians, and took the English Duties.

Dec. 8—Hearing of Br. Wilkinson's arrival at Benares, Mr. Friend and myself left Chunar after 12; reached Benares at 5, and met Br. Wilkinson in the Serai, where travellers put up; we brought him to the Mission Bungalow, and remained at Br. Friend's.

Dec. 9—Examination of Jay Narain's School: I was too unwell to go. A large party of Clergymen and Missionary Friends met at Mr. Eteson's.

Dec. 10—The forenoon was spent in discussing Missionary matters. In the evening, at Divine Service, the Archdeacon addressed us.

Dec. 12—At 4 A.M. left Benares with Br. Wilkinson, and came to Chunar.

Dec. 13—To-day, the Archdeacon and Messrs. Friend and Eteson came. In the afternoon, all went with our Readers into the Bazaar, where crowds heard the Word; thence went into the Chapel, when Christian and Charles shared the Service between them. Kewal Messeeh, from Goruckpore, a Brahmin who was baptized at Chunar when Mr. Corrie returned from England, sung a most animating Hymn: a very great crowd was drawn together, out of curiosity. To-day, a Convert from Heathenism, a girl who has been with my daughter for the last 20 years, was married to one of Br. Wilkinson's Converts.

Dec. 14: Sunday—Br. Friend accompanied me to the Morning and Evening Hindoostanee Services: he read Prayers; Br. Wilkinson preached; and I baptized three persons—two Hindoos, and a Mussulman. The first was William Churn, about 30 years of age, of the Writer Caste. The second was Duncan Baboo Lal, a young lad of the Molee Caste, about 20 years of age. This man has been with his friends, in the garden attached to the premises, for several years, and has frequently attended our Hindoostanee Family Worship; and promised fair long ago: but it is only during the last four months that he has expressed his wish to be baptized, and has since been under a course of instruction: he has renounced all intercourse with his own connections, any further than eating with his mother, and has regularly attended Church, and other Meetings, like any of the Christians. Though he did
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this for months, yet was he permitted to go on quietly till his Baptism was announced: to-day his mother and a number of relations waylaid him, and went into the Church weeping, and saying they would destroy themselves if he were baptized, and would force him away: but he was enabled to resist all, and they were put out. The third, Simon Hingum, a young man about 25 years of age, a Mussulman, came to us some months since, leading a blind Christian man about: on being put to learn the Catechism, it so won upon him, that he also set himself to learn it, attended all the Means of Grace, and entreated to be baptized: he has since been in our service, and is one of the most active and willing men we have.

Dec. 17—At 4 P.M. Br. Friend accompanied our Readers to the river-side, where several Devotees have for some time taken up their quarters. Finding that they were not disposed for discussion, got Christian and Thakoor to read our Hinduwee Tracts. They would not accept them, lest it should lower them; however, a crowd of about 150 collected around, and heard the Word. David Thakoor and Michael Peshun returned from Swardgham's village, bringing a young lad, a Devotee, whom they found there; he had been collecting some money left him by his Gooroo, who died about a year-and-a-half since. It was through the persuasion and kind attention of our friends that he was prevailed upon to come here. He seems a fine young lad, about 18 years of age; can read a little of Hinduwee. He has, of late, resided in Benares.

Dec. 18—One of our Converts has, for the last few days, caused us uneasiness on account of his foolish conduct; but to-day seemed restored to his right mind, and has resumed his work.

Dec. 19—Christian read 'Sin no Trifle,' to the Devotees, and a great crowd assembled at the river-side; after which he tried to draw them out to discussion, when one man asked our motives for coming and reading to them. He was told, that the Gospel alone contained the way of Salvation, which we were commanded to propagate; and that Christ alone is the Way. He replied, he would never acknowledge Christ, no, not if he were hanged for it: on which he was told, that we could not help that; that we must not neglect to do the part assigned us by God; that if we ceased to warn them, their blood

would be required of us ; that, having performed our part, their blood would be required at their own hands. We begged that they would not be offended at us, inasmuch as we were prompted by love and duty.

Dec. 21, 1828: Sunday—Early this morning, Br. Friend attended the Hindoostanee Catechetical Service ; took the English, and read the Prayers in Hindoostanee in the afternoon, whilst I read the Lesson and Discourse. Yesterday and to-day, a blind man, respectfully dressed, and a Bengalee, have called to inquire of Christian respecting the Christian Religion: they attended Hindoostanee Service to-day.

Dec. 25: Christmas Day—Divine Service in Hindoostanee was conducted at 7 A. M.; when both of us administered the Lord's Supper to upward of 70 Native Christians. Had Service again at 4 P. M.; after which went to Christian's village, to Thakoor's Uncle, who wished to see me. He seems on the brink of giving himself up to Baptism.

Dec. 26—After reading in the streets to-day, one man argued violently; saying, that God was everywhere, and every thing was God; and spoke as if he would bear down every thing before him. However, our Christian calmly drew up to him, and asked him whether the Gunga was God? To which he replied in the affirmative. He was then questioned, Whether the Gunga was omnipresent? "Yes."—"Was it in his heart?" "Yes."—"If so, why go to fetch it from the river?"—Again he was questioned, whether the Peepal Tree was the Supreme Being? "Yes."—"Was it in his heart?" Here he felt so confounded, in the midst of an immense crowd, that he instantly walked away abashed.

Dec. 28—A man came to solicit Baptism; but was pursued by his Mistress, who is a Roman Catholic.

Dec. 29—Gave a Bengalee and English Book to the chief Bengalee here, who came to request that his Nephew might be admitted into our School: he was told that our Schoolmaster, Charles, was a Christian. He replied, that Christianity was a good Religion, and that all would become Christians in the course of twenty years. He asked, whether I had heard of Rammohun Roy. I told him I knew him; but that, with all his learning, he was incorrect in his views of Christianity.

Dec. 31—To-day, in the Bazaar, after Charles and Thakoor had read, a Devotee came forward and argued; when

Nicodemus came up, and related his own experience. He told them, that he had been a searcher after Truth for upward of ten years; that, not trusting to his own judgment, he took me about to all the noted learned men and Devotees who came to the Station, thinking, that though he himself might not have possessed the Truth, it still might be found among the Hindoos; but without effect. He had, at length, yielded to the force of Truth, and embraced Christianity; and he entreated them also to give it an impartial investigation.

Poor Nicodemus (Mohun Doss) feels a great deal for his old friend and fellow-inquirer, Bukhtawen Singh, who keeps aloof, deceiving himself with hopes that he will still be saved by Christ; and frequently saying, that He who rescued the thief on the cross will not reject him, since he believes in no other for Salvation. He observed, that poor Bukhtawen rests satisfied without submitting to Baptism; whereas he felt no peace or satisfaction in all his Religious Duties, so long as he wilfully disobeyed one Commandment of Christ; nor did he feel happy till he had also partaken of the Lord's Supper. He said, that he could not feel easy so long as Bukhtawen remained in such a state; and that he should not let him rest, nor fail to pray for him daily. Thus is the Lord glorifying Himself out of the mouths of these babes and sucklings. May He look down, hear, and bless the groans of His people for the prosperity of Zion! Amen.

Jan. 5—This afternoon, accompanied by Br. Friend and the Readers and my Pundit, I went to Tikore, beyond the Fort, to a learned Pundit Devotee, who has expressed a wish to have an interview. Several rich Brahmins, and others of the place, were assembled: they had a couple of chairs placed for us, and we remained with them till late; but the meeting proved a sad disappointment. The Pundit was certainly a most learned man; but seemed to have heard so much of me, that he was foolishly cautious, lest, in whatever I said, I should entrap and expose him: so that, when a simple question was proposed, instead of replying directly, he invariably apprehended danger, and consequently made most foolish replies. He inquired my motives for this and that question; and also said, that he would go only so far as the Shasters would permit, and attend to reason no further; which was,

n fact, stopping up the avenues of dis-
 usion. He would have it, that the
 Masters asserted nothing contrary to
 eason: he was shewn to the contrary,
 hus:—The Shaster says, "By bathing in
 he Gunga, your sins are washed away;"
 whereas daily experience shews that it
 as power only to cleanse the body, and
 leaves the mind in the same state as
 when one enters it: otherwise, rogues,
 c. who bathe in it, would come forth
 eformed characters. Another instance
 as shewn, of the Shaster prescribing
 vine honours to the Peepal Tree;
 whereas reason and experience prove,
 hat a rational creature should not wor-
 hip an inanimate thing, such as the food
 f elephants &c. However, being blind
 o reason, all this seemed of little avail:
 e said, very absurdly, that every thing
 as the Supreme Spirit; though divided,
 et all was one: the soul though many,
 et all was one soul, existing from eter-
 nity: he would attend to no reason, and
 id not pretend to know what the ra-
 onal soul meant. In fact, he seemed
 readfully alarmed, lest he should be
 xposed before the people; trying to
 void which, he more effectually plunged
 to it, since every common understand-
 g comprehended the meaning of what
 as said. At length, one was unfolding
 he Christian System; but the poor crea-
 re betrayed a strong determination to
 bide in darkness, and would not permit
 . This door of hope being closed, by
 is retiring to bathe, a Tract was drawn
 at, and Tryloke came forward to read
 to an old Brahmin, Gooroo to the
 ndit: on seeing this, he exclaimed,
 hat he could not attend to any thing of
 he kind; that this sort of work would
 o for the Bazaar. So saying, he got
 p and walked away; called me a de-
 liver; and told Tryloke that to eat our
 ood he had become a Christian. This
 ught on some serious remarks to all
 resent; after which we left them, and
 ent to read in the Chunar Bazaar.

Jan. 7, 1829 — To-day, Christian and
 hakoor were despatched with books to
 Mirzapore, to see the Schools there,
 id to distribute books; so that, in the
 ernoon, Charles, with one of our
 hool-boys, read in the Bazaar.

Jan. 8 — Visited the Schools with
 r. Friend, and expounded the Gospel
 the Persian Boys: in the afternoon,
 hilst reading in the Bazaar as usual, a
 mber of young Mussulmans came, and
 anted to interrupt us, by introducing
 article of their own; which we could

not admit of then, but wished to take it
 home, and attend to it fully: this they
 would not agree to, and we consequently
 proceeded reading as usual. The crowd
 was openly told, that neither Hindoos
 nor Mussulmans could be saved in their
 present systems, and that Christ alone
 was the Way to eternal happiness; and
 they were challenged to bring forward
 their arguments to prove the truth of
 their religion.

Jan. 10 — Thakoor and Christian re-
 turned from Mirzapore, and found about
 70 Boys in both the Schools: two Gen-
 tlemen, friends to the Cause of Missions,
 had much conversation with Christian,
 respecting his embracing Christianity.
 Christian was invited to a great man's
 shop, to read to him; whilst an immense
 crowd collected, and heard the Word.

Jan. 11: Sunday — Morning and
 Evening devoted, as usual, to Hindoo-
 stanee Services; closed the day at the
 Bazaar, reading &c. A Native Chris-
 tian brought a Villager, who was desir-
 ous of my proceeding to speak to the
 people of his village: he said they had
 heard the Word from me before; and,
 had I continued my visits, they would
 have embraced the Truth.

Jan. 13 — This morning, accompanied
 by Br. Friend and several Native Chris-
 tians, crossed the river, and went to the
 village mentioned on the 11th: the peo-
 ple were anxiously looking out for us,
 and a crowd soon collected. The chief
 speaker argued for some time, then
 yielded the point, and heard the Gospel
 method of Salvation: he made particu-
 lar inquiries respecting Christ. One
 would have it, that he was the same
 whom they worshipped, though under a
 different name: they anxiously wanted
 a School. I hardly ever met a body of
 Hindoos less bigoted than these men:
 they are dissenters from the popular sy-
 stem of Idolatry. At noon, we left
 their village, and came on to another,
 nearer home; where we met a crowd
 of the most respectable of the village,
 and ten or twelve Brahmins, who heard
 what Christian read, and what was
 spoken, with greater attention than I
 expected: they accepted of Tracts, and
 entreated to have a School. I promised
 to see them again.

Jan. 14 — In the morning, walk-
 ed out with Mr. Smith, who had come
 from Benares, but met with no oppor-
 tunity of speaking to the people: in the
 afternoon, all went to the Bazaar, where
 the Readers and Mr. Smith addressed

the crowds. A learned Mussulman and another attacked poor Bukhtawen, for siding with and defending the Christian System against Hindooism and Mahomedanism: they said that he was neither one thing nor the other, and, consequently, could not be trusted in what he said: he admitted he was not what he ought to be, nevertheless thought it his duty to defend and plead for Christ and His system, which was the only true one.

Jan. 16, 1829—Early this morning, accompanied by Messrs. Friend and Smith, went to a village three miles distant; where Br. Smith addressed crowds; and, at the river-side, met two friendly Devotees: one offered me a pot of sugar, and the other defended our system: they have both, long ago, offered themselves as Candidates for Baptism; but, as they express no compunction for sin, and do not appear to be influenced by proper feelings, I could not encourage them. To-day, Nicodemus came with a poor Hindoo Woman, whom he has been labouring to bring to the knowledge of the Truth, telling her that he had embraced Christianity, and that Christ was the only Saviour. In the Bazaar, people heard, but would not accept of books: several asked for the Geeta and the Ramayan, when they were shewn the evil tendency of the doctrines contained in them.

Jan. 17 — At the Bazaar, this morning, Br. Smith addressed a number of Mussulmans, and read to others: a crowd gathered, and heard. Again, before noon, at the Schools, there was a good opportunity of addressing numbers, and arguing with Mussulmans: they spoke of Mahomed's Miracles; when it was shewn that Mahomed disavowed possessing the power of working them. One said, he did so out of modesty: this statement was turned against him, to prove that he made Mahomed a liar, by denying a power which he possessed.

Jan. 21—Mr. Wilkinson having come from Goruckpore, we went with David, Thakoor, Nicodemus, and Matthew, to Runjeet: after crossing the river, we stopped at a new Temple which is erecting, and spoke to the Devotee who is building it. He became very angry, though he was spoken to with mildness; and replied, that he was not to be decoyed by me; that he would follow his own system of religion, though it led him to hell: he was told, notwithstanding, that he could not prevent us from feeling grieved for him; and that we had done our part,

in warning him. At the village, Thakoor read, and I argued with several: Nicodemus exposed their system, by quoting freely from their books; and gave an account of the change that had taken place in his own mind, &c. The owner of the house, which seemed the best in the village, is anxious for us to open a School: he has promised to give up the house for the purpose.

Jan. 25: *Sunday*—To-day, Mr. Friend preached a Sermon in behalf of the Church Missionary Society, and a Collection was made of about 100 Rupees. During the day, three Brahmins from a village came: they had seen and heard me before: they now heard Thakoor read 'Sin no Trifle,' and admitted the absurdity and futility of the Hindoo System, approved of Christianity, and accepted Tracts and the Gospels. They seemed perfectly aware of the persecution which they should be called to suffer for favouring this Religion.

Jan. 26 — Early every morning, as usual, the young Gosaen reads the New Testament to several others in my study, where the Catechumens assemble, and are catechized.

Jan. 29 — This evening had a Meeting for the formation of a Missionary Association, for Chunar and its Vicinity. Neither of our Benares friends could come over to assist us. I sincerely hope that this Association will be of essential benefit to the Europeans and other Professing Christians at Chunar, as well as to the Heathen around us. Hitherto, all have kept aloof, as if they had nothing to do with the publication of the Gospel among the Heathen; and the professors of Christianity seemed to act as if they had nothing to do but to mind their own spiritual concerns.

Jan. 31—This evening was an interesting one, passed in reading to crowds and arguing with a Mussulman Devotee. In the Chapel, Br. Wilkinson preached in Hinduwee. Thus has the Lord preserved us to the close of another month. May the seed sown redound to His glory, and to the good of many souls!

Feb. 1: *Sunday*—Last night, had little rest. A good deal of uneasiness, from the absence of the Devotee Lad, who has, for the last six weeks, been preparing for Baptism: he was led astray, and was found asleep in my palkee this morning: he came very early, and read the Gospel with others. To-day, entreated for Baptism. I positively refused, stating my reasons.

Feb. 8, 1829—This afternoon, spoke to an aged Mussulman from Benares, who had read Hindoostanee Service: he promised to come and inquire.

Feb. 9 — A Rajpoot, who had heard of Christianity, came from Benares, and introduced himself to us: he was put with one of our Readers.

Feb. 12 — This morning, accompanied by Br. Friend, crossed the river, and went to the village where Matthew's School is: Schoolmaster: we were overthrown by a shower of rain, and it continued wet during the time we were out: we were led to an upper room, on account of the bungalow being filled with people, where the Boys were assembled. A great crowd was collected to hear us, and I argued for full three hours with an unreasonable man, the effects of which I felt in my chest almost immediately after; and, though I could yield to nothing that was said, I lost many of the hearers were benefited by it.

Feb. 20 — Two of our Assistants have been reading to the people in our neighbourhood: at first, a good deal of enmity was shewn; but a better spirit is now manifested, and several have come forward. David Thakoor has been read to by Chunar; where he will read to the people daily, and have opportunities for his own improvement. A shopkeeper seems to be inquiring of late, though he manifests too much conceit for our System, and pride in his own singleness.

Feb. 21—The young Gosaen and the school left this, in a pet, three days. The Gosaen went to Swardgham's age, thence to Benares; and returned to us to-day, sorry for the step which had been taken: the other man was too mighty to return. Felt a good deal uneasy since they left; but somewhat soothed to-day, as the young lad has promised to read well since he came to us.

Feb. 22: *Sunday* — In the morning did not go out, but felt well enough to attend the Afternoon Service, and to the Fair. Swardgham came, and the other Christians.

Feb. 24 — To-day, Christian and William Churn departed to Mirzapore, to visit the Schools, and to read and to distribute Books.

Feb. 25—Went to Benares in a boat; stayed with Br. Smith, and accompanied him on the following morning to Ghaut, where he addressed the peo-

ple and spoke to some cavillers, and distributed books. The people manifested great desire to hear the Word. I told them who Christ was, and what He did to save sinners, and that faith in Him and in Him alone for salvation was indispensable. One rich man, with gold ornaments about him, came forward, and said, the Hindoo Books predicted a time when all should be one, and our coming to propagate Christianity proved the time to be at hand. I replied, "Yes; and this would introduce the Julyajoog, or the Golden Age." I regretted not having our Readers here. Disposed of all the books which we brought with us.

March 1: Sunday—Very early this morning, the Reader, who accompanied Christian to Mirzapore, came into my study, and gave a most pleasing account of their proceedings. The first stage on their way, they put up at a large village, where they had crowds to hear them; and they gave away many books. Again, at the Ferry, many heard gladly and accepted of Tracts. At Mirzapore, they found upward of 70 Boys in both the Schools: they went out regularly, morning and evening, to read to the people and to distribute books. Among the Court Officers and people collected, they had long argumentations: the Lalla found that the Nazi of the Court was his Brother-in-law's Brother: with him he had much talk concerning his embracing Christianity, and exhorted him to do so. The Nazi felt grieved that he had, by this step, disgraced his family: he replied, "My connection with you was but for a few days, and must then be dissolved; and I have to render an account to God." The man then asked what he got by embracing Christianity: he replied, "The knowledge and obedience of the True God are worth more than all other riches: this is what I have obtained." In the course of conversation, Nicodemus came in with Swardgham, who is just returned from his village, and said, that he felt grieved for the remains of sin which he finds in himself, and seemed to doubt of its consistency with grace in the soul. On being told that a Believer never obtained perfection in this life, he replied, "For our consolation, this should be remembered; notwithstanding," he continued, "I feel a desire and anxiety to be freed from all sin in the body." He was told that that should be the aim of every Christian; he then directed his conver-

sation to Swardgham, saying, that he felt grieved that his voice was gone; time was, when he used to sing the songs of Zion day and night, and was generally melted in love; whereas, singing two or three hymns now tired him.

Journey to Patna.

March 5, 1829—To-day, busied in sending things on board a boat; and at 7 p. m. left Chunar, with my daughter and her two Native Girls; and came up to Christian's Village, where his wife and sister, and Thakoor's mother, who is still a Heathen, came on board. When they left us, Christian, Swardgham, Thakoor, and the Lalla, came on board, and proceeded on to Benares during the night. About 7 the next morning, got to the Ghaut, where crowds of Hindoos were bathing. Christian Thakoor and the Lalla read, and I answered several questions. In the afternoon, the Readers went to the same Ghaut; whilst Mr. Smith and I went in a little boat, and read and distributed books.

March 7—Early, Thakoor, the Lalla, and Swardgham read; whilst Christian expounded the Tract, in verse, to crowds at the Ghaut. On being told of the effect which this Tract had on Christian, Mr. Smith said, that last year, at the Fair opposite Dinapore, he saw a Devotee absorbed in reading the Geeta with tears: he offered him a Tract: the man refused with contempt, adducing his own book in preference: next morning he went again to the man; and the man himself desired the book which he had offered him. Mr. Smith gave him the Tract in verse; and it had such an effect on him, that he threw his books and gods aside, and left off eating; and when Mr. Smith, in his perambulations, went there a day or two after, he found the man in deep distress, with his face covered with a blanket. The man's disciples now came up to Mr. Smith, and told him all that had taken place since he read the Tract—that the Gooroo had been put out of his right mind; and entreated him to use his influence to dispossess him, or deliver him from the charms of his book. On hearing Mr. Smith's voice, the man jumped up, and acknowledged him his Gooroo: Mr. Smith spoke to, and prevailed upon him to eat: he would, however, forsake all, and follow Mr. Smith. On seeing this, the Chilas (disciples), like the Ephesians of old, cried out to the Devotees for help; saying, that the Gentleman had bewitched their Gooroo, and was now going off with him.

A crowd of blood-thirsty fellows soon assembled with bludgeons, took the Gooroo away by force, bound him hand and feet, and detained him before the idols. Mr. Smith deemed it prudent to say nothing, but retired. In the afternoon, all went to the heart of the city, where they read and distributed books.

March 8—Early this morning, all went to the Ghaut, and read and gave away books.

March 10—In the morning, went with Br. Smith to the Ghaut; and, after breakfast, finally took leave; Thakoor and the Lalla accompanying me in my boat.

March 12—Reached the City of Ghazepore, where the Readers read to great crowds; and both at the Ghaut, as well as in the Bazaar, gave away many Tracts. Many entreated us to remain four or five days, in order to inquire; but we could not comply with their request.

March 13—At two large villages, the Readers gave away many books. In the evening we arrived at Buzar.

March 14—After Prayer this morning, went, with Kurrum Messeeh and the other two Readers, to the Bazaar; where they stood at the corner of one of the streets, and read aloud the Tract in verse, 'Sin no Trifle,' and a Tract in manuscript, and gave away books. At 9 a. m. left Buzar, Kurrum Messeeh accompanying us.

March 15: Sunday—To-day came pretty near to Chuprah, at the mouth of the Ghogra. At 3, all went into the Grain-Market Shed, and read to crowds, and gave away many single Gospels and Tracts both here and in the Village. We met several respectable Mussulmans in the village, who heard and accepted of the complete Testament, the Book of Genesis, and Tracts. Returned to the boat at 6 a. m., and went on during the night.

March 16—At 3 p. m. arrived at Dinapore; and went with the Readers to the Bazaar, where they read and gave away books.

March 17—Early this morning, the Readers had plenty of work in reading and distributing books in the Bazaar. One man, a shoemaker, on being spoken to, entered deeply into the subject of the controversy between us and the Cuveerites, to whom he belonged. He appeared much impressed; remained till we were actually setting out, and regretted that we made no stay: he accepted of books. The Cutwal, hearing that our Readers were distributing books, sent for and re-

ed some; when a Pundit came up, told him that these were Christian is, and that as soon as he had read them could find his mind turned: feeling ned, he instantly returned them. Lalla told him, that sin would lie at oor; they had acquitted themselves. e on to Patna; and, in the evening, ed into the Bazaar, where we gave / but few books.

sr. 18, 1829—Walked with the people ll hour's distance into the heart e city. Here we took up our posts, me empty shops, where three Tracts : read alternately. All the Gospels Tracts that we took with us were ibuted, except a few in Persian. he last three hours that we remained : Ghaut, our boat was literally as- l by great crowds, and we pretty disposed of our supply. Could not feel, that so great and populous a as this is (Patna) should now, about / years after Missions have been lished in this part of India, be left tute, without the trace of a Missio- having been here; whilst Missio- s are stationed five or six hundred further up the country. Half-a- : Missionaries would hardly be no- at places of such dense population Patna and Benares, and, I might Mirzapore and Ghazepore! Here missed the Readers; Kurrum Mes- going to his post at Buxar; Tha- to Chunar; and Lalla, through Tir- and his village, to reclaim his Family, then to Chunar. Left Patna at . Blessed be God, for what He abled us to do, and for the encoun- tent which we have met with! May ause the seed thus sown to bring fruit plentifully, to the praise of Holy Name!

DEEDINGS OF MR. RICHARDS OF MEERUT.

r. Richards's appointment to la- at and near Meerut, under the rintendence of the Rev. H. Fish- was noticed at p. 28: he is a -Briton: this circumstance, to- er with his familiar acquaintance the language and with the Hin- Shasters, gives him many facili- of intercourse with the people. Fisher, accompanied by Mr. ards, gives the following ac- of a

Visit to a Neighbouring Mela.
e great Annual Fair of Gornuckh- r took place at the usual time; to

which I formerly used to send Behadur Messeeh, to address the people, and to distribute copies of the Gospels among the gathering thousands of Hindoos who crowd from all quarters on that occasion. Having never yet witnessed the busy scene myself, and being anxious to ascertain by personal observation how our Missionary Labourers proceeded in their work, I determined to go there. It would be difficult to say how many people were congregated upon the two opposite banks of the mighty Ganges, and that for several miles in extent, both up and down the river. Probably, were I to say 400,000 or 500,000, it would be no exaggeration. The people gather here, as they say, to bathe in the sacred Gunga at particular hours, to worship their Idols, and to wash away their sins. Every evening during the Fair, at sunset, having prepared little diminutive rafts of straw or of reeds, they fix on them a number of small earthen vessels, which they fill with oil or ghee, and set fire to the rolls of cotton immersed therein, and launch them into the running stream. You may conceive the nature of such an exhibition, when the river seems suddenly to become, as if by magic, one interminable blaze of starry constellations, extending further than the eye can reach; while the shouts of the crowding Hindoos on the illuminated shore, and the favourite songs of their groups of singers and dancing-girls, resound from every quarter. To witness this, we embarked on board one of the large flat-bottomed Ganges-boats, and rowed up and down the stream.

On the first Monday after our arrival, Mr. Richards went to visit a large Hindoo Temple near the Ghaut, and entered into conversation with one of the Brahmins who was standing there: he talked aloud, in order that their conversation might attract the notice of the surrounding crowds, which it soon evidently did. Mr. Richards exclaimed, "How foolish and useless is the worship of an Idol! How can that which is formed by man's hands save man's soul? Your own Shaster tells you, that Idols are worthless, and pilgrimages, to what you call holy places, incapable of propitiating the favour of God." The Brahmmin endeavoured to defend the practice, as sanctioned by the example of many of their Saints, and as likely, in his opinion, if only the worshipper and the pilgrim were sincere, to please God. Mr. Richards dwelt on the absurdity of such an expectation, and confirmed his opinion by the inspired

Word of God: the Brahmin listened, apparently, with great deference, and manifested a willingness to prolong the conversation; when another old Brahmin, who had attentively regarded them, came up, and, taking his friend by the hand, led him away, appearing to think their best security was in flight; and the crowd following the intimation, all dispersed.

On the following day, Mr. Richards, Behadur, and Matthew Phirodeen, seated themselves in their little tent, with the kurnants on one side thrown open, and a number of printed copies of the Gospels spread round on the floor. They began to read and to converse aloud; while several of the surrounding Hindoos gathered near to listen. A report had been in circulation, whispered and murmured from one to another, that these were the Missionaries, or, as they called them, the Christian Padres, who had just arrived; and, probably, some of those who had been at their temple the day before had communicated information of what had passed there, which had induced others to come and hear what new things these strangers had to say. Among the rest, two, announcing themselves as learned Pundits, entered the tent; and being courteously welcomed, sat down on the ground; and each, taking up one of the Gospels, began to read to themselves. They expressed a desire to know what these things meant; and the people crowded up, in a wide circle to the open side of the tent, to share in the conversation which was likely to ensue. Mr. Richards opened one of the Gospels, and began to read and to discourse with the two Pundits. A very interesting dialogue immediately ensued between them, occasionally interrupted by some one or other of the surrounding Congregation advancing their opinions and sentiments. Amongst these, the most conspicuous was an old Fakeer, who sat crossed-legged in front of the circling crowd, diligently counting over the string of beads which he held in his hand. I observed that Mr. Richards's mode of proceeding was, to attack them on the ground of their own Shasters; continually illustrating the truth of his opinions by Sanscrit quotations, denouncing Idolatry to be folly and sin. He strove to explain to the people, that the only source of true wisdom would be found in the Revealed Word of God and of His Son Jesus Christ; it was a pure spring, and the waters flowing from it were therefore pure, undefiled by human mixtures, teaching that God is a

Spirit, and only to be worshipped acceptably in spirit and in truth. The crowd were very attentive; and the two Pundits seemed to share in the general satisfaction depicted in every countenance, as their occasional questions and remarks were replied to. They exclaimed, "We have never heard such a discourse before!" and they were particularly delighted to find that Mr. Richards's acquaintance with their Sanscrit Books enabled them to meet him with the very weapons which they were themselves disposed to wield, but evidently much astonished to find themselves beaten from their own securities. Much was said on both sides; but at last they exclaimed, "All your words, Sir, are very good and wise, and your Religion seems to give great glory to God; but how is it, that, professing such a faith, you still so wantonly commit the sin of taking away life!" "I also," said Mr. Richards, "will ask you one question; which, if you answer me honestly, will shew that in this respect we are all on a level; and that if taking life constitute sin, you are sinners as great as we; and even greater, for you believe it sin, and we do not. Do not your own books say—and will you not avow that they speak the truth—that both trees and vegetables have life? and yet, if you require it, you cut down the one, and you eat the other. Flowers, too, have life; and for your own pleasure you cut them down—they wither and die. Besides, you burn dead bodies; and you cannot be ignorant, that, in so doing, you kill thousands of worms, which are living creatures, dwelling in our mortal flesh, and feeding and living in the dust of which man's flesh is formed. If the disgusting bug crawls over your bed, you destroy its life; and in many such instances you take life, if it suits you." Mr. Richards here introduced the story of the two holy men, who mutually reproached each other as destroying life; the one living in the desert, and feeding on the deer; the other in the town, and feeding on grains of rice. "God," he resumed, "the Great, the Wise, and the Holy God, made all things; and last of all, He made man, and gave all things into his hands for his use: man does not therefore sin in receiving and using the gifts of God." They argued long on such points; and at last unwillingly departed, exclaiming, "We must return to-morrow, and hear more of what you have to say." The old Fakeer seemed much pleased, and frequently joined in the conversation. He was

asked, "Are you a sinner?" "No," said he, "I am a holy man: I never in." Mr. Richards asked him, quietly and mildly, if he was aware of the real nature of sin. He remained silent; and Mr. Richards spoke fluently and long on his important point, replying patiently to every remark advanced by the Fakeer, to his apparent conviction, and that of the crowd, who from time to time murmured their approbation of what was said. Their exclamations at last irritated the Fakeer, who turned round in a great rage to the multitude, and vented his passion in abusive language. Mr. Richards immediately caught at this, and asked him if such passion and such words were not sinful. The Fakeer hung down his head, and said, "Ah! I am, I am a sinner!" and the crowd, with smiles of vivid satisfaction, applauded his honest confession.

The next day the conversations were resumed. A Fakeer came up, and put into Mr. Richards's hand a small stone, about the size of a sixpence, with the impression of two human feet sculptured on the surface: he also proffered a few rains of rice, and said, "This is Mahadeo." Mr. Richards said, "Do you know the meaning of Mahadeo?" The Fakeer replied, "No." Mr. Richards proceeded: "Mahadeo means the Great God—He, who is God of gods, and besides whom there can be no other. Now, his Great God is a Spirit: no one can see a spirit, who is invisible; or touch a spirit, who is intangible. Whence, then, this visible impression on a senseless, hard, immovable stone? To whom will ye liken God? or what likeness will ye compare to Him? God is the *High and Lofly One that inhabiteth eternity, whose Name is Holy*. He hath said, 'I am Jehovah; there is no God beside Me, a just God and a Saviour; there is none beside Me.'" The poor Fakeer was serious, respectful, and attentive; continually exclaiming, "Your words are true."

Conversation with the Agent of a Native Rajah.

During this discourse, and much more of the same nature, an Agent, in the service of Rajah Loll Deo of Jurrowtah, came to the tent, followed by crowds of the people, curious to ascertain what such a person would say to the Christian Teacher. He quietly seated himself amongst the hearers, and listened with great attention. In one of the pauses of Mr. Richards's discourse, he said, "I

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have now been long engaged in travelling to the different holy places on the Ganges. I have worshipped at Allahabad, at Benares, and now here at Goruckteesaur; but one serious inquiry I have yet to make, being commissioned so to do by my Rajah. We are anxious to obtain information respecting the Christian Religion, of which we have heard great things. My Rajah has heard that God Almighty is among the Christians; and he would know if this be true; and if so, he would himself wish to read and study your Scriptures, if they are to be obtained."—"How came the Rajah to hear this?" Some of our people visited that part of India which is under the English People, as Pilgrims to different holy places, and there they heard some Christian Teachers preach about their Religion, how excellent a faith it is, and how sure to make men happy. I myself also once heard Christians preach in Benares; but I have listened to you long this day, and your discourse is sweeter to my taste than any which I ever heard before."—"Offer me no foolish flatteries, I pray you: flattering words are hateful, and only serve to puff men up with pride and self-conceit." "Have you not said, Sir, in your discourse, that the Great God, who is a Spirit, knows all hearts; how then, believing this as I do, could I dare to offer flattery to His servant? He knows that I am not a flatterer, but speak only what I feel." He remained a grave and silent listener during the rest of the discourse; and then, in a burst of excited feeling, exclaimed, "Oh! how can my Rajah hear these blessed words which I have heard this day? How his heart would be delighted! He is a religious man—he is in search of Truth." "There is only one of these two ways for him to hear; he must either come to me, or send for me to visit him."—"Well, Sir, we will talk of these matters when these crowds are gone." "I am, indeed, now exceedingly exhausted and fatigued: I will dismiss the people for the present; but do you stay." The people now pressed forward, to entreat that one of those holy books should be given them—a request which was cheerfully complied with; and all dispersed except the Agent. He then explained his reasons for preferring to talk alone with Mr. Richards. "My Rajah stands in great awe of Runjeet Singh; and, as yet, he neither dare send for you nor visit the English Territories himself, for fear of exciting any jealous or angry suspicions; but, at any rate, give me your Scriptures, and

I will take them home when I return; though I must first visit you at Meerut. I wish to understand better." Mr. Richards gave him the Four Gospels, in Persian and in Hinduwhee. They parted with mutual expressions of good-will; and, about a fortnight afterward, the Agent fulfilled his engagement and came to Meerut, and stayed seven days; continually, during his visit, hearing, and reading, and asking questions, detaining Mr. Richards up till 12 o'clock at night. He took away with him a complete copy of the New Testament for the Rajah; and has promised further communication.

On the last day of the Fair, similar scenes occurred. Three hundred copies of single Gospels were distributed to such as would read them; but we may say, *What are they among so many? May Jesus miraculously nourish and feed this hidden people, and spread the spiritual leaven of His Word far and wide!*

Conversation with two Native Zemindars.

On his journey to Meerut, Mr. Richards halted under the shade of a large tree in the outskirts of a small village by the road-side: as he sat there, two of the Zemindars of the neighbourhood came up, and, respectfully saluting him, entreated him to act as an umpire between them, and settle a dispute, in which they had been long involved, about the boundaries of their respective lands. He replied, "I am quite unable to settle disputes of such a nature, being neither a Judge nor Collector; but if you desire to question me about the welfare and salvation of your souls, I have something to tell you that is worth your diligent attention." They replied, that they should be most happy to hear whatever he might have to say. He immediately took out his Bible, and began to read; explaining what he read as he proceeded, and dwelling particularly on the fallen sinful state of man, and his only hope of pardon and salvation by the blood of Jesus Christ the Son of God, besides whom there is no Saviour. They appeared exceedingly delighted; entreated him to stay; and invited him into the village, that OTHERS, as well as they, might hear more of these strange and delightful tidings. They hospitably supplied all his wants, and gathered together all the inhabitants of the village to come and hear him. All united to express the liveliest joy and satisfaction; avowing, that they had never heard such wonderful things before as were written in that Book; and that if he only could

remain among them, their happiness would be complete. The two disputants, especially, embraced each other with apparent cordiality; and avowed, that they would dispute no more about their lands, but love each other, and strive to seek and serve God.

PROCEEDINGS OF MRS. NORTON AT ALLEPIE.

We have collected the subjoined statements from a Letter written by Mrs. Norton, wife of the Rev. T. Norton, the Society's Missionary at Allepie, dated the 9th of December.

Deplorable State of the Native Females.

Amidst the millions of the human race who know not God and have never heard *the joyful sound*, there cannot be found any who are more completely sunk and degraded than those among whom my lot is cast. I have visited Madras and different parts of Ceylon, but the circumstances of the Females here will scarcely admit of a comparison . . . Dirt and idleness are the peculiar elements of the Natives; and they are not at all desirous of abandoning them, especially the women: were you to witness the scenes which we do, you would be struck with surprise how many rational beings could exist in such a filthy state. It is, however, familiar to them: even those who are best among them, and are wealthy, are destitute of any notion of cleanliness; so that improvement, in this respect, we have to keep constantly in view.

Course of Discipline and Instruction pursued with the Female Scholars.

When a Child is admitted into the School, the first thing that is required is to send her to the bathing-room, to be well washed; and her filthy rags, if she have any covering at all, are thrown away. She is then clothed, and takes her place among her new companions, in what may be considered a new mould to her: she appears another being, and is a perfect contrast to her former appearance. She commences her new course by picking cotton to be spun, which is done by the least children and new-comers.

My number of Girls is, at present, 18: they are cheerful and happy, and certainly enjoy the comforts which they possess; which, when contrasted with those outside, are great. They are required to wash themselves every morning, and to change their clothes twice a-week. This is at first very irksome, and every means is taken to avoid it.

The Children, in general, learn spin-

ning, plain needle-work, knitting, and marking; and lace-making is just introduced. They have to read and write in Malayalam and Native Arithmetic: they learn the Church and Dr. Watts's Catechisms, and portions of Scripture and Hymns, all in Malayalam. Thus their minds are informed in those things which belong to their everlasting peace.

The Morning School commences at six o'clock; and all the Children are learning until nine, when they take their breakfast. At half-past-nine they assemble in the verandah, with other persons belonging to our Family, for Prayer; after which the Boys go into the English School, and the Girls remain with me until three o'clock, having half-an-hour allowed, at twelve, for dinner—when they again assemble in the Malayalam School, which is over at five o'clock. At half-past-six the bell calls them again for the evening, when they learn their Catechisms &c. until eight o'clock, and after Evening Prayer they go to rest. Their Catechisms they have to repeat during their Sunday-School hours. Thus their time is fully occupied.

Prospects and Plans with regard to the Female Scholars.

The general progress of the Children, in their various branches of instruction, is pleasing and satisfactory to me. I hope to add greatly to their numbers, ere long.

My principal hope regarding those whom I have with me, is, that they may be qualified, each of them, to conduct schools in the different Villages around us, and thus become very extensive blessings. I have two about to be married shortly, each of them capable of conducting a Day School: and, as their marriage is, in every respect, in consonance with our wishes, we intend placing them in two Villages near us; where their Husbands, who are both employed as Readers in the Mission, may be very useful among the people, and undertake each a Boys' school.

I find them as capable of improvement as any European Child. They have, for centuries, been doomed to slavery, and are generally considered as only fit for the meanest drudgery; and that to attempt their improvement would be unavailing: but we have proved, that the reverse is the case; and that they only want what their situation demands, what many Mothers in Israel and Daughters in Sion are inclined to impart to them, and what all ought to unite in—to rescue them from their present deplorable situation, to which they have been so long condemned

by idolatry, superstition, and cruelty; and to raise them to their proper and natural, because rightful, station in life, in which they may act as skilful, industrious, virtuous, and Christian Wives and Mothers, in society and in the Church of Christ. I trust that the day is at hand, in which there will be an universal striving together for their own temporal and spiritual welfare. One gives us many indications that she *tastes, feels, and handles of the Word of Life*: she derives her happiness from the Scriptures and other sources of Divine Knowledge; and, as she is one of the two before alluded to, we anticipate her being usefully and actively employed, ere long, in leading others in the path of life.

We are, with the consent of the Madras Committee, about to erect separate buildings for each sex; in which there will be a good airy School-room, a Sleeping-room, an Eating-room, and a small one for the Attendant adjacent to the Sleeping-room: annexed is to be one as a Ward for any that may be sick, which in these climates is often the case. There are to be Play-grounds, well divided from each other, in the front of each range, that no intercourse whatever can subsist. Thus each will have every means for improvement, in mind, cleanliness, health, &c.: and then I hope we shall have a far greater number, and proceed with regularity and comfort, which cannot be at present.

I feel myself quite happy and at home among them; and hope, if spared, to see more than 50 around me. We are, as you are aware, situated on the coast; and I take my Girls to the sea-side once a-week—a recreation which they are much pleased with. I have two motives for doing this: the one is, to benefit their health; the other, that the inhabitants may see, as they pass through the Bazaar, the comfortable circumstances in which they are (for they are a great contrast to all those through whom they pass), and may be induced to send their children also.

PROCEEDINGS OF REV. MESSRS. RHENIUS AND SCHMID IN TINNEVELLY.

A summary view of this highly-interesting Mission is given at p. 29 of the Survey, and very full particulars in those parts of our last Volume there referred to: from the recent communications of the Missionaries we collect some further notices.

Manner in which Christianity obtained Admission into a Village.

In Kalladeikooritchy we have lately begun a School, by the exertions of a Goldsmith; who designs therewith to introduce Christianity into the place. The School-boys were very much afraid to come together before me: not only because the thing was new to them, but also because some evil-minded persons had spread the notion that I should now send them off, on board a ship, to Europe: however, on sending again for them, they came with a great crowd of grown people, whom I think I succeeded in persuading not to credit such talk. After dinner, the aged Goldsmith came again, with a Weaver who is in connection with our Tinnevelly People, and signified their desire to renounce Idolatry and become Christians. He got also several of his relations together, and we read 1 Peter i. It was a blessed meeting. While reading, more people came together, standing at a distance, several of whom the old man beckoned to come near and sit down; and when some of his relations told him to let them alone, he said privately, "No! Let them also come and hear, that they may understand these things. Must not they also be converted?" The crowd grew larger and larger, and many more Tracts were distributed: the people were impetuous after them; so that I was at last obliged to shut myself up in the palanquin, in order to be out of their sight. They heard the Truth with apparent conviction.

The next morning, when at Shenkoollam, the Goldsmith arrived from Kalladeikooritchy, with the Weaver and his wife, and two or three other persons, in order to hear more of the Word of God. The Weaver and his wife requested to be baptized to-day; but I advised them still to wait, and to get more knowledge of the Way of Salvation, and to content themselves at present with subscribing their names. At noon, the Congregation was together; when I preached to them on Luke xii. 32, and then baptized four grown persons. The Weaver from Kalladeikooritchy at the same time subscribed his name as a Candidate. This couple form now the beginning of a Church at that large place: their firm declaration to renounce Idolatry and embrace the Gospel surprised me. May this one family soon become a thousand! The other persons who were baptized are, I trust, truly fearing God, and believing in the Lord Jesus Christ as their Saviour: they

have long been members of the Congregation. It was a profitable and joyful forenoon. May the Lord's blessing continue to rest upon this small Church! The Heathen around seem to harden their hearts, and endeavour to oppress the Christians in various ways: but God will help them. [Mr. Rhenius.

Firmness under Persecution.

A Maraver of Varavanalloor having determined to become a Christian, the other Maravers persecute him for it. A few days ago, they took him, under some pretence, from the Chapel—bound him—carried him to another village—tortured him by straitening his body, putting a large stone upon his chest, &c.; when he was happily relieved by the Headman, who came to apprehend that very Maravar who committed the outrage. The poor man was here this evening; and declared, that, if they injured him even still more, he would not forsake the Lord and His Word, because his soul will live thereby. I asked him, "Suppose somebody would now assure you of 5 or 10 pagodas income per month, and make you quite comfortable, would that not be enough for you?" He replied, "Though they give 1000 pagodas per month, I will not leave this Vedam." [Mr. Rhenius.

Decay of Heathen Idolatry.

The great Heathen Feast has been celebrated in Tinnevelly; during which the decay of Idolatry in this District became more evident than ever before. Very few, comparatively, came from the villages to draw the Idol Cars: and when the Police Peons called on the Brahmins and other influential persons in several villages to send their people, they are said to have replied, that the inhabitants of the different towns ought to draw their own Cars; and, when the Peons importuned them, they threatened that they would become Christians. Without the assistance of a rich Pariar and his dependants, it is believed that the Cars could not have been drawn through the street as usual; and once, when the great Car was so much shaken that the Idol had almost fallen down, the people made various remarks on the vanity of these Idols; and a Brahmin said, "We see that Christ gets the upper hand!" The more jealous Idolaters, or rather the interested ones, were greatly irritated against Christianity; and held many consultations about the means to be used to uphold the sinking honour of their

s : some proposed even to murder one the Christians as the most effectual means of frightening the people, and of giving a stop to the progress of Christianity. A well-inclined Heathen of reprobity told our Catechist, David, confidence, that the others had exerted themselves to draw the Cars principally to shame, lest the decay of Idolatry should become too evident.

These things admonish us, to be now more cautious than ever in our proceedings; at the same time, to abound also in prayer and zeal, forasmuch as we see, evidently, that the Lord has arisen and His Mighty arm to assume to Himself the victory: let us only quietly and boldly follow His hints, and boldly where He openeth. In Tennessee itself, a crisis in the conflict between light and darkness, or rather between Christ and the Wicked One, seems to be drawing near. May God grant it pass over without violent convulsion!

[*Mr. Schmidt.*]

is plain that the people's HEARTS are more engaged in these processions. Christ indeed increase! [*Mr. Rheanus.*]

Increasing Prosperity of the Mission.

In a journey, from May the 19th to the 29th, I visited the Congregations in Eleven Villages; and returned with the clear conviction, that Divine Knowledge and Divine Life are steadily increasing in all the Congregations; although not so rapidly as we could wish, yet I think I can say more so than we could expect, considering the depth of ignorance and the power of habit from which they have to come out. Often I was constrained to say to myself, "Of a truth, this is the work of the Holy Spirit!" In all the Catechists' Stations which I visited, I conversed with Heathens who had just come forward, and several of them attended Divine Service for the first time.

Increase of Congregations.

The Congregations exhibit an encouraging increase during the last year. There are now 53 Catechist Stations, with 205 Villages; 1855 Families or Houses, containing 6243 souls, which form now our Congregations. This is an increase of 1938 souls in the course of the year, since July last. May the Lord Jesus Christ be soon glorified throughout this land!

[*Mr. Rheanus.*]

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.— Mr. Daniel, with his wife and their three Daughters, embarked at London, on the 1st of May, on board the ship, Captain Skelton, for Colombo; to take the place of the late Mr. Chater in mission.

on Miss. Soc.— The Rev. Josiah Hughes, of Mission College, appointed to Malacca, for that Station, on the 27th of April, Pyramus, Captain Gowan, from West India; the ship having been detained there by contrary winds— Mr. and Mrs. Adams enquired, and Mr. and Mrs. Piffard from London, arrived in the St. George, Captain Wilson, at Liverpool, on the 3d of May. Mrs. Wilson, from Malta, have arrived in London. All returned on account of

MEDITERRANEAN.

ch Miss. Soc.— In a Letter, dated July 30, Mr. Gobat states, that he and his wife, accompanied by two Abyssinians, by the Providence of God, proceeded on their way to Abyssinia. It was their intention to leave Jidda on the 3d of August, in an Arab Vessel, which would take them to Massawah.

INDIA WITHIN THE GANGES.

Church Miss. Soc.— Letters have been received from Messrs. Dixon and Farrar, under date of the 7th and 11th of January. Mr. Dixon was residing with Mr. Mitchell, at Bandora, and pursuing the study of Mahatma; and Mr. and Mrs. Farrar were stationed at Basseen.

London Miss. Soc.— Mr. W. Fyvie, with Mrs. Fyvie, who had spent some time at home for the recovery of his health, arrived at Bombay on the 25th of December, on their way to his Station at Surat.

AUSTRALASIA.

Church Miss. Soc.— Despatches to the beginning of January have been received from New Zealand: all the Members of the Mission were in good health. The Rev. S. Marsden, with one of his daughters, left New South-Wales on the 16th of February, on another visit to New Zealand.

WEST INDIES.

Baptist Miss. Soc.— Mr. James Mann, who had laboured in Jamaica about four years, died, on the 17th of February, from a fever brought on by exposure to rain.

GUIANA.

London Miss. Soc.— Mr. and Mrs. Lewis (see p. 199) arrived at George Town, Demerara, on the 3d of April.

Miscellanies.

DUTY AND BENEFIT OF CHERISHING THE COLONY OF SIERRA LEONE.

THE expediency of relinquishing the Colony of Sierra Leone, on account of its unhealthiness and the inadequate returns which it makes for the charges incurred in sustaining it, has been repeatedly urged in the House of Commons by several of its Members. This Colony has, indeed, as our Readers are aware, been an object of great ill-will; and has had to encounter much misrepresentation and calumny. A Committee has been appointed by the House to inquire into the state of the Colony, with reference to future measures to be adopted.

In the course of the discussion on the appointment of this Committee, the Secretary of State for the Colonies, Sir George Murray, intimated the views of Government on this subject. The possession of Sierra Leone is deemed necessary, under the Treaties entered into by this Country with respect to the Slave Trade: the Colony is not more unhealthy than other stations on the coast: the climate produces no morbid effect on persons born there: it is, therefore, the intention of Government to fill up the civil situations in future, as much as possible, by persons of Colour. The Mixed-Commission Courts have been removed to the Island of Fernando Po: great expense and loss of life will be hereby saved, as most of the Slave Vessels are captured near that island, and have had to beat up to Sierra Leone, for adjudication, often with great difficulty and delay. While, therefore, the Slaves hereafter recaptured will chiefly be established on Fernando Po, those already settled in Sierra Leone, with their children and any other Liberated Africans who may be added to them, will continue to be protected and instructed by this country, in the most economical manner which can consist with the attainment of the end in view. It is probable that the Religious Instruction and Education of the Liberated Africans there will be committed to the Church Missionary Society, arrangements being in progress for that end: due provision will, no doubt, be made for conferring the same blessings on such Natives as shall be settled on Fernando Po.

In the Number of the Anti-Slavery Reporter for April will be found an able digest of the Papers relative to Sierra Leone laid before Parliament, extracts of which have been given at pp. 264—266 of our present Number. It is clearly shewn, from the communications of the Public Functionaries of the Colony, what indeed our extracts just mentioned sufficiently prove, that no compulsory measures are necessary, as the Commissioners of Inquiry in their Report relative to the Colony erroneously thought, in order to induce the Liberated Africans to become industrious labourers and cultivators of the soil: they are rapidly advancing to a state of great comparative comfort; and will, no doubt, in due time, under proper direction and encouragement, carry their industry further than the supply of their own wants, and raise such produce as will form valuable articles of exportation. The solemn obligation under which this country lies to protect and instruct the Liberated Africans can never be violated without national guilt: this subject is forcibly stated in the Reporter.

The accompanying View of Freetown is taken, by permission, from a large Plate, published by Mr. Clay, of Ludgate Hill, after a Drawing made by James Gray, Esq. late Surveyor to the Colony. A considerable part of the town lies out of sight, beyond the Church; which is seen on the left, and is yet without a steeple. The hill on the right is one of the peaks near which the Town of Regent is situated: see the Engraving of that place at p. 126 of our Volume for 1821.



Missionary Register.

JULY, 1830.

Biography.

CHARACTER AND OBITUARY OF SEETARAM,

A NATIVE LABOURER IN CONNECTION WITH THE SERAMPORE MISSION, WHO DIED, AT GORUCKPORE, IN MARCH 1827.

THE following Character and Obituary of Seetaram are extracted from a Letter, addressed by the Rev. Michael Wilkinson, Church Missionary at Goruckpore, to the Rev. Dr. Carey at Serampore, and dated March 30th, 1827: this account furnishes, as the Serampore Brethren remark, "a very gratifying example of the power of Religion, in elevating the character, and sustaining the mind in the most trying circumstances."

The opportunity afforded me of witnessing the gracious and benign influences of Christianity, in sanctifying the life and rendering peaceful the death of the individual to whom this Obituary has reference, has given me unspeakable satisfaction. I have now the additional pleasure of communicating to you some particulars of his Character, as developed during his residence here, with a short account of the happy manner in which he finished his course. It will readily occur to you, that Seetaram, the individual in question, lived till very lately at Allahabad; and was connected with the Ministry of the Rev. Mr. Mackintosh, by whom he was employed as a Native Preacher. By the advice of Mr. Mackintosh and other of his friends, he came to Goruckpore in June 1826, at the solicitation of a Gentleman residing here, who kindly and attentively administered to his necessities till his death; and, for which kindness, in his last moments he expressed his gratitude.

Soon after his arrival, he was attacked with a fever which had been prevalent at the Station. Being before this the subject of a pulmonary affection, he was reduced to a very weak state. From this time, he lost, in a great degree, his former energies; and was unable to employ himself actively in any way to promote the knowledge of Christianity among his fellow-countrymen: this he often spoke of as a subject of great trial to him; and I doubt not but that he really felt it to be such.

July, 1830.

After recovering his strength a little, though unfit for any active duties, he became a constant attendant on the Means of Grace afforded him in common with others: these are, Daily Public Prayers, and the reading and expounding of the Holy Scriptures, with regular Services on the Sabbath. His reverence in the House of God was remarkable; and nothing seemed sooner to excite his displeasure, than the sight of a contrary spirit in others. Great consistency of conduct, and a high integrity of character, were observable in his general deportment. He ever evinced a strong conviction of the absolute necessity of entire separation from the ungodly, and from whatever was contrary to Christianity. Having himself obeyed the command—*Come out from among them, and be ye separate, and touch not the unclean thing*; and enjoying the comfortable experience of the annexed promise—*I will receive you, and will be a Father unto you*; he desired that all who professed the Name of Christ should comply with this Divine Injunction: his concern for what he esteemed the want of a full decision of character, and a defective obedience to this and other similar commands, he more than once feelingly expressed to me.

Perhaps nothing was more remarkable in his character, than his faithfulness in reproving sin, in whomsoever he saw it. On some occasions of this nature that offered themselves, he gave offence to those whom he saw it right to reprove; and, as is not uncommonly the case, made to himself enemies. He remained, however,

steady to his purpose; and did not, on this account, shrink from what he considered to be the proper line of conduct. Perhaps his method of giving reproof was not the best; nor was it always well-timed: on these points he might want judgment and prudence—as who does not? But, withal, he was ever firm to his principle. On one occasion, in reproving an individual for what he considered an inconsistency of conduct, an improper temper was provoked, which betrayed itself in some unguarded expressions: in his last expiring moments, the individual being present to whom this reproof had been given, observed, that, from that time, he had esteemed Seetaram his enemy: an opportunity, the recollection of which will ever, I trust, have a place in my memory, was thus afforded this Dying Saint of manifesting one of the most striking evidences of real Christian Principle and Feeling: taking him by the hand, he assured him, in the most affectionate manner, that the reproof was given from a thorough conviction of duty, and in real love to him and concern for his best interests: } “The occasion,” he continued, “betrayed me into an unchristian temper, for which I have many many times asked forgiveness of God. Do you, too, forgive me; and believe me, I am not, nor ever was, your enemy. I owe no man any thing but love.” During his affliction, which was at times severely trying, he manifested, in general, a great degree of patience and resignation to the will of God. Occasionally, indeed, the infirmities common to nature, when tried in any way, shewed themselves in a momentary unkindness of expression, but which was soon repressed. With this exception, all who saw and knew him bear unasked-for testimony to his general delightful spirit of holy resignation to the will of God.

Another circumstance occurs to me, the particulars of which are not without their interest. On hearing the Seventy-third Psalm read and explained, he told me that he had felt great comfort and peace from it. He then said, “Of late, my mind has been a good deal exercised, in the same way as that of the Psalmist. I have thought myself right in my profession of Christianity, and I know others to be wrong in following cunningly-devised fables; yet I see, that, while I suffer, they are at ease. *I have thought on these things, and was troubled*; but I now see that there is a day when all this shall be set right: in the end it shall not

be so. It is better, therefore, *to suffer affliction, with the people of God, than to enjoy the pleasures of sin for a season.* The last moments of this good man bear the strongest testimony to the sincerity and uprightness of his life.

On Sunday Morning, the 18th of March, I was called up about two o'clock, to witness his dying testimony. On arriving where he had lived for some time past, he was sitting in front of his door, over a small fire, apparently composed and happy; which he really was. Observing him in these circumstances, I asked him why he had sent for me at such an unseasonable time: to which he replied—“Sir, the time is come for me to die; and I did not wish to leave the world like a brute, but to witness a good confession. I am about to die: and, thank God! I am ready. I have seen men die in a way which, since I have known the Gospel, I have thought very horrible: they lay themselves on a charpoy*; and, covering their heads, depart without uttering a word. I have always prayed that it might be otherwise with me. I am now quite sensible. I shall die in hope of Salvation. I am a great sinner; and I shall not be saved because I am deserving it. Salvation is all of grace. I hope for pardon through Christ: my trust is in Him alone, and I shall die in peace. I do not fear death. Why should I?”

On the following morning I saw him again, in company with his friend and patron, who had witnessed with me his former dying testimony. He was sensible and quite composed, and said he was very happy. We read and prayed with him on this occasion; commending his spirit to God, who had redeemed him by the blood of the Lamb. After Public Service, we again visited him together: when he, unsolicited, desired the Moonshoe who was present to get pen, ink, and paper; and to record something which he wished to have written. This request being complied with, he dictated the following unimpeachable and delightful testimony to the Truth as it is in Jesus, in the presence of many witnesses:—

I am now about to die; and, with the greatest joy, I commend my spirit to the Lord Jesus Christ. My heart is entirely abstracted from the cares and things of this world. I have yielded up my spirit to no one but to the Lord Jesus, who only will receive it. The Rev. Mr. Wilkinson and Mr. Carey have both befriended me, and shewn

* The cheapest sort of bedstead, made of rough wood.

me more than parental kindness. May the Lord Jesus Christ bless them both! My earnest desire and prayer is, that all Christians may, like myself, be united to the Lord Jesus, and give themselves entirely to Him. It is, also, the desire of my heart that the Kingdom of Christ may be established throughout Hindoostan, and in every quarter of the Globe. May all mankind name the Name of Jesus—follow His example—and, through Him, obtain everlasting life! This undeserving creature is not worthy that the Lord Jesus Christ should receive him to Himself; but what He does is entirely of His own free mercy. What more can I say? It has always been my desire and prayer, that whenever my body should yield up my spirit, it might not be after the manner of a brute; but in the presence of three or four Christian Brethren: and this my prayer God has graciously heard and answered. Although my body is in pain, my spirit is extremely happy. These my last sentiments and feelings I desire may be communicated to my beloved Pastor, Mr. Jackintosh.

To this account given by Mr. Wil-son, the Serampore Missionaries add the following particulars:—

This worthy man, Seetaram, above six-ty years of age, was baptized by Mr. Ward on the 27th of February 1803; on after Krishnu-Presaud, the first

Converted Brahmin: and thus he died in the Faith, after a profession of twenty-four years. He was a husbandman, at Bishoohurry, in Jessore. In noticing the advantages of a body of Native-Christian Brethren, more than twenty years ago, it was said—

Of this, one instance may give some idea. A poor husbandman, about forty years old, came to us about 70 miles, and inquired about the Way of Life. After a while, he was baptized—returned home—and there, telling his artless story of what he had found, two women were so wrought upon, that they came all that distance on foot to hear the Gospel: they also believed, and were baptized: one of them was his Sister. Some time after, a Mussulman heard the Gospel from him, and imitated their example. Soon after, a more respectable Hindoo, and this man's Nephew, followed him. Nor did the matter end here: another poor husbandman heard the Gospel from the first-mentioned: leaving all, he came to us—was received—and, after working some months in our garden, died, leaving a good report. About three months ago he brought two of his neighbours, who, we hear, walk worthy of the Gospel; and, even now, there are two with us from that part of the country. This simple man is our brother Seetaram. *The fruit of the righteous is a tree of life; and he that winneth souls, is wise.*

Proceedings and Intelligence.

United Kingdom.

FURTHER ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

THE Extracts subjoined have respect chiefly to Sentiments and Principles; those given in our last Number being limited to a statement of Facts which had occurred. Our Readers will here find some very eloquent and noble appeals.

oration against the Theories and Errors of the Times.

It is probable, that our Cause may have to contend with new enemies, from that strange monstrous medley of Con- versy, which has arisen in the Evan- gical World. I would say to the friends of Missions, Let not Theological doctrines, as startling for their novelty they are heretical in their tendency; not visionary speculations—splendid notions, partaking more of the illusion which is in the mind of the mistaken Jew, than in accordance with the spirituality of the Christian Dispensation—let not minute calculations of symbolic prophecies for one moment loosen your hold of Christian Missions. You are standing beneath the tree of life, plucking and eating those leaves which are for the

healing of the nations, and gathering that fruit which is for the life of the world: quit not your station to cull flowers or to gather weeds. Suspect every thing that would for a moment alienate your minds from efforts for the Salvation of Sinners. For myself, if a Seraph Form were to appear, and say, that I had better spend my time in study and give up my exertions, I should believe that it was the Father of Lies transformed into an angelic shape.

Rev. J. A. James—at the London Miss. Soc. Ann.

Moral Courage produced by Religion.

I do not believe that the natural character is radically altered by Religion; but there is no doubt, that, by Religion, the bold will become more bold and the timid less timid. But the great effect of Religion, is—the Moral Courage which it

imparts to the human mind. In what page of History, I would ask, is it found that men become less courageous or more timid, by earnest religious feelings and attachments? Was it to be found in the conduct of the five thousand Hugonots, who, under the order of their venerable leader, Joyeuse, in the day of battle first humbled themselves in prayer to God; and, imploring His protection, then advanced upon a force triple their number, who, in less than one hour, were prostrated to the earth? Was it to be found in the conduct of Henry the Fourth at the Battle of Ivry, who first bared his head and bent his knees, imploring the blessing of God; and then, pointing to his white plume, told his soldiers to look to that in the thickest of the fight? Was it to be found in the conduct of the Vandois, who, under their venerable Pastor, Arnaud, first bowed their heads in prayer; and, by their conduct, proved that their reliance was well founded?

There are instances of an increase of animal courage produced by Religion; but the great effect, I would repeat, of Religion, is—the Moral Courage which it bestows. To Sailors and Soldiers, this Moral Courage is of first necessity. There is a courage of the mess-room necessary, as well as a courage of the camp—a courage to face the ridicule cast upon religious feeling, as well as a courage to face the cannon's mouth—a courage to reprove ungodliness on a proper occasion, and to bear reproof when given by others. This is the sort of Moral Courage and these are the effects, which I hope will be produced among Soldiers and Sailors by Religious Instruction.

[Hon. & Rev. B. W. Noel—at New A. M. U. B. Soc. Ann.

Worthlessness of Science without Christianity.

Nothing is so great or valuable, as to bring to ignorant minds the hallowed statements of Revelation. I deem mere Human Science as nothing more than a feverish struggle with the passions; for what, after all, has Philosophy done for man? Mere Science, distinct from Revelation, is not worth the attempts, the laborious attempts, which man makes to acquire it. It is the knowledge which leads to a closer connection with God which can alone avail us—that momentous connection which ought to be the end of our present efforts, as it is sure to be the only stay of our future hopes. Let us look to the issue of all this. If

threescore and ten years pass over our heads, when existence shall have terminated and eternity closes around upon our vanities, our earthly hopes and ambition, of what avail will it be that we may have been deeply read in human science, or conspicuously adorned with human acquirements? whether we have been of the ignorant or among the learned, whether our place has been in the solitude of the desert or in the bustle of society, all will be vain. Without Christianity, our pursuits, our calculations, and our hopes, are but so many delusions.

[Hon. & Rev. G. T. Noel—at Brit. & For. Sch. Ann. *Commerce and Human Policy subservient to the Propagation of the Gospel.*

The Sons of Commerce, the children of this world, whose wisdom often puts ours to the blush, are in a state of feverish excitement in reference to India and China. I blame them not. I wish them success with all my heart; for I believe from my soul that all their efforts on the subject of Free Trade—sure I am, that all the movements of Commerce—are only pioneers for the Missionary Cause. Coole led us to Otaheite; Vasco Da Gama, to Bethelsdorp; Columbus, to America; and British Arms and Commerce have introduced us to India. Our Senators think not, nor does it enter into their hearts, that they are often settling, at Westminster, plans that are to have their influence in the Council Chambers of the various Missionary Societies: and I believe that the movements which are now taking place are not unconnected with the Cause of Missions. Yes! these Merchants and Senators are doing your work, and opening a wider and more effectual door for your admission into the East.

[Rev. J. A. James—at the London M. S. Soc. Ann. *Duty of Prompt and Decisive Provision for the Extinction of British Negro-Slavery.*

If I were at all to be placed in this chair, I could undoubtedly be called to it by no one with more propriety than by my old and faithful friend and fellow-labourer, Mr. Clarkson. I conceive that it cannot be necessary for me to detain the Meeting long with any preliminary observations, because I trust that the purpose for which we have met has sunk so deep into the heart and feelings, the conscience and principles of all who are present, that it is not necessary to say much, either to explain its nature or to justify its propriety—feeling convinced that I rather ought to apologize for hav-

ing been so tardy in again bringing the subject before you, than for doing so now. The purpose for which we are assembled, indeed, most urgent; and it is impossible for me to have met with my old friend Mr. Clarkson on this day, after a long interval of absence, without finding my mind occupied in looking back to the early period of that warfare, in which I was preceded by my friend, and which we prosecuted together until we at length effected in Parliament the Abolition of the Slave Trade, that first step towards the completion of the object for which we are now assembled.

And here I would remind the Meeting a most important lesson which we were taught at the very outset of our undertaking. When the proposition was first made for abolishing the Slave Trade, the first light was first thrown on that den of darkness, and the atrocities connected with it were fully exposed to public view, produced a sentiment of universal horror; and the British House of Commons declared, almost with one concurrent voice, that it should at once and for ever be abolished. But the result shews how dangerous it is to trifle with conscience, and to resist the first impulse of honest mind. Fatal was the consequence of doing so in this instance. When the horrors of the Slave Trade were fully laid before Parliament, its first impulse was to tolerate it no longer: but, by degrees, the early fervour began to cool; self-interest began to assert its claims; and to urge motives for delay. And, under the patronage of Mr. Dundas (the late Lord Melville), it was proposed that a gradual, instead of an immediate abolition should be adopted. I and my friends saw, at once, the danger of such a proposal, and immediately rejected it. Every possible method, which determined ability, goaded by self-interest, could suggest, was now taken to oppose us; our principles and motives were systematically and grossly misrepresented. It was imputed to us, among other things, that we acted on false principles—we neglected the Slaves in the West Indies; that to the improvement of their condition, and not to the abolition of the African Slave-Trade, ought the attention of Parliament to be directed.

On this view of the subject was strenuously maintained in 1792. In that year, the House of Commons resolved that the Slave Trade should be forthwith abolished: but Mr. Dundas contended

for its continuance for eight years longer: he pleaded for its respite, only for that period; and then he was willing that its death-warrant should be signed, and that it should be doomed thenceforward to destruction. And, to reconcile us to the idea of thus prolonging for eight years the horrors of the Slave Trade, he proposed, that, when these eight years should have expired—namely, on the 1st of January 1800—then, not only should the Slave Trade be abolished entirely and for ever, but that every Negro Child, which should be born in the West Indies after that day, should be born free. Had we accepted that compromise, supposing it to have been faithfully executed, there would now scarcely have been left a single Slave in the whole extent of the West Indies. If will be asked, why we did not accede to this proposal. But, may it not be asked in reply, how we could possibly have acceded to it. Should we have been justified in sanctioning the continuance of this horrible Trade for eight years longer, or for any period however short, if it was in our power to prevent it? Let the Meeting only consider what Mr. Dundas's proposition was, and then they cannot be of opinion that we should have done right in acceding to it. It was, that, after we had been distinctly assured that Parliament would abolish the Slave Trade for ever, we should give our consent to its continuance for eight years longer—that we should give our willing consent, that 70,000 or 80,000 human beings should every year, for eight years, be torn from their country by every method which rapine and cruelty could suggest—should be immured in floating dungeons—carried across the Atlantic—and there condemned, they and their descendants, to a state of Slavery. What right had we to stipulate thus for the liberty, the life, and death, of so many of our fellow-beings? We are all accountable to a higher tribunal; and why should we have presumed to consent, that a crime so shocking to humanity should be deliberately committed, for the miserable hope which it afforded that any thing good would or could flow from it? For is it not plain, that if, with our eyes open to its enormity, we had acceded to such a proposition—if we had so far infringed on right principles, as to consent to enter into so unallowed a compromise as that of seeking a good end by bad means—we could not have hoped for the Divine Blessing; and might have

seen our object wholly defeated, or, at least, still further deferred.

Recent experience has proved how little confidence we could place on such insidious concessions. In 1823, the West Indians came forward with THEIR propositions, which were substituted for ours; but, having thus obtained the means of delay, they now, in 1830, even when we are pursuing the very course which they themselves suggested, retracted their concessions, and opposed the carrying of them into effect. We may depend upon it, therefore, that if the Abolitionists had assented to Mr. Dundas's proposition, some expedient would have been found to prevent its accomplishment. They did not accede to that proposition; and they were wise, I am convinced, in not having done so. They experienced indeed, afterward, much opposition during their long struggle to effect their object; but my faithful friend and myself have been cheered and animated throughout by the continued sympathy and support of the public, not less than by the consciousness of a good cause; and I firmly trust, that the Almighty will not allow the evils, for the extinction of which we now labour, to exist much longer. One victory has already been achieved; and I hope, that, old as I am, I shall live to see another.

There is no longer, indeed, any time for delay, or for half measures. We must all be in earnest; and we must shew our earnestness by the vigour of our efforts. Let us consider what is the state of things in which we now stand, as compared with that of 1792.

This question will assume a still stronger emphasis, when we consider who Mr. Dundas was, and what was the situation which he occupied. Was he some wild reformer, who, following every visionary fancy and rash political scheme, was disposed to rush precipitately into plans of improvement? No: he was no such person: he was, on the contrary, a man, though generous and liberal in private life, who yet shewed the greatest enmity to every thing that savoured of wild project, and the most disposed to take the part of a cool and calculating policy against any thing which could be termed extravagant. Such was the character of Mr. Dundas; who yet, in 1792, considered it not premature to begin to put an end to the system of Slavery within eight years. In 1800, according to his plan, its death-blow was to have been

given; and yet now, thirty years after that period, are we only endeavouring to begin to effect a similar purpose, to the issue of which, it is to be feared, we have yet to look forward through a long vista of determined opposition.

This was in 1792; and yet the system has been continued ever since, with little or no variation. In the years, however, which have intervened, there is one period so marked, so important, and teaching such lessons of wisdom as to the future, that I cannot forbear referring to it; and, when I look back upon it, it is with pain that I recollect that the individual who bore the chief part in the transaction to which I allude is now no more.

In the year 1823, Mr. Canning entered into a negotiation with the West-India Planters in this country, for the purpose of effecting some alterations in the state of things in the West Indies. He brought forward his measures, which it is not now necessary to detail, at the suggestion and with the general concurrence of the West-India Proprietors in this country. He proposed them with the approbation of these West Indians, who recommended them in the strongest manner to the Colonies; and what was the consequence? We should have expected that measures, thus suggested and recommended by their own friends, would have been received with forbearance at least, if not with favour; and acceded to, if not from a conviction of their propriety, at least from a sense of interest. But what had they done? They pertinaciously refused, one and all, to adopt these proposals. And what has been the result? The same West-India Committee, who, in 1823, suggested and recommended these measures, came forward, in 1830, to abet the Colonial Legislatures in rejecting them, and in opposing us who required their fulfilment. I have lived long enough, however, not to be surprised by such want of principle in public bodies of men. Many of them, doubtless, were men of education and of respectability in private life, who would shrink with shame and hide their faces if they were supposed to be capable, individually, of conduct so repugnant to common honesty and even common decency; who yet, when they act in a collective capacity, are apt to act very differently—lending their countenance to one another in proceedings which could not fail to compromise private character. Thus have these West-

India Proprietors, on finding that the Colonists refused to adopt the proposed reforms, at length changed their tone, and coincide in their rejection: and although, when Mr. Canning proposed these measures to the House of Commons, they declared them to be not only wise and prudent, but moderate also, and such as ought to be acceded to; yet they have now retracted this opinion, and have declared that the Colonial Legislatures, who rejected them, have, in so doing, acted wisely and prudently, and humanely too. Notwithstanding their former assent, their object now manifestly is to have the work of Reform committed wholly to themselves, and that for the very purpose of mocking our hopes and frustrating our designs: and the Government of this country, I fear, is too much disposed to yield to their wish, and to leave the interests of the Slaves in the hands of the Colonial Assemblies; and yet no man, who has at all attended to their past conduct, can suppose that these Assemblies have any other purpose in view than that assigned to them—Delay. For it is not that they agree with us as to the object which we have in view, but only differ as to the means of carrying it into effect; but they now plainly tell us, that they disapprove alike both of the end at which we aim, and of the way by which we seek to attain it. That end, they affirm, will be ruinous to their interests. Can we then hope that they will be willing to adopt the means by which that end is to be accomplished? Can any course be more opposed to common sense, than our continuing thus to commit the matter to their management? This would be the height of folly. Let us no longer, then, transfer to them a task which is properly our own: and let us engage in that task, not as a matter of feeling merely, but of duty and of conscience. Feeling is but a weak power when opposed by self-interest. Let us, then, not trust to that feeling, which, arising from the mere sensibilities of our nature, might evaporate into indifference; especially when the objects of it are at a distance of three or four thousand miles, and when every pains are taken to deceive and delude us to the reality of those circumstances which constitute the oppression, degradation, and wretchedness of their state. We must act, then, not from feeling merely, but on principle, and a deep consciousness of the duty which we owe to God and to Man; while we use all the

powers which we possess to accomplish an object recommended to us alike by every right feeling of the heart, and forced upon us by every act of our reason and understanding.

But it has been said that the Negroes are a happy people, and that there is no ground either for commiserating their condition, or desiring their emancipation. We are even told that they are happier than our own English Peasantry. It is truly disgusting to listen to such assertions—to hear men, alive to the value of that liberty which they themselves possess, and which they deem their own noblest possession, yet conceiving that they are guilty of no crime in refusing to impart it to others! And when I find persons in high stations, possessing wealth and rank and every outward distinction, maintaining such propositions, I cannot but feel that, however high their station, they want that true nobility of soul, which even the poor Negro has often shewn himself to be possessed of; for he has often given the slow and gradual and laborious earnings of a long life to obtain, for himself or those dear to him, even the qualified liberty which is enjoyed by the free coloured people of that country—in short, to give all which he possesses to purchase for himself, his child or his wife, the freedom which some affect so lightly to prize; thus manifesting a far greater elevation of mind, and a truer estimate of the value of liberty, than the greatest West-India Planter who, prizing the liberty which he himself possesses, yet denies it to the wretched beings of whom he claims to be the master. I will conclude with this single observation, that should England proceed as she has hitherto done—making free with the rights and liberties of those whom Providence has placed under her protection—the time of retribution cannot be far distant; for she cannot expect, in that case, that a great and just God will continue to her her own abused blessings, which she has so long enjoyed with so little gratitude. Let us all, then, exert ourselves to the utmost in this cause, with a deep impression that it is our paramount duty to do so, and that in this way alone can we expect to attain our object. Thus acting, however, we may humbly hope to live to witness the successful issue of our labours, and to rejoice together in the final accomplishment of the great work of mercy which we have undertaken.

[Mr. W. Ure—*at the Anti-Slav. Soc. Ann.*

I cannot but congratulate the Meeting that HE, who has so long been the Leader and Chieftain of our Cause, still continues to cheer us with his presence and to aid us with his counsel; and that, this day, from those lips which have so frequently and so powerfully pleaded the cause of afflicted Africa, we have heard a noble, urgent, and welcome exhortation, to proceed forward with energy, and manfully and resolutely to encounter and resist all opposition, as the sure and only means of final success in the glorious cause in which we are engaged. But if there was eloquence in the language which our venerable Chairman employed, there is eloquence of a higher order still, eloquence more heart-stirring and emphatic, in the recollection, that we see him presiding among us, who, for twenty years, has fought that battle of humanity and justice, which ended at last in the deliverance of Africa from British Rapine; and in the deliverance of England from the foulest stain—the blackest crime, which ever tarnished the reputation of any country. Let us, then, under his auspices, proceed with confidence; trusting that our worthy Chairman may yet live to complete what he has begun. [Mr. Buxton—at the Same.

The Extinction of Slavery demanded by Christianity.

All our Missionary Enterprises, all our attempts to spread Christianity abroad, do, in point of fact, tend to increase our sympathies with the external circumstances of the Oppressed and Miserable of all lands.

It is impossible for men to care for the souls of others, without caring for their bodies also. We cannot care for the salvation of the Negro, without caring for his emancipation from bondage.

I hold it as the sacred duty of every Missionary to the West Indies, to apply himself to his spiritual work, and to that alone. I hold it to be a principle, a sacred principle, that, as nothing can be done by the Negro for himself, it must be done by us for him; and that his cause must be taken up here: but it is such a Cause, that, just in proportion as the Bible Society and Missionary Societies fan our Christianity into activity, we must all bind ourselves to it, if we would act in consistency with our profession; and never turn from it, till, at last, this great National Sin and Reproach are wiped away from us for ever.

For what are the facts of the case?

—A Christian People hold, in abject and interminable Slavery, a number of persons who have never forfeited their liberty, either by being conquered in war or by any crimes which they have committed: they have never given up their right to be free. A Christian People, professing to believe that the Observance of the Sabbath is obligatory, excludes them, for the most part, from the rest of the Sabbath. A Christian People, professing to reverence Public Worship, shuts them out by neglect, by absolute neglect, from all the sanctities and felicities of Worship. We profess a religion of justice, and we exact from them what labours we please, and give them what reward we please: we leave them in the hands of mercenary agents, who have the power of exercising ten thousand acts of tyranny over those who have no effectual means of redress; and we set up a claim to their unborn infants, through all the generations to come, to subject them to the same degradation and slavery. Christianity cannot bear this—its Fraternal Principle forbids it, for they are our Brethren; and the Slaveholder himself must be told that they are our Brethren—its Mercy forbids it—its stern, uncompromising Justice forbids it.

I shall take this opportunity of stating, that, since a great National Movement will take place—since a general expression of the feelings of the Christian Public will soon be called for—by presenting the cause of near a million of our fellow-men and fellow-subjects to the justice of the British Parliament, all who feel interested in behalf of Missions are bound to second this benevolent design. For, whatever improvement may be made in the system, I am one of those who believe, that a thing radically wrong can never be made good. The last Slave Act of the Assembly of Jamaica, with its two hundred provisions, has reached us. If a law of this kind, a law which takes cognisance of life in detail, were to pass in this country, we should have endless litigation, and the number of lawyers must be doubled: but there is a blessed complexity and simplicity in West-Indian Law; for, after all, who is to enforce all these things? Is the Negro to implead his Master?—he, who is groaning under the lash, is he to come into court for justice? No: to him, what is good in these wretched laws is, and must be, a dead letter: and that which controuls, and grinds, and debases, alone is operative and efficient. There is no protection for

the Negro, but what the Law-makers choose to carry into effect. In this Country, one, can this Oppressed Race find friends and patrons; and it becomes us, therefore, to advocate their cause in the old way of representing their wrongs to the Legislature of our Country. And I shall follow, in the line of Honourable names—a WILBERFORCE, the silver flow whose eloquence you never heard rufled, but when it came in contact with an indignant subject; the light of whose magnificent countenance was never darkened, but when confronting oppression I wrong; a man, whose life, I trust, mighty God will spare, till he shall be the or of some grand Legislative Act which shall terminate for ever the Wrongs of Africa—a BUXTON, who has taken the place of Wilberforce in Parliament, as Representative of the Philanthropy of our Country—and, though not in Parliament, but in *handling the pen of the writer* in this just cause, a STEPHEN—and an excellent man, Mr. ZACHARY MAUREY; whose labours, in putting forth the valuable Publications which are busying the Public Mind and bringing the case in all its force and reason to rest upon the British Public, are above praise—names, I know, dishonoured and many—and what name is not, which is engaged in such a cause? The world reserves its claps and shouts for the orator of another character; but THESE shall live in Records which are immortal—in the Records of the Church of Christ: they will live there; for though they are not her Theologians or Ministers of her Sanctuary, they have been employed in the highest and most useful work which one can conceive men to be engaged in—to draw Christianity from the walks of private life, to come her on the seat of Legislation; to teach Senators, that, as there is nothing too mean for the Mercies of Christianity, so there is nothing so high it must bow to the mandate of her oratory.

By R. Watson—at the Wesleyan Miss. Soc. Anniversary Tendency of Christian Missions. One of the most interesting effects which I can contemplate from these Meetings and Associations, next to their great tendency of propagating the Gospel among heathen, is, their tendency to abolish that which may properly be called a GENTILE spirit—that they tend to gather together the Children of God, who have been divided more in principle and
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affection than by place. If this were a mere matter of sentiment, it is a sentiment so hallowed and delightful, that even as a sentiment I should deeply value it; and I would not that my heart should be divested of it.

It is very true, we might go on, as the various Religious Bodies went on formerly, with something less of this. The Established Church might throw on us a look of haughty contempt, and we might return it with a scowl of defiance: we and our Calvinistic Brethren might wrathfully wield our Quinquarticular Controversy, and dip our pens in gall; and our excellent friends the Baptists might convert the waters of the Sanctuary into the waters of bitterness and separation: all this might be done; and, perhaps, the Common Father might, in pity, deal better with us than we were disposed to do with one another.

We might go on in this way—but what should we gain by this? That I cannot answer; but I think I can easily tell how much we should lose.

We should lose CHARACTER. Christianity has lost character, in consequence of its divisions. It has been the triumph of Infidels, that there has been a malignant and persecuting spirit in the Churches of Christ; and they have scornfully written upon the very Temples of the Church of the Living God, in legible characters, "See how these Christians HATE!"—a motto fit only for the gates of Hell. We have been attempting, of late years, to obliterate this reproving motto; and, though there are a few remains of the characters not quite effaced, hard as the marble is, we shall, I hope, succeed: I hope we shall all come, without exception, to that sentiment which is embodied in what is, I believe, the oldest Formulary extant in the Christian Church—the oldest *form of sound words*, which may be traced to the earliest ages—"I believe in the Communion of Saints."

But we should lose STRENGTH also; for, if unity be not strength and if division be not weakness, we must unlearn the lessons of History, and invert the inferences of Experience.

We should, also, lose GOOD ACQUAINTANCE. Some of our best friendships would have been lost, with all their advantages: there are many of us who now know and love one another, who would never have known one another, but as we have known the Lord; and the Anniversaries of such a month as this extend our acquaintance

with the wise and good, not only of our own Country, but of the whole world. We can recollect the effect produced, in former years, by the presence of Holy Men from distant Churches and distant Lands—how we were excited by their warmth, and how our virtues were strengthened by their eminent piety. The circle of our friendship now embraces the wisest and best men that Earth has in it; and it is still enlarging, by the diffusion of this Catholic Spirit and these Christian Associations. Perhaps, but for this, we had all been like the moody, melancholy Prophet, who went into retirement, and mourned that he alone was left of all the Worshipers of the God of Israel; and we had still been ignorant of those noble spirits, who, in various parts of the world, have not bowed the knee to Baal.

We should have lost something more. We should have lost that unutterable FEELING which is expressed by the Prophet Isaiah, in a manner which nothing but the power of Inspiration could have dictated, when he calls the Church, not to look within this, that, or the other little enclosure—not to go to the dark and narrow corners of this or the other of her Sects—but when he says, *Lift up thine eyes round about, and see! all they gather themselves together: they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shall thou see, and flow together; and thine heart shall fear—the very fear of joy—the strong impression of awe mingled with exultation, such as an Assembly like this produces—and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee—the forces of the Gentiles shall come unto thee.*

We should have lost this fine impression; and, what is more valuable than that, we should have lost our portion in that blessed Legacy of our Saviour, who said “PEACE”—not strife and division, but—*Peace I leave with you—my peace I give unto you.*

But there is, perhaps, an excess even on this side: and it was that amiable excess, I have no doubt, which led a very powerful and liberal Writer lately to propose, that we should carry this Unity into an absolute amalgamation; and that, instead of having various Societies in friendly correspondence, we should all form but One Grand Missionary Institution. But on this subject I agree with my estimable friend, Mr. Burder, in the

arguments which he made use of in that excellent Sermon which he preached to us on Thursday. I fully subscribe to his principle, that our true ONENESS, is not that of Amalgamation, but of generous and cordial Affection.

It has been a frequent and a favourite metaphor made use of by several eminent Speakers and Writers on this subject, to compare the Fraternal Union of Churches to the union of the colours in the Rainbow: and a very beautiful metaphor it is. It is not till lately that the Church of Christ has been at all entitled to this comparison: for, if formerly it was like one, it was so distinct in its lines of colour, and with edges so sharp and defined, that they seemed to be intended to bite and cut each other through the whole span of the arch: for my part, I should not admire such a rainbow as this. Neither should I be much taken with a rainbow of one colour only: I am afraid we should begin to dispute as to what colour this should be: and if we agreed as to that, we should not long rest satisfied with it: one party would wish to have it enlivened with a little more red; and another would have it sobered with a little more purple: for my part, I am contented with the rainbow of nature—with its distinct yet commingling hues—soft, beautiful, varied, one: and if we could see all the Churches of Christ worthy to be compared to such an appearance, we might, in the language of one of the Writers of the Apocrypha, say, “When thou seest the rainbow, bless Him that made it: very glorious is it to behold, and the hands of the Almighty have bended it;”—and I have no desire that the Union of the Churches should be more perfect than this, till we enter into the bright and colourless light of eternity; and see eye to eye, and face to face.

[The Same—at the same.

True Civilization the Exclusive Fruit of Christianity.

There is another topic, which I take to be of very great interest, suggested to me by some particulars in this Report, and in the Reports of other Societies—it is, the Effect of Missionary Operations in the Civilization and Moral Improvement of Savage Men.

There was a time, I believe, when there were Theorists living, who preferred the savage to the civilized state—who preferred man in the woods, to man surrounded with all the advantages of enlightened society. Such Theorists, I be-

e, have died with their dreams; and passion now is, to extend Civilization, to carry it through the whole Earth. We no doubt that this is in the order of God and His Providence; but it is a very easy matter to civilize men without Christianity.

If any person were to allege the States of Antiquity, we might reply, that, in the modern sense of the word, these States were not civilized. If we take Civilization to imply, that mankind live under equal laws, and enjoy all that liberty which is requisite to general order and prosperity, we may affirm, that none of the most celebrated States of Antiquity were civilized—that the bulk of the people were brutal, ferocious, and enslaved; and that the splendour, with which they appear on the pages of History, is “barbaric pomp and gold.”

In the Middle Ages, Christianity was employed in civilizing the Nations of Europe. Its progress was, however, remarkably slow; and the reason was, that Christianity applied was a mixed and corrupted Christianity: the fatal principle was introduced, to treat the body of the people like children, not as men; and, for Christianity, they gave them Superstition—hiding from them the manly elevating Truths with which it awakes the dormant spirit.

So slow is man to learn, that the contrivance has been put in operation, on a large scale, only by two of the great leading Nations of the Earth—Great Britain, and the United States of America. The precise character of this experiment is, to make the plain and simple Verities of Christianity, by the citation of the Scriptures and by preaching the Word of God, to bear on the moral civil condition of the whole body of people. This experiment had, and has, a vast mass of superstation and prejudice to fight against: but this has been the result—that these are the Two Nations which lead on the great March of the World: their Liberty, and Public Education, and Religion are set on high; and imitated, as an example, by the wise and good in distant lands, who wish to conform their Institutions to ours.

It is known that there has been great debate about the philosophy of this fact: I will go, for the solution of the difficulty, to the South-Sea Islands and to the Cape of Africa: and I go there with a confidence of finding it.

It is a fact—and a most interesting one—that there are, in those places, whole communities of men, who were, but a very short time ago, savages, and as ferocious and as bad as perfectly savage man can be; and that these have been raised into civilization—and a civilization, too, more perfect than our own. There are now whole tribes of men enjoying all the advantages of social life—paying respect to the Lord's Day and to the various Institutions of Religion—industrious—temperate—religious—living under just laws and in perfect peace. What is the solution of all this?—that, from the first commencement of the process of their civilization, the Verities of the Christian Religion, in their simple form and majesty, were made to bear on their minds. They were treated as men, not as children: there was no superstition presented, to nip the opening intellect and to palliate vice; but the Doctrines of Man's Fall, and his Recovery, and his Responsibility, and his Need of the Gospel and of the Influences of the Holy Spirit, and the approach of a Future Judgment, were taught in all their native simplicity. These were the truths, which entered into the very elements of their civilization; and the Civil Superstructure has been built solely upon them. What do I infer from this, but that Missionary Societies have pointed out the true “royal road” to Civilization, and the best means to create New States and to reform the Old?

The application of this to ourselves is highly important. If we wish to promote the Moral Improvement of our Country—as every Christian will do—we must learn, by what has taken place in these distant Stations, that the only great instrument by which we can work, is, to make the great Truths of our Holy Religion to bear upon the mind and conscience of the mass of the people.

You, My Lord, stand at the head of a faithful body of men in the Sister Country, who have made this trial; and the effect, I have no doubt, has been such as to cheer you and your compatriots in your labours. You are making a great impression there: I have been informed, that the revenues of the Lough Derg in Ireland, to which so many people used to go on pilgrimage, have fallen off nine-tenths! You have annihilated nine-tenths—and you will annihilate the last: and if you have not made the same progress everywhere, yet, let this circumstance

encourage yourself and every man who takes a part in this great work. Yes! let but this mighty engine be worked; and, chaotic as may be the state of your Country, you strike into it the grand principle of Order, and the various elements will arrange themselves around it: all shall be light, and life, and happiness; and the glory of rescuing and raising Ireland shall be given, not to human policy, but to the Cross our Saviour.

[The Same—at the same.]

Increased Self-Denial the Duty of British Christians.

I have heard, with great satisfaction, from the Report laid before the Meeting, that the funds of the Society, last year, notwithstanding the pressure which has existed upon the community, have not materially decreased. I should, indeed, have been sorry, if, on account of any such pressure on the community, the first retrenchment had been made in any Charity, and especially in this. I have no doubt of the truth of the statement made in the Report, that the continuing of the usual contributions, notwithstanding the pressure, has been very inconvenient to many: nevertheless, had not those exertions been made, I should have thought that one of the best prospects was taken from this Country: for I have always considered, and always shall consider, that, in the midst of much which may perplex and distress and must grieve us, the Religious and Charitable Institutions of this Country afford the most cheering prospects to which we can look. When these are flourishing, there appears to be zeal in the Country for the glory of God; and God will not withhold His Spirit from that Country which evinced such attachment to His Cause. No: if retrenchment is to be made, I certainly hope that it will not begin here.

When I look, indeed, at the expenditure of the Land both public and private; and when I consider the very small proportion which the outlay for the Spiritual Church bears to the general expenditure; I begin sometimes to think that we are all wrong. I speak it, because I feel its truth, that Christians are not half awake to the claims that the Cause of God makes upon them. When I look round upon the Country at large, I see that the same luxury which was sufficient a few years ago is no longer sufficient: the same houses are not sufficient: the same furniture are not sufficient: and the same tables are

not sufficient. I have lately perused a Statistical Account, which states, that, in the year 1822, there were 18,000 four-wheeled carriages kept in this Island: the present number is 24,000. I have examined another Statistical Document, from which I learn, that, in 1816, only one-half of the quantity of wine now drunk in this country was then consumed.

But when I contemplate the numerous Charities which demand support, I am afraid that I shall find a different account; at least, I know that to be the case in my own extensive Diocese. I have been informed, that the Irish Society could instruct 30,000 additional Children, were their funds adequate; and, from the statements which I have heard at the present Meeting, I cannot doubt that want of funds cramps and fetters every Missionary under the Society's support.

Am I not justified, then, in concluding, that Christians yield too much to the ostentation, the magnificence, and the extravagance—which are, indeed, the characteristic of the age; and that they are lavishing too much upon themselves, and, as a necessary consequence, devoting too little to that Cause, which, if they were consistent, they must consider as the most invaluable? Must I not suppose, and do I not indeed see it, that if, instead of seeking our personal gratification—and which does not deserve to be called gratification—we diminish our domestic expenditure, and apply the amount to the purposes of Religion, we might make a permanent impression, not only on this Land, but, by the blessing of God, on many other Lands?

That Christians should be lavishing, while the Charities which Christians support are languishing and pining, certainly ought not to be; and, therefore, I would ask, if I may be permitted, whether the Resolution put into my hand is not, in one respect, defective. Would it not be better to add another word? The Resolution says, that the opportunities which present themselves for the extension of Missionary Labours should be regarded as special calls on the Church of Christ for increased zeal and increased liberality. The word which I would add, is—“and for increased SELF-DENIAL.” What is zeal, without self-denial?—it must be gratification. What is liberality, unless a still higher species of gratification, but accompanied by self-denial? But if

Christians deny themselves, that they may devote a greater sum to the glory of God, then it is that their zeal shews its real worth and value.

It may be said, that, in these words, I excuse myself. I plead guilty to the charge: but it is far more easy, and far more useful, to retrench in company than

alone. If there are any who agree with me in the language which I have uttered, I hope that they will pass laws against themselves; and devote the superfluities which they can dispense with to the great purpose which has convened the Meeting together this day.

[Bishop of Chester—at the Church Miss. Soc. Ann.

ANTI-SLAVERY SOCIETY.

THE Anti-Slavery Reporter for June contains a full account of the proceedings at the late Annual Meeting. In the preceding Abstracts of Addresses, we have given, at large, the interesting Address of the venerable and beloved Chairman; as affording a luminous view of the present state of the question, and as urging, on the most forcible grounds, the duty of strenuous and persevering exertion. The Resolutions, passed at the Meeting, were printed at pp. 6, 217. In reference to the animated proceedings which took place on this occasion, the Committee have addressed to the public the following *Appeal for Increased Vigour in prosecuting the Extinction of Slavery.*

Thus closed the business of a Meeting, distinguished by its number and respectability—by the zeal which animated it and by the impression which it has produced, not only on those who were present, but on the public at large. Already are the good effects of it visible, the increasing interest, which the condition of our enslaved fellow-subjects, and the Negro Bondsmen of our Colonies, has excited throughout the Land, and in the more strenuous and combined exertions which that increased interest is calling forth into action.

It has confirmed the Synod of the North Secession in its determination unanimously announced, to aid the Anti-Slavery Cause; not only by its own exertions to Parliament, but by that of its one Hundred Congregations. The Representatives of the Three Denominations of Protestant Dissenters in London, representing the Dissenting Body throughout the Land, have already addressed to Parliament their strong protest against the continuance of Slavery; and have appealed upon their numerous constituents, in all parts of the Kingdom, to unite heart and hand in promoting its early extinction. The zeal even of those early

tried and consistent friends of the oppressed African, the Society of Friends, seems to burn with a more intense flame. The numerous and influential body of the Methodists have manifested a stronger and deeper feeling than ever of the duty of concurrent and unceasing exertion to remove the barriers which Slavery presents to the diffusion of Christianity. And, we feel assured, by our past experience, of the effective co-operation which is to be expected from a great majority of the Ministers and Members of the Church of Scotland, as well as of the United Churches of England and Ireland. Nor can we doubt that the Catholics in both Kingdoms will shew their gratitude for the success of their recent efforts in achieving their own liberation from restraint, by aiding to break the oppressive yoke which weighs down our Negro Fellow-subjects.

To all these various classes of Christians we would earnestly address ourselves; and not to them only, but to all of every class and party, whether Religious or Political, in the United Kingdom, who feel any concern for the honour of God, or any desire to vindicate our national character from infamy and reproach, or any sympathy with suffering humanity—to them we would address our earnest entreaties to join cordially, concurrently, and perseveringly, in the promotion of this Sacred Cause; until the unhappy Slave shall be relieved from his fetters, and Great Britain shall be delivered from the guilt and shame of holding him in bondage.

Those who are disposed to respond to this call will find, in the Speeches delivered and the Resolutions adopted at the late Meeting, ample information both of the present state of the Slavery Question, and of the means by which it is proposed to influence Parliament to abolish it. We, therefore, conclude with recommending those details to their attentive perusal and conscientious consideration; and with urging them to admit of no delay in taking the measures necessary for carrying into effect the various sugges-

tions which they contain. The present Session of Parliament may cease before much can be accomplished: but, ere long, there will be another Session; if not, perhaps another Parliament: and, in this last case, we trust that no one who has pledged himself to this Cause will employ his vote or his influence without maturely considering, what his duty to God, to his Country, and to his fellow-men, no less than fidelity to his engagements, requires at his hands.

A Petition, founded on the Resolutions adopted by the Meeting has since been prepared for both Houses of Parliament. It represents Slavery as an evil, which requires, not merely to be palliated or amended, but to be eradicated—not as a practice capable of being made tolerable by regulation, but as a crime to be suppressed—an outrage on our professed principles as Christians, to be renounced—and a foul stain on our national character, to be wholly and for ever effaced: and it PRAYS that Parliament would no longer postpone to take this momentous subject into its early and earnest consideration; and that, in order effectually to relieve the Country from the guilt and ignominy of such a system, it would proceed forthwith to devise, and adopt, and enforce the best and wisest means of ensuring its Universal Extinction throughout the British Empire; and, that, until this most desirable consummation shall have been attained, immediate measures may be taken, at least to arrest the progress of the evil, and to prevent any further addition being made to the present number of Enslaved British Subjects, by fixing a day, after which all children who shall be born within the Dominions of His Majesty, whatever be their class, condition, or complexion, shall thenceforward be absolutely and to all intents and purposes FREE.

CHURCH MISSIONARY SOCIETY. . .
THIRTIETH REPORT.
Committee of Investigation.

A COMMITTEE was appointed, in February 1829, to revise the Expenditure of the Society; but had not brought its proceedings to a close at the time of the last Anniversary. Its labours were continued to the latter end of July; a very minute examination having been entered into of the Society's Expenditure. The Report at large of this

Committee is given in the Appendix: we shall notice some of its chief points, as stated in the Report.

It appeared advisable to the Investigation Committee, that the information arising out of the Society's proceedings should be brought before the Members in a SEPARATE PERIODICAL PUBLICATION, emanating directly and officially from the Committee. This view was adopted by the General Committee, with some modification. The Monthly Paper was, in consequence, discontinued at the close of last year; and an enlarged Publication, denominated the "Church Missionary Record," substituted in its place, at the commencement of the present year; and intended to exhibit in detail, but in a digested form, the whole of the Society's Foreign and Domestic Proceedings.

On examining the state of the INSTITUTION, it appeared to the Investigation Committee that some alteration might be advantageously made with a view to the improvement of the system heretofore pursued, and likewise to effect some reduction of expense. The recommendations of the Investigation Committee were adopted by the General Committee, with some modifications, arising out of a change of circumstances.

The Investigation Committee having stated, in the course of their Report, that the system hitherto pursued in the Institution did not appear to them to be the best fitted to secure the most important qualifications of a Missionary, add, that for the defects of that system the Principal could not be considered responsible, he having had to administer it as marked out for him. That Committee then present, abstractedly, the following view of the principles on which they conceive it desirable that a Missionary Institution should be conducted:—

It would, in our opinion, be preferable that the Institution should be assimilated to and put more upon the footing of a Family, the members of which have given themselves up to some great work. The Head of such an Institution should, we think, be distinct from the person employed to give instruction in the subordinate branches of human learning; and should regard the Students as his Children, maintaining with them, at all times, an unreserved and familiar intercourse. Such a community, living in the exercise of mutual love, in which the Spirit of the Great Head of the Church shall be found to dwell richly—and where, as has been emphatically expressed by Mr. Blumhardt, in speaking of the Institution at Basle, "not Moses but

Christ, not the Law but the Gospel, reigns" —may be expected to receive, in a peculiar manner, a blessing from the Lord, and to produce and send forth Labourers into the vineyard fitted for their arduous duties.

These are sentiments, the Committee are persuaded, in which not only they and the Principal, but the Members of the Society at large, cordially concur.

Deeply impressed with the important bearing of the Institution on the future operations of the Society, the Committee have framed the New Regulations with the view of placing it on the footing proposed by the Investigation Committee, and earnestly recommend it to the prayers of their friends; since it is peculiarly the work of the Divine Spirit to all forth and prepare Missionaries for their work, and to render effectual their labours.

From circumstances which came before them, the Investigation Committee were of opinion that a saving of expense might be effected in the LOCAL EXPENDITURE OF THE ASSOCIATIONS, without diminishing their efficiency. A Circular on the subject was, therefore, addressed to the associations, which met their cordial concurrence.

THE MODE OF KEEPING THE SOCIETY'S ACCOUNTS, both at home and abroad, received the very particular attention of the Investigation Committee. Various improvements have, at their recommendation, been adopted; which, when they fully take effect, will exhibit, the Committee anticipate, the whole of the expenditure, with a clearness and fullness of detail, that, while it facilitates reference to all its parts, will operate as salutary check on its undue or unauthorised increase.

We subjoin, from the Report of the Investigation Committee, the honourable testimony and the impressive remarks with which they conclude.

We cannot close this Report without observing, that the nature of our investigation led us in a course rather to bring to view the failings of the Society—if failings there were—than to dwell upon great excellencies. It should also be collected, that our part has been, not much to contemplate the general name and objects of the Society, as to amine into the minutiae of its proceedings, and to rectify minor defects of detail where such defects appeared. But let not be supposed that we are insensible

to its merits; or that our affection to its Cause, or our respect for its Conductors, has been diminished. We bear our fullest testimony to the cordiality and good feeling manifested by all the Secretaries, throughout our prolonged inquiry; and we rise from the laborious task assigned to us, not only with unabated affection for the Society, but with an increased impression of the magnitude of its objects, and of its claim to our most efficient support.

In tracing the operations of the Society through every quarter of the globe, we are compelled to acknowledge, *that darkness covereth the earth and gross darkness the people*; and that to live degraded, and to die hopeless, is the lot of millions of human beings like ourselves—of beings who are to live for ever!

The gift of Christianity would be to them the greatest of temporal mercies: it would be instruction, civilization, peace, industry, and the enjoyments of social life, to those who are now living in ignorance, wretchedness, war, cruelty, and licentiousness. Here alone would appear to be inducements sufficient—to those to whom it may be said, *Freely ye have received, freely give*—to come forward to their help. But further: we cannot close our eyes to the more momentous consideration, that, degraded and wretched as they are, they are yet immortal beings, who must enjoy or suffer to all eternity; that many are hourly dropping into the grave without the knowledge of the only way by which man can be saved: and we are constrained to ask ourselves, whether, with our views of the worth of the human soul, we are duly using the means within our power to hasten the day of their deliverance.

Considering the high and important objects of the Church Missionary Society—the millions now living, and the myriads yet unborn, whose eternal happiness it contemplates; and satisfied with the integrity and personal piety of those to whom the direction of its affairs has been entrusted; we confidently and earnestly recommend the Society to the continued and more active support of the Christian Public.

Candidates, Students, and Missionaries.

There were in the Society's Institution at Islington, at the time of the last Anniversary, Fifteen Students: in the course of the year, Nineteen Candidates have

been received. Nine have quitted the Institution for their respective scenes of labour; Two have withdrawn from the Society; and Twenty-three remain under preparation, or on probation.

The Lord Bishop of London has admitted three of the Society's Students—Messrs. J. A. Jetter, W. Nicholls, and W. Smith, to Deacon's Orders: and three others—the Rev. Messrs John Murrell, Charles Blackman, and Timothy Sandys—have been ordained Priests.

In the course of the past year the Society has had to deplore the loss of the services of several of its Labourers, by death and other causes. On the other hand, it is matter of thankfulness to Almighty God that the Committee have been enabled to send forth, to the various Missions, Sixteen Individuals, beside the return of Five others to their former scenes of labour.

Disabled Missionaries' Fund.

The Committee have long had under consideration the means of providing for Disabled Missionaries, their Widows and Children. This subject is one of much difficulty and serious responsibility. After mature deliberation, the Committee adopted a series of Resolutions, embodying such general principles as appeared to them applicable to the case. In prosecution of the plan thus formed, a Separate Fund has been opened, to provide for these affecting contingencies of Missionary Labours. The sum of 500*l.* has been granted by the Committee, to form the basis of this Fund; which it is purposed to increase, by Annual Grants, and by Voluntary Contributions from the Public. Can Christians have a more deeply interesting object placed before them, than that of supplying the means of making a provision for the Widows and Orphans of those who for Christ's Name have gone forth, taking nothing of the Gentiles, and whose own health and strength have been consumed in their labours? The Committee trust that this part of their plans, which is so intimately connected with the general efficiency of the Society's operations, will be adequately supported by their friends.

Associations.

During the year, 21 New Associations or Branches have been formed, in various parts of the Kingdom.

The Committee not having obtained a second Visiting Secretary, the services of the Rev. Messrs. Mayor and Ward

have been engaged to assist the Rev. F. Leicester in visiting the Associations during the present year. The Rev. John Hartley has also undertaken to give a considerable portion of the ensuing summer to the same object.

Appointment of a Lay Agent.

The Committee have long been convinced of the importance of making known more widely the object and claims of the Society in places which, either from the full occupation of the time of its Deputation or from other circumstances, it has been impracticable to visit in former years. They have, therefore, engaged the services of Mr. George Courtmay Greenway, as a Lay Agent for the Society; in the expectation that this measure will, under the Divine Blessing, be the means of increasing its funds, by the formation of new Associations in aid of its objects, and, where the Society's local friends think it can be done with advantage, by systematically organizing the Associations which have been already formed.

We extract some passages from the

Conclusion of the Report.

To have found men, far removed from direct controul, disinterestedly and faithfully labouring year after year, approving themselves to God, and, in the fruit of their labours, manifesting their fidelity to their engagements, calls us to thank God, and take courage.

Had a human scheme with such extended ramifications been carried on by Agents, who, without prospect of pecuniary recompence or worldly glory, were merely to have their subsistence for their work, it would have come to nought long ago. But God has sustained His servants: the work has been steadily advancing; and has been proved to be His, by the effects already produced: and hence we gather the encouraging conclusion, that it cannot be overthrown.

But, while the Committee thus gratefully look back on the past, they cannot but express their conviction, that the efforts yet made are inexpressibly feeble, compared with the magnitude of the object, and with the means of the Protestant Churches, and of our own in particular. Far more is spent, in our own country, in vain pleasure or mere luxury which might easily be dispensed with, or indulgences which are injurious, than is raised, by all the Religious Societies of the Protestant World put together,

for the advancement of the Kingdom of Christ. A comparison of the sums paid in articles of luxury, with the returns of all the Religious Societies put together, will shew how much more the lovers of pleasure do for vain indulgence, than the lovers of God do for His Glory and the salvation of man.

The Committee have found it requisite, wherever they have been able—as in North and South India, Ceylon, and the West Indies—to limit the sum which they expend on a particular Mission. The Expenditure being found to exceed the Income, they have felt that a Christian Society is no more justified than private individuals in running into debt, and, by so doing, exposing the Society's operations to the greatest risk and embarrassment. But the effect of thus restricting the expenditure has been, to suspend those operations, and to obstruct it breaking forth on the right hand and the left, which is the great privilege of the Church of Christ. They place this subject on the conscience of every friend of Missions. For themselves, they have had the accounts of the whole expenditure submitted to the scrutiny of two Committees of Investigation, which examined it, throughout, with unwearied patience and labour: and they now confidently appeal to the Christian Church for more enlarged support. Christians are not justified, and are not placing the matter on the right footing, in queering Expenditure, instead of enlarging contributions—in raising light objections, instead of pouring out their liberality. A Cause so momentous as the advancement of the Kingdom of Christ, minor objections may be relinquished, so that they may but glorify His Name, and help to save those for whom He died.

Appendix to the Report.

The Appendix contains the following articles:—

Regulations of the Society relative to Disabled Missionaries, and their Widows and Children: Sept. 14, 1829.
Report of the Committee appointed Feb. 21, 1829, to review the Expenditure and Finances of the Society.
Regulations for the Society's Institution at Islington.

Instructions of the Committee to the Rev. Joseph Marsh, proceeding to Madras: delivered April 1, 1829.

BAPTIST MISSIONARY SOCIETY. ANNIVERSARY.

THE Committee met about Sixty Ministers from the Country, at Salters' Hall Chapel, on Tuesday Morning, the 15th of June.

On Wednesday Morning, at the Wesleyan Chapel, City Road, a Sermon was preached by the Rev. John Brown, of Edinburgh, from Psalm ii. 8. In the Evening, the Rev. J. H. Hinton, of Reading, preached at Surrey Chapel, from Isaiah lii. 1. *Awake, Awake, put on thy strength, O Zion!*

At Eleven o'Clock on Thursday Morning, the Annual Meeting took place at Spafields' Chapel; John Foster, Esq., of Biggleswade, in the Chair.

Movers and Seconders.

Rev. T. S. Crisp, of Bristol: and Rev. John Birt, of Manchester—John Poynder, Esq.; and Rev. Dr. Steinkopf—Rev. Eustace Carey; and W. B. Gurney, Esq.—and Rev. T. James, of Woolwich; and Rev. C. C. Tauchnitz, from Leipsic.

Resolutions.

—That the very considerable increase, during the past year, of the Contributions to the Society—the additions which have been made to the number of our Missionaries—the Abolition of the inhuman practice of Suttee in the Presidencies of Fort William and Madras—and the manifest tokens of a Divine Blessing resting on the labours of our Brethren, both in the Eastern and Western Hemispheres, are circumstances which demand our most fervent gratitude, and should stimulate to unremitting and increased exertion.

—That the experience of the past year has furnished new and pleasing motives to persevering earnestness in Prayer for the Divine Guidance and Blessing on all the operations of this and similar Institutions; and that the Mission in the West Indies, especially, needs to be commended to the all-powerful protection of that Glorious Being, who can make the wrath of man to praise Him, while the remainder thereof is restrained.

The Collections amounted to 363*l.* 0*s.* 10*d.*

ANNUAL REPORT FOR 1829—30.

State of the Funds.

Receipts of the Year.			
	£.	s.	d.
For the Mission	11,451	1	5
For Ditto: Extra Contributions, 4,798	4,798	6	4
For the Translations	56	8	9
For Native Schools	65	16	11
For Native-Female Education, For Native-Female School at Kingston	213	4	1
For West-India Fund	25	0	0
For Widows' & Orphans' Fund, For Premises at Bencoolen, from the Treasury and the East-India Company	87	16	6
	296	12	9
	191	7	6
Total	£. 17,185	14	3

Payments of the Year:

Serampore	18	13	9
Calcutta, Howrah, Bonstollah, Cutwa, Soory, Monghyr, and Digah	5,440	4	7
Ceylon	1,334	14	2
Sumatra	20	0	0
Jamaica	4,546	13	6
Honduras	378	7	10
Students and Books	292	1	5
Widows and Orphans	293	1	5
Returned Missionaries	365	0	0
Printing and Stationery	354	9	5
Interest of Money	87	4	5
Rent, Taxes, Salaries, Carriage, Postage, Journeys, and Inci- dentals	1,208	16	1
Total	£. 14,339	6	7

Missionaries sent out in the Year.

Several Missionary Friends have proceeded to different Stations during the past year—Mr. and Mrs. Daniel and Family, to Ceylon; and Messrs. Tinson, Nichols, Cantlow, and Clarke, with their Wives, to Jamaica. Though it were earnestly to be desired that others had gone, also, both to the East and to the West, it is highly gratifying that a larger addition has thus been made to the number of Missionaries in the field than we have had to announce for several years past. Offers of service have been accepted from several individuals.

Remarks on the State of the Funds.

On the subject of the Funds, it was found necessary to make a frank and earnest appeal at our last Anniversary; and the truly Christian manner in which that appeal was responded to will not soon be forgotten. The Extraordinary Contributions presented on that day, amounting to 3000*l.*, were afterward increased, by Donations from friends not then present, to about 4800*l.*—a sum which sufficed to liquidate the heavy debt with which the Society was pre-

viously encumbered, and furnished a small surplus in aid of the current expenditure. Nor was the spirit of cheerful pecuniary sacrifice confined to that memorable occasion: in different parts of the kingdom, a similar disposition has been evinced—especially at Manchester, previously held in honour for the munificent support yielded to kindred Institutions; where nearly 1200*l.* were contributed in aid of our Society, at the Public Meeting held in November last.

Nor have the ordinary resources of the Society declined during the past year on the whole; though, in some districts, the want of employment and the heavy weight of public burdens have caused a temporary diminution in the amount contributed to our funds.

While our most cordial acknowledgments are presented to the many Christian Friends who have offered so *willingly, after this sort*, we would never forget that the spirit of bounty and of zeal—of love to Christ, and compassion to souls—emanates from Him whom we serve; and that every manifestation of His favour should render us more cheerfully diligent in fulfilling the work which He has given us to do.

CHURCH-OF-ENGLAND TRACT SOCIETY.

EIGHTEENTH REPORT.

State of the Funds.

THE Contributions amounted to 166*l.* 15*s.* 8*d.*; and the Sales to 293*l.* 13*s.* 8*d.* The Payments were 414*l.* 2*s.* 9*d.*

Printing and Issues of Tracts.

The total number of Tracts published during the year amounts to 151,500: those issued have been 171,600; consisting of 142,058 by Sales in separate Tracts, 4117 sold in bound Volumes, and 25,425 by Grants.

New Tracts.

The New Tracts which have been published during the year have been five of the Larger Series—"Short Sermons on subjects connected with the Form of Absolution in the Morning and Evening Services of the Church of England;" "The Church Yard; or an Address to the Throne of Mercy, from the Confines of the Grave;" "Popery compared with Paganism, and brought to the Test of the Holy Scriptures; or Hints addressed to Plain People;" "A Short Account of the Life and Martyrdom of the Rev.

awrence Saunders, Rector of Allhallows, London, who was burnt at Coventry, in the reign of Queen Mary;" and "A Short Account of Popery, or the Religion of the Church of Rome:" also of 16 Tracts for Children and Sunday schools, "A Historical Catechism on the resurrection of our Lord and Saviour *esus Christ*."

Publications of the Society.

The Publications now on sale consist of 84 General Tracts, 16 for children and Sunday Schools, 4 Tracts in Welsh, 4 in Manks, and 10 Cottage Tracts on folio sheets.

uty of Increasing Vigilance against the Errors of the Day.

Your Committee feel, that the eventful times in which we live call for increasing vigilance on their part, that nothing but pure, unadulterated truth should find its way into the pages of those publications which emanate from them. They are persuaded, that the insidious arts which the Father of Lies is now making, to introduce infidel sentiments to the great mass of the community whether by employing the pens of those who profess themselves the friends

Truth, to support a species of Rationalism entirely subversive of our belief in the necessity of miraculous intercession, and thus sapping the very foundations of Revealed Religion—or by fostering a union between Real Christianity and that which falsely bears its name; thereby throwing down the barriers that separate between truth and error, and aiming to substitute liberality of sentiment for the unchanging principles of the Gospel of the Only True God, even our Saviour Jesus Christ—cannot be too narrowly watched: and that every real member of the Church of England is called on to take his stand in her defence; and, by an uncompromising avowal of his sentiments, by the most determined opposition to false doctrine and heresy, and by using his utmost endeavours to propagate the Truth as it is in Jesus, evidence, at once, the consistency of his faith, and his value for the privileges that which he has been favoured.

Continent.

France.

BIBLE SOCIETY.

Increasing Eagerness for the Scriptures.

CORRESPONDENT of the British

and Foreign Bible Society, in speaking of a short journey from which he had just returned, says—

Everywhere, the New Testament is in demand—is read with beneficial effects—and is approved of by all rational and enlightened persons.

Extracts are given from various Letters received by this Correspondent, the chief of which we subjoin.

The following communications are from Roman-Catholics Ministers of Parishes.

—Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known this circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children, and fathers of families, pressed round me, to partake of that distribution which I made; and I had much difficulty to prevent tumult and confusion.

—I have just learned, that, inspired by a desire of promoting the cause of Religion, you are willing to issue books to those who have not the means of purchasing them. Might I venture to request that the poor in my parish may be permitted to share in your benevolence? I reside in a mixed parish: the Catholics form the poorest portion, and their number is the most considerable. If I am permitted to enjoy some aid from you, you may reckon in advance on my lasting gratitude; and I venture to promise, that the poor and the children will always remember you in their prayers, and not cease to entreat the Lord to bless those who provide them with the best of books.

—God be praised, that the Spirit of God inspires the souls of the benevolent; that the Gospels of the Saviour of the World are granted to the poor; and that the children in our Schools will be enabled hereafter to obtain nourishment from the sacred precepts of Jesus Christ! Have the kindness, I beg of you, to furnish me with 100 copies of the New Testament; and be assured, that the benevolence of the respected Society will never have been better applied. May this Institution, so truly Christian in its principles, condescend to accept the assurance of our prayers for the blessing of God to rest on it!

—Since I have distributed your books, the children in our Schools are become more submissive: they respect their

parents, and obey them without murmuring: they are no longer seen acting disgracefully in the streets. I must now request a fresh supply for our worthy neighbours, the Curates stationed round us; and, assuredly, you will not suffer the work, which has been so successfully begun, to be impeded. May the Lord give prosperity to the undertakings of this respected Society, to which you will please to tender the assurances of my warmest gratitude!

—My parishioners have obtained the New Testament by means of your generosity; but the copies belonging to the children are worn out, from their being so much read at school and at home. Besides this, the Curates in this town have applied to me for copies; and if you accede to my request, I shall distribute a good number, conformably with the intentions of the Venerable Society. Several of my Clerical Brethren were opposed to the circulation of the New Testament; but, after having seen your edition, they have been convinced that the perusal of it ought on no reasonable grounds to be prevented, seeing that a thousand reasons may be adduced, on the other hand, to prove its general usefulness.

A Roman-Catholic Layman, who is Nephew to a Bishop of that Church, writes—

Since you have sent me Testaments, I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues in order to obtain a copy. The inclement season, and the distance, does not hinder them: they are all anxious to possess the Sacred Volume. A worthy old man, aged 70, walked four leagues for the purpose of obtaining the Gospels: "The reading of them," said he, "will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities."

—A family, consisting of eleven persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and, ever since, peace has reigned among all its members. This example will produce the most gratifying effects on the minds of the inhabitants. Accept my thanks for the good which you enable me to do.

In returning thanks for copies of the Scriptures which had been sent to him, a Protestant Minister says—

It really appears that God vouchsafes

His protection to this work; for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a pre-
sage of the good which these laudable distributions will accomplish.

A Member of one of the Prison Commissions bears the following testimony:—

I must again appeal to your generosity for a fresh supply of the Testaments of Jesus Christ for our Prisoners and their children. I have reason to rejoice in having obtained these books for these unfortunate people to read. Swearing is no longer heard; and wicked practices, which formerly occurred in the cells, before the prisoners were employed in seeking to gain information, are now abandoned. They bear their present lot with patience and resignation; and are now submissive and respectful toward their superiors. Whenever I pay a visit to the prison, I have the satisfaction to find all the poor people engaged in reading the New Testament, or hearing it read. In short, I am convinced that nothing tends more to improve, or to effect a greater change in their character, than a due application to the Sacred Volume.

Western Africa.

Gambia.

WESLEYAN MISSIONARY SOCIETY.

Mr. Marshall thus speaks of the assistance which he receives from

Promising Native Labourers.

Five of our Young Men have begun to preach in Jaloof. Though my own knowledge of the language is not sufficient to enable me to express an opinion of their abilities or improvement, yet I am informed, by one who is able to judge, that they speak well, and make considerable improvement. This I can say, that the earnestness of their manner testifies that they only preach for souls.

At the end of February he adds—

They give me great satisfaction. Their conduct is unblameable; and I believe that they are growing in grace, and in fitness for Ministerial Usefulness. I have lately assisted them in their studies, by lending them books; and occasionally meeting them, to converse on the Doctrines and Evidences of Christianity. I think there is every reason to expect that

n of Colour will speedily be raised in West Africa, as Preachers; but a time must elapse before the Missionary Work can be entirely entrusted them. We have some very promising Young Men, who have not yet in to preach, but are likely to do soon. Should the Committee think increasing the number of Labourers his field, and I hope they will, there two of our Local Preachers whom I should recommend, as likely to be very able Assistant-Missionaries, and who should be employed immediately.

The two Natives here spoken of are John Cupidon, the Interpreter, Pierre Sallah, a Slave belonging to a Lady in Goree, who asks about a sterling for his freedom: of Pierre Sallah, Mr. Marshall says—

A few months ago he was sent for by his Mistress. We felt much at parting with him; his deep and unaffected piety, his earnestness in preaching the Gospel, having endeared him to all. Being recommended to the grace of God by the prayers of his Brethren, he went, fully persuaded that the event would turn out to the glory of God. When he arrived, he commenced preaching in Jaloof, and winning a few men to read. The Lord so far blessed his labours, that five appear to be awakened to see their condition, and have begun to meet in Mass. One person, alarmed at such a critical proceeding, the people being principally Papists, made a complaint to the Mistress, and desired her to prevent him from preaching and teaching. But so far from this, encouraged him to proceed, and teach all who were willing to attend.

Mr. Marshall, who afterward visited Goree, this Slave's Mistress spoke of his conduct in the highest terms of approbation; and said that, since he had come home, there had been a vicissitude among her Slaves. She had before had such good conduct, or respect from them, as now: she, therefore, felt it her interest, as well as duty, to encourage him to proceed. Mr. Marshall mentions an

Opening for a New Station.

Goree is a vast population of Jaloofs and the surrounding country; and are, generally, on the main land, Mohammedans, and, in Goree, Catholics. In a conversation [with two friends] the best means of introducing the

Gospel into this Country, they both thought that one of our Native Preachers was the most likely person to make the commencement, as he would not be liable to the same suspicions as a European; and, for the place, they proposed Dakaro, a town about five miles from Goree, on the main land. There are several towns in the neighbourhood, which might be visited; and a Native House and School Room might be put up for about 10*l*.

As it is quite uncertain how long Br. Sallah may continue at Goree, I think some steps should be taken to carry on the work which has been begun. This might be done by Br. Cupidon being stationed at Dakaro: he could easily visit Goree once a-week; and would have an opportunity of introducing the Gospel to several places, and of continuing it where it is begun. Should you think of doing this, the Station could without difficulty be superintended by the Missionary at St. Mary's, as there are vessels going thither every week. Our Brother Cupidon might be engaged for about 40*l*. per annum.

SIXTH LEARN.

CHURCH MISSIONARY SOCIETY. REPORT OF THE MISSION FOR 1829.

A REPORT of the Mission for the Year 1829 has been drawn up by the Missionaries, which enters into a minute and judicious view of the circumstances of the Mission. We shall extract some of the general statements of the Report; and subjoin some Notices of the proceedings at the several Stations, down to the end of March.

Difficulties arising from Native Character.

On comparing the population of the Settlements under our charge with the attendance at Public Worship, we perceive that about one-fourth of the inhabitants are in the habit of attending Divine Service on Sundays. We may fairly presume that all these are ready to assume the Christian Name, and will desire to be sworn on the Holy Scriptures, if they have to take an oath in a Court of Justice; and even this proportion would, no doubt, be much increased, were we to lower our standard of requirements in those whom we admit to the Church. The fact is, that the Idolatrous Superstition of the African Tribes has in it so little that is fixed and exclusive, that it will comport itself with, or even give way to,

any new superstition or outward rite that may be plausibly offered. We are, indeed, strongly inclined to believe that the whole of the heathen population of the Colony would press to the Baptismal Font, if we would receive them there on an understanding that Baptism is of all Greeks the best.

Excitability of Africans.

In our endeavours to convey to the inquirers—who are still pretty numerous—right notions of the Religion which they profess themselves anxious to embrace, and in our addresses to the Congregations generally, we have found them very susceptible of an excitement of feeling, leading even to considerable agitation of the frame. A mode of preaching calculated to produce such effects seems to be greatly liked by them, and much preferred to an appeal to their understandings. While we would wish to *become all things to all men*, we apprehend that a sound work of conversion is not, in any case, dependent on such excitement; whereas there exists considerable danger lest an individual should mistake the vehemence of bodily agitation for an evidence of the inward grace. Such a mistake seems to prevent the subject of those excitements from seeking after clear views of Gospel Doctrine and requirement; and though we would not say that without clear views on these matters the individual cannot be the subject of Salvation, yet we are convinced that his Christian character rests on an insecure foundation.

Standard of Admission to Baptism.

It will be our duty and endeavour to raise the standard of qualifications for Church-Fellowship; but in this endeavour we shall have to encounter difficulties of a very peculiar kind, and which would hardly be supposed to exist in the infant state of Christ's Church in this Colony.

We wish to act with all becoming consideration of the circumstances in which the people under our charge are placed, their means of instruction, and capacities; and, being desirous to descend as low as may be justifiable in our requirements, we should like to find out what degree of knowledge in religious matters is the very lowest to be allowed in those individuals whom we admit to Church Membership. We find, among the Members of the Church who present their claims to the privileges, and have also acquired a certain devotional phraseology, numbers from whom we cannot elicit any thing like an account of

their faith, though we endeavour to keep within the narrow compass of their language and their train of ideas. We have asked ourselves whether persons can be fit subjects for Baptism who do not possess an acquaintance with those facts of which our Church Formulary requires that they should express their steadfast belief: and, as we can hardly answer this question in the affirmative, we are led to the conclusion, that, previously to their admission, we are bound to minister to the people such instruction as shall bring them to a fuller understanding of their Baptismal engagements.

Want of Native Teachers and Students.

We consider it as one of the most trying features of the work in this Colony, that, after fourteen years' labour by the Society's Missionaries, with direct controul, during most of the time, over Public Education, we should not be able to count more Native Teachers.

It is also matter of regret, that we have not been able to increase the number of Students beyond its present state. Perhaps this requires some explanation. The Colony-born Children in the Villages are, generally, too young to afford sufficient evidence of love for better things than the world affords; though there are not wanting those who give good promise of becoming fit for admission at a future time: the Liberated-African Children supported by Government, who were taken notice of by us previously to our declining the inspection of the Schools, have since been apprenticed out; and, on our re-assuming the charge of those children, we found quite a new set, young in years, and backward in their studies: it will be some time before any of these can attain to a fitness for admission. We have had opportunities of observing that the Institution is an object of great interest to our Village Youth, in those parts which have been occasionally visited by the Superintendent with his Pupils, as well as in those from which children have occasionally been allowed to go on a visit to Fourah Bay; and that the Parents, also, would set a higher value on its advantages for their children, were it consistent with its design to open it for more promiscuous admission.

General State of Schools.

We are naturally led here to turn to our School Establishments; and we look on them, we confess, with greater satisfaction. Persons practically acquainted

the difficulties which we have to contend with in conveying instruction to a nation but imperfectly acquainted with a language, would, we hope, admit the success of our Educational Endeavour in Day Schools, Evening Schools, Sunday Schools is sufficiently engaging. But we must earnestly engage our friends in England not to form comparisons in their minds between the rements of our pupils and those of scholars in similar Schools in England. Comparisons must inevitably lead to notions far higher than the real state of the Colonists justifies. A degree of efficiency must reasonably encourage this Colony, which would not be content to produce the same effect in England. We apprehend that a great attention of public opinion respecting success in Schools has been raised unaccountably high, by general statements thought to have been understood in reference to the previous ignorance and degradation of the persons educated; has led to so much the greater discontent, when inquiry was made, on the spot, by persons not previously disposed in our favour, and taking their leave to judge by, from the progress of education in Europe.

at we call 'sufficiently encouraging,' leads us to this, that we have reason to think there will go forth from our Schools a procession of individuals who have acquired sufficient knowledge to read their Bibles and Prayer Book with facility, and sufficient knowledge of English to understand very plain addresses, and to be attentive waiting on the Means of Grace, in an acquaintance with the meaning of Scripture Expressions and a knowledge of Christian Doctrine. Some become sufficiently expert in written reading of expression, to write intelligible notes; and in Arithmetic, manage their little village concerns; will attain a somewhat higher degree of information at the Christian Institution, where every branch of School Education is further pursued, with respect to the future usefulness of the students, as Teachers of common Schooling and Religion. We look to that variety with hopes that we shall draw from a succession of useful Assistants in our Schools; and we desire to be persevering waiting, with earnest prayer for the favour of all good things, for the time when one or other of the Youths trained in it shall become sufficiently matured

in judgment, grounded in Biblical Knowledge, established in the Faith, and adorned with humility to allow of his being employed in the office of Native Teacher. It will require much patient waiting; for we have had experience of the injurious effect of premature advancement.

In our School Instruction, we have generally endeavoured to make that use of the Infant System which seems most likely to awaken and nourish in the youthful mind a love for that which is good, for the sake of its conformity to the example and precepts of the Saviour. We think ourselves bound, as Christian Missionaries, to encourage this, in preference to the motive of emulation; though the latter, addressing itself to the pride of a corrupt heart, is found to work more rapidly.

In the keeping of Sunday Schools, we have not effected all that we have wished and anticipated: the difficulty of finding a body of well-qualified Teachers, willing to do the work for the love of souls, is much greater than was supposed. There are some long-established Villages, in which hardly any persons are found who have acquired as much learning as to be able to read their Bible intelligibly; and, among those few, it is difficult to meet with any who will lend their help without payment. This was discovered in the case of the Sunday-School Teachers at Gloucester: their zeal lasted so long as they had an expectation of getting remunerated for their services; but that being disappointed, they dropped off.

Review of the Past Year.

This year has delivered the Mission from many hindrances to its prosperity; and it stands now on a better footing than it used to do formerly: this calls for our grateful acknowledgments, and awakens our hopes. We have already received, and still look forward to, such an addition to our number, as promises a great increase of efficiency to our labours. We ought to entertain a persuasion, that, with this addition of numerical strength, our body will obtain a corresponding increase of spiritual vigour—of gracious adornments—of brotherly love; but we have experienced in ourselves the imbecility of the human mind, which naturally seeks for a common level, and soon drops down, from the excitement of new scenes and high-flushed hopes of large usefulness, to the leaden languour of that every-day routine to which Missionary Duties, like every

other effort of man, may be reduced: and we think it the more brotherly part towards our newly-arrived Fellow-labourers, and the more sober improvement of experience gained, on this occasion to view the enemy's camp and our own, to point out his strong-holds and our vulnerable places, and to call one another to a watchful soldier-like carriage against him.

Conclusion.

We feel that this account of the state of the people to whom we are sent differs considerably from the general opinion of our friends in Europe; but we have thought it our duty to give a plain tale, being convinced that the prayers of our Christian Brethren on our behalf will be the more effectual, the more fully they are informed of the real state of things. And we would not have them believe that we lose sight of, or undervalue, the good that has really been done: the Good Shepherd has sought here a sheep, and there one, out of the various Tribes of Africa, and brought them back into His fold; they are a witness to the labours of the Society's Missionaries in this Colony; they are a comfort and support, under many trials, to us now serving in this part of God's Vineyard; and will, we doubt not, prove a *crowd of rejoicing*, to some now resting from their labours, *in the presence of our Lord Jesus Christ, at His coming.*

This Mission has been established only about 14 years. In consequence of illnesses and deaths, it has had to contend with numerous interruptions to the measures which were from time to time put in progress: the many changes in the agents for carrying on the work have hitherto rendered it impracticable for them to come to any thing like a uniform plan of proceeding: the insufficiency of their number for the work before them has, up to this time, frequently prevented them from assisting each other with help in seasons of difficulty, and with advice in matters of perplexity. Let all this be well weighed; and let it be taken into consideration, that they have been men frail and fallible; and the charitable Christian will wonder that so much good has been done, rather than feel surprised that no more should have been effected.

And, notwithstanding all the trials with which we continually meet, we are of opinion that the Society has abundant encouragement to go on in the work. If God give us grace to act with Gospel

simplicity in our preaching, in our private instructions, in our Schools, in our Meetings for Business and for Prayer; if our Directors be guided to send to our aid, from time to time, men tried and approved for soundness of faith and for aptness to teach, and who know how they ought to behave themselves in the House of God; the field, we doubt not, will amply reward the labour bestowed on it. We desire still to be favoured with the privilege of carrying to Africans the offers of free salvation, and of seeing many more embrace them, and obtain deliverance from Satan's bondage, in meek submission to the yoke of Jesus.

From the communications of the Missionaries and Catechists we collect the following Notices concerning the Congregations and Schools at their respective Stations.

FREETOWN.

Services at Gibraltar Chapel twice on the Sunday, and once in the week: Communicants 11: average attendance of Scholars—Boys 276, Girls 147.

I was lately called, on a Sunday, to attend one of the Discharged Soldiers, not a Communicant, on a bed of sickness, from which he was soon released by death. I found his companions and friends assembled in the larger room of his grass-house, and himself on his bed in the smaller room. It seemed too late for asking him questions and setting him talking: I therefore addressed myself to his compassionate friends; telling them, that though it was not advisable to speak much to their sick brother at a time when the fever was so strong on him, "yet, if he can believe, we can do something. God has promised, that if we call upon Him in trouble, He will hear us, and will deliver: *the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.* Thus, if the Lord see not good to raise him up for this life, He will do something better; He will save his soul, and deliver him at once from all the miseries of this world." Here the poor sick man most agreeably interrupted me, by exclaiming "Oh yes, Master! do, I beg you, let us pray!" This ejaculation put life into our prayer, and, I hope, proved an encouragement and comfort, not only to

man on his dying bed, but to each son present. [Rev. J. C. Wilhelm.

At the Sunday School in Gibraltar apel, I have hitherto been hardly able to do more than take down the names, and miss for irregular attendance, and enter the regular attendants into classes. When I first took charge of the School, which had always been held there by a few Voluntary Teachers, I found 64 children present: on its becoming known that I attended, the number increased to more than 130; but that being more than the Chapel can hold in sises, I have been obliged to reduce the number, by rigorous adherence to rules; and must refuse admission to new applicants, until the proposed enlargement of the Chapel shall have been effected. I found the School divided according to the sexes; which arrangement I have hitherto allowed to continue: the male division is taught entirely by my pupils: the female department I mean, at the present, to leave to those Teachers who used to keep the School previously under my taking charge of it. [Rev. C. L. Haesel.

CHRISTIAN INSTITUTION, FOURAH BAY.

There are, at present, 9 Students: 2, during the quarter, had gone to Gloucester, as Assistant Teacher; and 3 had been admitted.

The regularity of proceedings in the Institution has been a good deal interrupted, during the quarter, by those duties of an official nature which have so frequently called me from home; and I am at home, also, confined me to the Secretary's table more than the School-room would well spare me. Formerly I had leisure time to enter into my children's literary concerns; I could help them to bind a title book, to paint a lion, and to sew a button: of late, I have been generally in too great a hurry to attend to them as I desire. To my great regret, I now miss that affection which I think I formerly possessed; and, as my mind becomes distressed on that account, I feel more keenly the absence of spiritual gifts. Perhaps this is sent by the Lord, in judgment; perhaps I was too easily contented when I had the affection of the faithful, and not jealous enough that their rights should be given to Him.

I do not say that they make no progress in learning: even in Scriptural knowledge, I believe they advance to a certain degree; but in spiritual attainment there does not seem to be any July, 1830.

growth; and how insecure is the foundation of all my work, so long as this blessing is withheld! [Rev. C. L. Haesel.

Riber District.

KISSEY.

Average attendance on Sunday Morning, 450; Evening, 200: at Week-day Service, 170; and at Daily Morning Prayers, 30. Communicants at the last administration of the Lord's Supper, 44. Day Scholars, 109; Evening, 18; Sunday Scholars, generally attending, 80.

WELLINGTON.

Communicants, 180; Candidates for the Lord's Supper, 2; for Baptism, 36.

I am often ready to tremble at the weighty charge of preparing people to become Members of Christ's Body; but what am I to do, when they apply for salvation, in about this manner—"I get too much trouble in my heart"—"I want to pray God"—"I am afraid to die"—"I fear to go to hell"—"I am a sinner," &c.? Shall I be disposed to think them hypocrites, or rather that they are sincere? I answer—O Lord God! Thou knowest! I cannot reject them because they perhaps cannot speak sufficiently English, or because they are very imperfect in their knowledge of divine things, bearing in mind the short time since they were emancipated from barbarism and the most degraded state of slavery: *A bruised reed shall He not break, and smoking flax shall He not quench.* I therefore take the applicants on trial; and, according to their proficiency in Christian experience and in understanding the chief truths of Religion, as far as can be expected from them, I receive them into Christ's Church by Baptism. [Rev. G. Metzger.

The number of backsliders must not discourage us from going on in our work: taking all things into consideration—all the disadvantages—the ignorant state of our people when they first arrive—the habits to which they were for many years addicted—the frequent removals of those to whom they were accustomed as their Spiritual Pastors, either by death or by other providential occurrences—we must say, MUCH, VERY MUCH, has already been done in this Colony by the instrumentality of those frail men that have been employed by the Society. [The Same.

On the 31st of January, a Sunday 28

School was commenced—a novelty which excited some attention. One hundred and sixty persons attended. Of this number, however, a diminution has taken place; for on Sunday, March 14, only 140 were present: of these, only 12 can read the Word of God; and two-thirds are unacquainted with the English Alphabet! It is affecting, yet cheering, to see so many grown up persons among them, attending to the very first stage of learning. Br. Metzger catechizes them on what they hear in the morning.—May the Lord give His blessing!

[J. Warburton, Catechist.

HASTINGS.

There is no alteration in the number of Communicants last reported, with the exception of two who died; but, in their stead, two backsliders have been re-admitted—Present Total, 73. Candidates for Baptism, 60.

One pleasing feature of the population of this Village is, that they willingly come forward to subscribe towards building a Church, to which they have already contributed a sum of 33*l.*: and when I told them, on Sunday before last, that an additional subscription would be wanted, they sent afterwards the Constables to inform me that I should receive sixpence more from every house, which will raise the above sum to about 50*l.*

The building of a New Church is to commence here immediately: also at Waterloo, of which place the Governor spoke very highly on account of the people having contributed a very considerable sum towards building a Place of Worship.

[Rev. J. Gordon.

The number of Children at present on the books, is 154; the average attendance, 137. Of these, 36 read the Scriptures; several of whom appear, in some measure, to understand what they read, and to be desirous of further instruction. Of the Girls, 25 receive instruction in needlework. The attendance of Adults and Apprentices at the Sunday School is greatly on the increase: the number present last Sunday was 73. The Evening School for Adults and Apprentices had been discontinued, previously to our coming here; but finding that there were several desirous of instruction, I was induced to recommence it, which I did on March 17, when 33 were present. I expect a great increase, when it becomes more generally known. On the whole, I think the Schools at this Station give us reason

to hope they will repay diligent attention and European superintendence.

[H. Graham, Catechist.

Gloucester District.

LEICESTER.

Divine Service is performed at this Hamlet once on the Sunday, and once during the week. The attendance is rather variable: it amounts to about 50 on the Sunday, and to about 16 on the Wednesday Evening.

The Communicants, 7 in number, are included in the total for Gloucester.

[Rev. W. Betts.

GLOUCESTER.

The Sunday-Morning Service is attended by about 350, including Children; the Evening by 150: about 50 are generally present on the Thursday Evening; and there are, on an average, 47 Communicants.

The Rev. John Raban, since his return to the Colony, has assisted Mr. Betts, as his strength admitted, in his Pastoral Duties; and devoting, in conjunction with his Ministerial Labours, a portion of his time to the fixing the Native Dialects. Of his labours he writes—

The grand thing at which I aim is simplicity; and those who have sincerely aimed at this, even in England, will testify that it is not of easy attainment: yet in Sierra Leone, where its attainment is far more difficult, its importance is increased in a tenfold degree. I believe that I speak the decided sentiments of my Brethren, as well as of myself, when I say, that it is not possible to be too plain, if only vulgar and incorrect expressions be avoided. It is on this principle that I endeavour to act, in all my Addresses, whether to a smaller or a larger assembly. The point on which I have thus incidentally touched is of sufficient importance to fill a volume. We want simple Prayers for Children; Hymns both for them and for the Adults, of the same description; simple Catechisms, similar to Watts's First Set, but a little more comprehensive; a Dictionary of Necessary Words, drawn up in as easy language as possible; a simple and concise Grammar; &c. &c. Our great outcry is, in short, for simplicity. The idea has been suggested, of simplifying even our admirable Liturgy itself. Let not the wish be considered as presumptuous or unreasonable: it arises from no want of regard

hose excellent Formularies; but from infal conviction, that their style, sober chastened as it is, rises far above level of a Liberated African's comprehension, after all that has been done to use him from his long-continued deation.

While, however, I rejoice to be occupied in these Pastoral Duties, I do not regret those with which I have been more peculiarly charged. The subject of Native Languages has received, I think I may say, all the attention which other engagements, and a due regard to my health, would allow. From all inquiries which I have been able to make, I have come to the conclusion, that it will be better to confine myself to one or two languages, and to obtain as full acquaintance with these as possible, than to enter on a wider field of labour; the knowledge I could obtain of each is necessarily, in that case, be very limited. The two which have been pointed out to me as peculiarly important, and amount both of the number now in the country who speak them and of the extent of country through which they are used they are vernacular, are the A-ku and the I-bo; the former of which has been cultivated in some degree, as you may see from Mrs. Kilham's "Spectator;" the latter only just entered on her reason for cultivating the A-ku (E-yoh) is, that the people who speak it are thought to be superior in intellect to most of the other Tribes located in the Leone; from which it may, with some probability, be inferred, that the language is more copious and finished than others. From what I have yet seen, I am inclined to think there is some ground for such an opinion. But though chief attention is directed to these tongues, I do not overlook others, and an opportunity offers, either of making inquiries as to the words already known, or of learning new ones. This is the general outline of the plan, by which I intend to be governed; though I shall be always ready to adopt any improvement which may be suggested to me, or discovered in the course of the proceedings.

As to the Orthography which I adopt, I may be sufficient to say, that it is substantially the same with Mrs. Kilham's; the additions and alterations only being made where they seemed necessary. Those who have been occupied in similar pursuits can conceive the dryness

of such studies, the slow progress which is made in them, and their tendency to lead the mind away from the great realities of the Gospel. I know of no better way to counteract these unfavourable effects, than by a frequent recurrence to the great end in view; which, however distant it may yet be, is nothing less than the transfusion of all the treasures of Revelation into the languages of the Tribes of Africa. Were I to live a hundred years, I know of no grander object, to the attainment of which I could devote myself: and had I only one year before me, I should desire above all things, next to the work of DIRECTLY proclaiming the Gospel, to be employed in this, should it please God to favour me with the needful means, as well as with suitable strength. Whether, however, I live or die, I can scarcely doubt that the Blessed Saviour will raise up Instruments for carrying on a work so connected with the honour of His Name and the advancement of His Kingdom, in this part of the Earth.

REGENT.

Divine Service is performed twice on the Sunday: the average attendance in the Morning amounts to about 600, including Children; in the Evening, to 250. On the Thursday Evening, an Expository Lecture is given: about 59 Adults attend. The people manifest a pleasing degree of attention in the House of God. The Communicants, on an average 135 in number, meet regularly on the Saturday Evening, when some part of Scripture is familiarly explained. I am sorry, however, to say, that I have too often, on these occasions, to select portions of the Word of God which reprove and warn the lukewarm and the careless; for this is the general character of the Communicants at Regent. Indeed, my opinion of them is far from favourable; but, as I have been resident among them only nine weeks, I forbear entering on the subject; intending, however, should I be spared to labour at this Station till next quarter, to give a fuller account of their state.

There are at present 35 Candidates, who meet on Monday Evenings. I find this by far too great a number to allow of my obtaining any thing like a correct knowledge of the actual state of each individual: much ignorance prevails amongst them, but their regularity and attention is pleasing. The Lord's Prayer

and the Apostles' Creed have been explained to them at their Weekly Meeting. Of the backsliders, one has been dismissed, one has left the town, and eight have been received on trial; leaving a total of 35.

About a month ago, a more general invitation was given to the Adults and Apprentices to attend the Sunday School; which has increased the number of that class of Scholars to an average attendance of 125. As, however, it still remains uncertain whether they will regularly attend, or whether many may not withdraw when the desire of seeing or hearing some new thing has evaporated, it may not be prudent to calculate on the permanency of the number. About 70 of these are quite beginners, being in the Alphabet Class. By means of this School, many poor Apprenticed Children have been brought under our notice, who appear never to have had the slightest degree of instruction; and who, from their awkwardness and uncouth behaviour at Church, excite the suspicion that they had never before been conducted to a Place of Worship. [Rev. W. Betts.

There are 24 Girls sewing, and 23 learning to sew. The Girls and Boys born in the Colony are gradually improving in speaking the English Language more correctly; which affords us encouragement to hope that eventually it will supersede the present deep-rooted and much-to-be-lamented system of Broken English. I conceive that the present plan of communicating Spiritual Instruction by way of Questions and Answers, in our social meetings with the Adults, will tend to facilitate this important end; yet I desire to be moderate in my expectations, lest I should be too sanguine, and thereby raise hopes that may never be realized.

Our Adult School on Monday and Wednesday Evenings has increased from 9 to 60; 25 of whom are in the Bible Class: among these, I have observed a few who are regular in their attendance, making satisfactory improvement in Scripture Knowledge. [J. Weeks, Collector.

BATHURST.

It affords matter for unfeigned thankfulness, that, at Bathurst, the Sunday and Week-day Services have met with no interruption during the quarter. The large measure of health vouchsafed to all the Labourers residing here has been such as is but rarely enjoyed for any length of time together in this Colony;

and we feel that it demands our gratitude. By the late arrangement, I have, for the first time since my return to the Colony, been able to afford the people of this and the adjoining Village something like stated Services; and I am gratified in stating, that the advantages which appear to have arisen from this have been an increased and a more regular attendance on Divine Service.

The Congregation on Sunday Mornings consists of more than 500, including Children. The number on Sunday and Thursday Evenings, and at early Morning Prayers, is, on an average, 100 Adults, 140 Liberated-African Children, and 50 Infant Scholars. The number of Communicants is 14: 9 have been taken on trial as Candidates; which, added to 17 last reported, make a total of 26: these, with the Communicants, are constant in their attendance on the Means of Grace, and at their Weekly Social Meetings.

The Liberated-African Girls' School has 179 Scholars: they appear gradually to improve: about 42 of them are reading the Scriptures. The Infants' School has received an increase from among the Colony-born Children.

The Evening School is somewhat larger than it was last quarter; but the increase has not been occasioned so much from persons residing in the town, as it has from among the Children of the Day School, some of whom had a wish to attend for improvement: the number of Scholars taught, who do not attend the Day School, is 24: the whole number attending is 69.

The Sunday School has also been increased so much, that the number on the Books is now double that reported last quarter: there are 72 Adults, and 113 Apprentices: total, 185. The average attendance, 92 to 100. [Rev. T. Dorey.

The Routine of Instruction in the Infants' School is scarcely varied from what has been reported to you. They are taught, in a way of familiar conversation, as far as practicable, on the Gallery, from 9 to half-past 10; at which time they are allowed to assemble in Classes; though the very small ones can hardly be said to bear the name of CLASS, inasmuch as they are too young to receive much benefit from their Juvenile Teacher: it is hoped, however, that they will at least, through their regular attendance at School, acquire, by imperceptible degrees, a habit of order. No doubt they would, even now, derive more benefit, if the time of a more com-

it Teacher could be devoted to them. thought that a distribution, as equis possible, has been made of the ance available in the way of Teach- in doing this, it has been found ney to employ six of the Elder Chil- in that capacity. For the time they thus devote to their Classes, quivalent is offered, in the extra ctions which they receive after the of the School.

e Higher Classes are reading the tures and Elementary Books, and ing Spelling and Catechisms.

[*S. Helghway, Schoolmistress.*]

CHARLOTTE.

Charlotte, one Service has gene- been performed on Sunday After- , by John Attarra; and it affords leasure to know, that the number tendants is on the increase. The is therefore indulged, that the Word d will not, finally, be without saving on some of the hearers. There 6 Candidates on trial: several of appear to be walking consistently; eir attainments in Scriptural Know- are at present very humble. By eception into the Church of two idates, the number of Communi- has been increased to six. A por- of the people residing at this Village ue to attend Divine Service at urst; many of the Children attend Day School; and not a few Adults Apprentices are enrolled in our Sun- school List, and receive instruction at day at Bathurst. [*Rev. T. Dawey.*]

WESLEYAN MISSIONARY SOCIETY.

Keightley (see p. 119) having ed on the 27th of January, trans- , at the end of February, the fol- ing view of the

State and Prospects of the Missions.

l the Places of Worship have been open, and Divine Service regularly rmed in all of them, since the death our Missionaries. There are three Stone Chapels, and three Grass es—nine Local Preachers and Na- Teachers—seventeen Leaders—and, the number in Society was taken June, there were 304 Members: but ave had occasion to put a few away my arrival. This Mission Station ghly interesting; and, though some e statements which have been sent gland have been too highly coloured,

it is impossible for any rational man to say that Missionary Efforts have not been a great blessing to the Colony. Many repair to the different Places of Worship, clothed, and decent in their appearance; and, last Sunday, in the Ma- roon Chapel (a good stone building, which will seat about five hundred), having preached on the nature and design of the Sacrament of the Lord's Supper, I afterward administered it to about 200 persons. Oh that the friends and sup- porters of Missions had seen these devout worshippers commemorate the Lord's death! It would have gladdened their hearts, and have constrained them to say, "Blessed are the eyes that see what we see!"

The people, generally, are immersed in wickedness and idolatry. Many of them have a dozen gregees about them; in which they trust, and from which they expect help. The gregee-makers greatly impose on the deluded people. A Man- dingo told me, the other day, that he gave ten Spanish Dollars for one which he had upon his breast, and which was not worth two-pence.

Liberia.

AMERICAN COLONIZATION SOCIETY.

FROM a Letter, written in No- vember, by Mr. J. B. Rusowurm, a well-educated Coloured Man, who joined the Colonists in Autumn, and is now the Editor of the "Liberia Herald," we extract some notices of the

State and Prospects of the Colony.

The town contains double the number of houses one would expect; and I am informed of Caldwell and Millsbury, that each contains nearly as many. The Colonists, here at Monrovia, appear to be getting a-head fast: their principal dependence is trade with the Natives, either in Stores, or at Factories established in the interior. The health of the Colony has been quite good—deaths but two, the last six months.

We have two Religious Societies which own Meeting Houses—Methodists and Baptists: the German Missionaries some- times preach in the Methodist Church, as they have none of their own. Both [Methodists and Baptists] keep school— one here, the other at Caldwell; and are much esteemed by the Settlers. The Cause of Education has not yet received

that attention from all which it ought. In a new Settlement, have we a right to expect much? The majority of the Settlers, being emigrants from the south of Maryland, have faint ideas of Free Schools: the Board of Managers have pledged their word that they would recommend the introduction of the Free-School System into the Colony. I attended an Examination of one of the Schools: there were about 30 pupils present: the first class recited in Grammar and Geography, and acquitted themselves creditably: the under classes did the same: after an Examination of three hours, I came away much pleased.

Provisions are brought into the Cape by the Recaptured Africans, who are settled a few miles distant, on lands which they call New Georgia. They amount to about 400; and are easily known from the surrounding Natives by their dress, and their copying, as much as they can, after the Settlers. The great change which has taken place in their condition would be enough to convince the most sceptical: it seems that transplantation has much improved their natures; for, while the Natives, who have the same chance, still adhere to their old customs, these are advancing daily in the arts of civilization. Some of them are even mechanics, and work in the Settlement as such. By Natives I mean those who have never been from the Coast of Africa.

The nearest inland trade is that of King Boatwain's people, about 150 miles distant: he is the Napoleon of these wilds; and formerly wrought as a common Krooman, though not one, in vessels on the coast: he has always been favourable to the Colony, and looks with contempt upon the neighbouring petty Chiefs and Kings, all of whom, I suppose, pay him tribute: he holds a market every day in his chief town—settles all disputes among his people with costs of suit, after the manner of his more civilized brother—and examines into the quality and quantity of such articles as are brought in for trade. His people are more civilized than their neighbours: when they appear among us, they wear pantaloons, with a large piece of cloth tastefully thrown over their bodies. A Colonist, at present, trades in his chief town.

Yesterday I was visited by two Mandingoes, who wrote Arabic with great care. They are a shrewd people. They came for the purpose of bartering some

native cloth. They subsist principally by practising upon the superstitious notions of the other Natives. They sell their charms, which consist chiefly of a few Arabic Characters, as things of great value.

The present number of the Settlers is 1500; and the Farming Establishments on the St. Paul's River are said to be in excellent order.

GERMAN MISSIONARY SOCIETY.

THE distresses of this Mission were stated at pp. 224, 225 of our last volume, and a new supply of Labourers at pp. 7, 200 of the present. Mr. Sessing, who returned to the Colony from Europe, and Mr. Kissling, who had remained in it, give the following account of the still

Afflicted State of the Mission.

Mr. Sessing writes, April 28th—

You have very likely heard that our Society has sent out, in company with me and my dear Partner, in the last year, three more of our Missionary Brethren—the Rev. T. Bühler, H. Graner, and B. Dietschy. We all left Basle together, the 17th September 1829; and arrived here, by way of America, where we made a stay of a few weeks, in good health; Mr. Bühler, myself, and my wife, arrived in a small schooner at Monrovia on the 17th of January: our other two Brethren sailed a few weeks after us, and set their foot on Africa's shore the 28th of February. We all rejoiced together at this increase of our Mission, and thanked God for this great mercy. But how little did we think of what we know now! Oh how severely did the Lord visit us! No more than four weeks after this joyful meeting, two of our dear friends were gone to a far better habitation, called away by the Lord of the quick and dead. Mr. Dietschy died of the country fever, the 22d of March; and Mr. Bühler departed this life the 26th of the same month: and so we were left to weep over the remains of our deceased friends. Mr. Graner is still very weak, lying down of the fever; but we have hope of his recovery. Mrs. Sessing had the fever very slightly, and, thank God! she is at present in a tolerably good state of health. But what is the state of our Mission now? Our number is again reduced to only

—Mr. Kissling, myself, and Mr. Er, who is yet sick.

After noticing the impediments in the way of their proceeding to Grand Bassa Country, by the departure of the Governor and the death of the Colonial Physician, who would greatly facilitated their object, Mr. Kissling continues:—

Another more serious obstacle has been thrown in our way of settling in Grand Bassa by the great number of Negroes who occupy the coast; and an important step, taken by some of the American Colonists, has put an entire stop to our wish, for the present. These orders had secret, but no written, orders from the Governor to fight a power-ave-Trader, who settled between Grand Bassa and Grand Bassa: he had built a fort on an eminent place near Grand Bassa, each, mounted several guns, and himself sovereign power by calling himself Don Magill, Lord of the Sun, 10,000 Stars, and 10,000 Dollars. He connected with the most powerful Slave-Traders; and, I believe, a moral man was never seen on this coast.

In order to awe his slaves, he carried almost to pieces; one he tied to the mouth of a gun, and had it fired; others he had hanged up in a country-house, and set it on fire: his own (Spanish) Countrymen, the Slavers, ran away from him to save their lives, and sought refuge in the Coast.

These are facts that would not be believed, perhaps, in England, or Europe, or America, at present; but they are true. Mr. Kissling himself is a witness; ignorant of the design of the men on the boat, in which he had taken passage, was going down to Grand Bassa to make arrangements for our settlement here. On learning their intention, he was not able to dissuade them from going; they attacked the Slave-Trader, and made him dead: they then made the guns fire; and, after having taken their lives, would have set the house on fire, had it not been for the interference of the natives.

On account of this act, no vessel of the Colony is permitted to go down the coast, for fear of being captured by the Slavers, who are daily inquired for the perpetrators, by all the American Settlers without the Colony. You may easily perceive, in such a state of things, it is impossible for so few of us to venture our

lives where we could meet with no protection, except the powerful arm of the Almighty, which is able to keep us everywhere. In our case, we may apply those words to ourselves which our Saviour spoke: *Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents, and harmless as doves.* We are, however, in the hands of our Mighty God and Saviour: it is a little thing for Him to remove all these obstacles out of our way, if it is His will that His blessed Gospel shall be preached on these benighted shores: but, for the present, we can do nothing, but wait patiently, and pray for an increase of love and zeal, and more strength of faith, to put our whole confidence in Him who has given us the promise that Ethiopia shall stretch forth her hands unto God.

Since their arrival in the Colony, they have commenced a School for poor Children; in reference to which Mr. Kissling writes—

The number of Scholars last rainy season was from 40 to 46. About 20 of these poor children read readily the Holy Bible; and, as they had no means of obtaining Bibles, I took the liberty of making use of those which the Bible Society in London had the kindness to give to the late Mr. Wulff. These poor Africans express their grateful thanks to that Society, which was so good as to send this sweet and pleasant Book to them. About 30 Testaments and Bibles I have given away, to persons who are entirely unable to pay any thing for them, and very desirous to be possessed of the Word of God.

On the state of the Mission, as noticed by his Fellow-labourer, Mr. Kissling remarks—

I feel confident that you do sympathise with us, when you hear of our trials and difficulties in Liberia. We may say, indeed, the hand of the Lord is heavy on us. Our way is dark, and our prospects cloudy. Mr. Gramer is still very weak and ill; and the will of the Lord concerning his life is not yet known to us. Every day we must witness the passage of Slavers up and down the coast, and the darkness and evil practices of the Country: indeed it is difficult to declare the truths of the Gospel in such a benighted land, where we meet obstacles on every side. No wonder that a strengthless servant sinks sometimes into distress, when considering all these things. But we lift up

our weeping eye to the Throne of Grace; and a source of comfort and consolation is opened to us. It is true, God moves in a mysterious way, in respect to our Mission in Monrovia; but I confidently trust, that the blessed time will finally arrive, when we shall see and know that He has done all things well. The neglected Africans will be pitied in their distressful situation, and come, I trust, into possession of the blessed Gospel; then we shall praise the Lord for all His doings.

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.

Mr. Barker sends from Constantinople, under date of the 20th of May, the following account of his

Increased Issue of the Scriptures.

On the arrival of the Carshun-and-Syriac, and the Servian, Editions, I will do my utmost to put them into circulation, with the help of my friends and correspondents. I have no doubt that many copies of the Servian Scriptures may be usefully disseminated at Constantinople, Adrianople, Salonica, and Seres, until proper measures are adopted to have them introduced into Servia itself. The opening of the present year, as it regards the depôts of Smyrna and Constantinople, is extremely encouraging: in less than four months, upward of 900 volumes have been issued from the Smyrna Depôt.

I am now happy in informing you of the pleasing change which has taken place in the issue of the Holy Scriptures in this capital. No less than 1278 volumes have been delivered from this depôt in the course of four months: of these, 172 have been sold at Cæsarea, in Asia Minor; and 60 volumes were bought and carried to Albania by a Greek, to distribute among the poor in that country. Besides these, 220 volumes have been sold now and before the above-mentioned four months, by a Greek Bookseller at the Fanal, or principal residence of the Greeks here; making, altogether, 1498 volumes of the Sacred Scriptures sold.

Mr. Barker thus states the

Increasing Demand through the Increase of Schools.

I have the satisfaction to inform you, that a Lancasterian School for Poor Girls has lately been opened at Smyrna, by the Rev. Mr. Brewer, an American, assisted by his Lady and Miss Reynolds; and

about 100 Girls (as many as the School can contain) receive instruction, in reading, writing, and needle-work: a Young Lady of Smyrna purchased from me 40 Modern-Greek New-Testaments for the use of this School. Another Lancasterian School is now established at Melemen, a town five hours distant from Smyrna, into which the Holy Scriptures have been introduced. The establishment of similar Schools, in other places in the vicinity of Smyrna, is in contemplation; so that I hope we shall shortly see this Country, like Greece, full of Institutions for Learning, which are so beneficial to the furtherance of the object of our Society. It will be my duty to see that the Sacred Scriptures are placed in these Schools, that the first instructions of the Children may be from the Word of God. And who can deny the salutary effects that this will produce hereafter?

CHURCH MISSIONARY SOCIETY.

VISIT OF REV. J. R. T. LIEDER TO THE DELTA. Mr. Lieder's entrance on this Visit was noticed at p. 14.

Departure from Cairo.

July 25, 1829—This day, at five o'clock in the afternoon, I set out on my Journey to Lower Egypt, after having taken pains the whole week to meet with a vessel: it being the season in which the Mahomedans go on pilgrimage to the Sepulchre of their Saint, Seid Ahmed, which is in Tanta, on the Delta, almost all the vessels were occupied. Whoever can afford as much money as is necessary, repairs to that place; not indeed from piety—this, at least, may be very seldom the case—but in order to empty the cup of the lusts of this world to the very bottom, for which abundant opportunities are offered.

July 26—Last night I was near experiencing shipwreck.

July 27—Visited Table (on the map, Thaleh), a large village on the east side of the eastern arm of the Nile, in which I was told that there were Christians; but I found only one, who was extorting money for the Pacha.

Zephte.

July 29—Landed, at a very early hour, at Zephte, a town on the western bank, and inhabited by many Christians: their ignorance is astonishing, as well as their indifference respecting the Word of God. Several asked me why we had but Four Gospels, thinking there were

m; and many I found who knew
ing of the Word of God, except the
ms, and that there is an Old and
w Testament. As everywhere, so
, I found the Boys most eager, but
the most ill-mannered: having, this
ing, presented some with Tracts,
a number of Boys crowded, towards
-day, near the vessel, and made such
rrible noise, as to oblige me, as words
ot prevail, to permit my servant to
e them, in order to compel them to
t. As there were many Mahome-
Children among these Boys, the
rs would contend with them about
right to receive Tracts; urging me
o give them to any Boy, except he
e the Cross, or brought an image of
Virgin Mary. There are about
Christian Families in Zephte,
have one Church, with a Kumus
a common Priest: the Church is
l and dark: part of it is a School,
about 30 Children. In the
noon, several Mahomedans called
e; who behaved very well, so that, I
rieved to say, they surpass in man-
and education most of the Christians
. I read with them some passages of
Scriptures; at which they shewed,
nally at least, their satisfaction.
of them bought the Book of Genesis;
three others I presented, on their
request, with the Psalms and Gene-
they revere the Psalms exceedingly;
the Old Testament would, in general,
eceived by many of them with plea-
e, if it were separated from the New.
ral Christians told me that it is a
ace to give the Mahomedans a book
e Holy Scriptures, and I had much
ulty in convincing them of the un-
iness of such a principle: I often
d Mahomedans say, that the Chris-
s did not suffer them to read our
s. The Mahomedans, however, do
same: they would beat a Christian
ey happened to meet him with the
ân in his hand; and they cannot con-
e that one who reads the Korân
ld not immediately do homage to
m. I like very much to hear Ma-
edans reading the Bible; because
read it purely and full-sounding,
rding to the Grammar, as they read
Korân; whereas even the best-edu-
d Christians read it, and can read it
in their broken, corrupted dialect.
ards evening a Coptic Priest invited
to his house: I found several Chris-
s assembled with him, and have hope
uly, 1830.

that they listened to the Truths of the
Gospel.

Mit Kammir.

July 29, 1829.—Few people from Zephte
coming to me this morning, I went,
towards noon-day, to Mit Kammir, a small
but populous town, opposite Zephte, on
the east bank of this branch of the Nile.
About 60 Christian Families live in it,
having one Church, with a Kumus and
an ordinary Priest. Their School contains
20 Children; to eight of whom, who could
read, I presented the Four Gospels. I
can scarcely leave any School of the
Copts without being greatly afflicted at
the excessive rudeness both of the Boys
and Adults, whom curiosity attracts, so
that it is quite impossible to speak to
them a word of exhortation. This after-
noon, a considerable number of Copts
collected on the ship and on the shore,
most of whom were intelligent men, and
shewing great curiosity to learn some-
thing about the Orders of the English
Church: I read with them, in Arabic, the
Litany of the Common Prayer Book,
which here, as in other places, was very
much approved; and the invocation of
the Lamb of God, that taketh away the
sin of the world, gave rise to conver-
sation. Towards evening, a Mahome-
dan Sheik came, asking for a small book
for his son: I gave him the Three
Epistles of St. John, which he gratefully
received. A Christian, seeing it, called
to me immediately, saying, "This is no
book for the Mahomedans: it is said in
it that Christ is the Son of God, which is
an abomination to the Mahomedans."
I felt exceedingly offended at this un-
christian and uncalled-for interference,
and asked him, "Is not the sun for all
men under heaven?" He answered,
"Yes." "And what would become of
us all, were no sun to rise?" As he
was not able to answer, I proceeded:
"Then the earth would bring forth no
fruit, and we should languish away in
darkness. Just so it is in spiritual
things: Jesus Christ is the Sun of
Righteousness; and he only who goes in
search of the light of this Sun, and walks
in it, will obtain the peace of God and
eternal life: the Holy Scriptures, there-
fore, treating on Jesus Christ, who is the
only Mediator of mankind, are given for
all men who are willing to receive them:
and as to the rest, I do not force these
books on any one, nor can I refuse them
to any one who wishes for them." The
Christian seemed ashamed at my ad-
2 T

dress; but the Mahomedan, after listening attentively to it, returned the book, and went off. However engaging the doctrine of Islam may appear at first sight, as it contains so many beautiful and pure ideas of the One God, yet the true Christian, and especially the Messenger of Christ who has to conflict with it, will soon discover that it is a masterpiece of Satan: it is most defective with reference to the justice and holiness of God, and therefore entirely excludes the doctrine and necessity of a Mediator between God and sinners; and it represents the pious works, or, in the words of St. Augustine, "the glittering sins" of its adherents as meritorious, and pleasing to God.

Dakadhus.

July 30, 1829—This morning I landed at Dakadhus, a village on the east bank, not far from Mit Kammir, which contains about 30 Christian Families, living on agriculture, who have a Church and a Priest: the Priest was absent. Few are able to read; and most of these were in the field. Some of the people gathered near the vessel; with whom I conversed a little, and presented them with Tracts and parts of the Scriptures, which they received thankfully.

Mit Demsis.

In the afternoon, we touched at Mit Demsis, a large village on the east side, where there is a Coptic Convent, pretty regularly built, and consecrated to St. George (Mar Girgis). As there are no Coptic Friars in it at present, it is inhabited by a married Coptic Priest and his family: there are, besides, only seven Christian Families here, who all live within the walls of the Convent. My servant invited one and another to come on board the vessel; but he had no sooner brought, by much persuasion, one of the Copts, than he jumped on shore, and ran away. I was greatly surprised at this conduct, and lost no time in taking a few Books and going to the Convent. When I arrived, all houses were shut up, from fear: an old man at last appeared, whose fears I soon removed, and on whose persuasion the rest successively approached. They told me that, some time ago, a servant of the Pacha arrived here, who forcibly took away two Boys, and carried them to Cairo, to be educated there for the service of the Pacha; and from that day they were in constant fear. After inspecting the Church, to which women,

children, old and young, followed me, and having presented those who could read with parts of the Scriptures and Tracts, a young Greek, who has lived here for some time, invited me to his house. Several Copts joined us, and the leading subject of conversation was, the Kingdom of God—Christ urgently calling to us, *Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you*: but the natural man, "Seek ye first the things of this world." One asked me, among other things, why I had no Cross painted on my arm; which is the universal custom of the Copts, as well as of the Syrian Christians. I answered, "Because I have Christ Himself, who on the cursed wood of the Cross has offered His life for our sins, by faith in my heart; and if you have not THIS, you will not stand, at the Day of Judgment, before the Throne of God, though you have hanging about you and painted on you a thousand Crosses;" which all of them confirmed. One of the party observed: "There is no need for us to make Crosses; since, from the fall of man to this day, God has made crosses everywhere, and in each man's life, in order to guide us to humility; and you have but to stretch out your legs and your arms, and you are yourself a Cross, as perfect as can be imagined." I was much pleased to hear such an idea from the mouth of a Copt; as it evinces some reflection on Religion, which is very rare among them. Another Copt remarked: "I only carry my Cross in order that, if I should be slain any where, the Mahomedans may not take me up and bury me;" which is the most abominable thought which a Copt can conceive.

Sammannoud.

July 31 — Towards noon-day, moored at Sammannoud, a considerable and populous place, on the left bank of this branch of the river: it is adorned with three beautiful towers of Mosques; and is properly the suburb of Mehalet el Kebir, the capital of the Delta, from which it is two hours distant.

August 1—To-day I had to go through another exercise of patience. From the beginning, my boat was not water-proof, and required to be emptied two or three times every day: hitherto it was tolerable; but, last night, such a quantity of water had entered, that this morning, when I awoke, we were terrified to see

boat-room half full of water. We, before, were obliged to work the boat in a hurry, to a flat part of the shore, in order to empty it, and to have it repaired. Luckily, my books have been in a place where they were secured from damage, and that but few were lost.

Aug. 2, 1829—This morning two Coptic priests called: they informed me, that, formerly, a large number of Christians lived here; but that, at this time, only 20 families remained, having one rich, but no School. Three Priests were stationed at the Church, among whom there is a Kumus: they behaved very kindly and openly towards me; and were thankful when I presented them, on their request, with the Psalms, in Coptic and Arabic. Soon after, several other Copts visited me, desiring to see the Holy Scriptures, and the Psalms, in Coptic and Arabic; but they were greatly amazed, when I asked, for the Psalms, 10 piastres, and for the Psalms, in 5 Languages, 5. They assured me that they had received the Bible from Anna Wolf for 6, and the Psalms, in Coptic and Arabic, for 1 piastre. Desiring to keep up, in some measure, the use of the Scriptures, I persisted in my demand; assuring them, that what I desired was but the third or fourth part of its real cost. Seeing that I was unwilling to comply with their request, they began to treat me in a contemptuous manner: I therefore requested them to leave the boat. They soon came back, to ask the book for the price which I had demanded; and others followed them.

In the afternoon, crowds of Boys and young Men thronged near the vessel, for Tracts; most of whom were Mahomedans. I carefully avoided asking who were Mahomedans or Christians; and distributed Tracts among all who could read, but especially the Epistles of St. John, and the Parable of the Sower. At this, the Christians exhibited envy and anger; calling to me continually: "He is a Mahomedan!" "What a shame!" Among the rest, a bold little Boy pressed towards me, stretching out his hands, and begging a Tract. Some young Christians, who were nearest to him, endeavoured to push him back, calling to me, "He is a Mahomedan!" The little Boy, however, lifted up his hands, and swore, either from mistake or from childish simplicity, by the life of his Prophet, that he was a Christian! I gave him a Tract, and dismissed him. Poor

Boy! may you become, in the full sense of the word, what you have sworn to be!—The tumult of the Boys having attracted the attention of the Sheik of the place, and as I was told that he had summoned several Boys to him in order to see their books, I lost no time in putting on my boranos (a kind of Turkish Cloak), and betaking myself to him, in order to prevent misunderstanding: he received me very kindly, and I was happy enough soon to succeed in satisfying him respecting the occurrence. On leaving, I presented him with a copy of Genesis, which he gratefully accepted. Mothers came and desired Tracts for their sons, and sisters for their brothers; and, when I requested to see them, in order to try their power of reading, they answered, "that they were yet little and could not read; but they apprehended that I should not come again, and they should thus be left without books, when able to read."

Villages near Sammannoud.

In the vicinity of Sammannoud there are some Villages in which Christians live, who on Sundays come hither to Church: hence the concourse of people whom I met with to-day. Towards evening I requested the Captain of the Vessel to steer to the opposite side of the river, hoping to obtain a little retirement; but I was prevented, by several Christians, who approached in boats: I conversed with them a little on the shore; and, on my promising to visit them again before sailing, they returned. While walking up and down on the bank of the Nile, contemplating the waving waters pressing towards the sea, and absorbed in reflection on the New Heaven and the New Earth in the 21st chapter of the Apocalypse, I had another unexpected, but cheering visit. A Coptic Husbandman, living opposite Sammannoud, in El Miniet Sammannoud, who had been in Mehalet el Kebir, and to whose wife I had to-day given the Acts and some Tracts, had just crossed the river with his wife, on their way home: the woman knew me immediately; and, after directing her husband's attention to me, they both came. This affectionate, guleless old man knew not how to exhibit his gratitude enough; he kissed my hands many times, and pressed them towards his forehead and heart: they both invited me and the crew to enter their cottage in the neighbouring village, offering to refresh us with all that they could afford; but it was too late to go there, and

I left them with some admonitions, blessing them with the peace of God. It is a custom with the Copts, and with nearly all Oriental Christians, on taking leave of a Priest, to supplicate his blessing: he puts his hands on the heads of the people, and pronounces on them the peace of God. Such delightful moments occur but seldom, and tend to comfort him on his way. This morning, I sent my servant with a number of books to Mehalet el Kebir, in order to offer them for sale to the Christians who live there: towards evening, he returned, and said, that he had visited all the Mallims, and that all had seen his books and said they were provided with them, having bought them from the Abuna Mueller. The poor man looked very distressed, because nobody would buy his books: he thinks every man should buy the books, concerning which he knows so many good things, viz. all he had learned and conceived from my mouth: in fact, he needed to be looked at with a very friendly countenance, in order to exhilarate him. This is the first time that I have travelled without a Christian Servant. My first Coptic Servant has given up serving, having begun a little trade; and another, whom I took, I was obliged soon to dismiss. The Barabras are looked upon as the most faithful servants, and are generally appointed by the Orientals here as door-keepers; but the Franks (Europeans) use them also for other purposes, for which they instruct them. Most of these Barabras are married people: they leave their families in their native country, and come a long way down the Nile, to Cairo and Alexandria, in order to gain some money and then return home. My present servant is faithful and affectionate; and though a Mahomedan, yet he is tolerably free from prejudices, and knows very well how to distinguish between a real and a nominal Christian; and though he may perhaps not be said to love the former, yet he estimates them very highly.

Mehalet el Kebir.

August 3, 1829—This morning, shortly after sun-rise, I proceeded towards Mehalet el Kebir, which lies two hours inland from here. I was obliged to ride, without a saddle and bridle, on a meagre ass: good asses and mules, with the necessary equipments, are to be found only in Cairo and Alexandria. Another ass I loaded with copies of the Scriptures and Tracts. About half-way, we had to cross

a large Canal, formerly one of the Seven Branches of the Nile, and bearing different names on different spots. Here it is called Bahr-esh-shibin, and disembogues itself partly into the Lake Broulos (on the Map, by mistake, Bourlos), and partly into the Mediterranean. On the other side of this Canal there is a large village, called Mehalet Zein, which, like Dakadhus, near Zephte, is not noticed on any map. Mehalet el Kebir is a considerable town, adorned with twenty towers of Mahomedan Mosques, and the seat of a Bey: a great quantity of linen and variegated woollen clothes are manufactured here; and in the vicinity there is cultivated much flax, hemp, and indigo. About 100 Coptic Families live here, who have a pretty large Church, to which a Kumus and a common Priest are appointed: they have also two Schools, each of which is attended by only from 10 to 15 Boys, and both are in a most miserable condition. I began with visiting the Church; to the fore yard of which curiosity had already conducted a few Christians, who came not, indeed, to hear some good things for their immortal souls, but to learn news about the war: as soon as they perceived that I was not a living Gazette, they had nothing more to say or ask. The Copts thought to have found out from the Apocalypse, and according to a prophecy of one of their Saints, that in one year-and-a-half the Turkish Dominion would be at its end; and that it would be overthrown by Constantine, the brother of the Russian Emperor, who was to come himself to Egypt, and take possession of it. I asked them, "Why did none of you yesterday buy the Word of God?" "Because we are provided with it, having bought it from the Abuna Mueller."—"I know very well that my friend Abuna Mueller has been here; but I also know how many of the Holy Scriptures he has left here: I do not think that so many as the fifth part of you are provided with the Word of God, except, perhaps, with the Psalms of David the Prophet (the Copts do not call David a King, but always a Prophet); can you prove that it is not so?"—Silence. I went on:—"Pious people in England have sent me to you: I have made the long voyage to Egypt, and am now travelling about here, from pure love to you, in order to do something for the salvation of your immortal souls. Pious people have bestowed much money in printing for you the Word of God and other

books, which I have with me, ready to give to the poor for nothing, and to those who are more moneyed at a very moderate rate. Don't you fear God, to treat thus with contempt his Holy Word? or don't you remember that on the great Day of Judgment you will be summoned to give an account of it?" My words made some impression. Several blushed, and confessed that they really did not enough revere the Word of God; but, at the same time, pleaded their poverty: I therefore presented them with Parts of the Scriptures. In the two Schools, I found 10 Boys able to read, among whom I distributed copies of the Acts: neither of the Priests made their appearance; both having hid themselves, to avoid being seized by the soldiers. As the Bey is at present in want of people to labour in the field, many of the meaner ranks among the Copts have hid themselves: the soldiers, therefore, sought to seize the Priests, which is a common practice here, in order to force them to procure people to work. I also visited the Divan, where most of the Christians who can read and write are to be met with, and where they are employed in the service of the Pacha; but they treated me in a most opprobrious and contemptuous way: I therefore left them.

Mansoura.

August 4, 1829—Moored, towards noon-day, near Mansoura, a considerable and fairly-situated town on the eastern bank of this branch of the Nile, and beautified by seven towers of Mahomedan Mosques: one part is pretty well built with bricks: it has three baths, and the situation of the city is said to be particularly healthy. I delivered several Letters which I had received in Cairo.

August 5—There reside here about 40 Christian Families, all Copts, who have a Church, with a Kumus and a common Priest. The two Schools which they have are very thinly attended: in one, which is in the fore-yard of the Church, there are 7, and in the other, 15 Children. On the Canal of Mansoura, which disembogues itself into the Lake of Menzaleh, there are two villages, in which Christians live: one of them, which is at a distance of one hour from hence, is called Eretenie, and is not marked on any map: there are 8 Christian Families in it, with a Church and two Priests. The second village is Salamoune, an hour remote from Eretenie, towards Menzaleh. About 20

Christian Families live in it, without Church and without School: they go to Eretenie to Church. I have seen here several Christians of both these villages, and presented them with parts of the Scriptures. Opposite Mansoura, two hours inland from the western bank, lies the town of Nabarong; on some maps, wrongly, Nabaron. The Pacha has here a castle of pleasure, where he often resides in retirement: there are also 10 Coptic Families. This morning I sent my servant into the various Divans of Mansoura, where chiefly Copts are employed as Clerks: the richer ones were, according to their statements, for the most part provided with the Scriptures; among the remainder, many looked at the books and praised them, saying, "The books are good, but we have no money." Nobody bought a single book: I therefore sent my servant a second time; telling them, that if they really felt a desire for the Word of God, and were too poor to buy it, they might come to me on board, and I would present them with parts of the Bible. I then visited the Church of the Copts, which I found pretty well built, but, as everywhere, very dark, and in accordance with their spiritual condition. In the fore-yard of the Church, where the School is, I distributed among the Boys copies of the Acts, and suitable Tracts. After returning to the boat, I sent my servant to the other School, inviting the Schoolmaster to come to me on board, in order to receive books for his scholars; but he came not. On my inquiring the reason of his failure, some Christians told me, that he did not like to see his scholars furnished with books, because his income would suffer abatement; while now, for want of books, he receives money for writing sentences on tables of wood and slate, which are used in the School, as was formerly the case in all Coptic Schools: hence the shocking ignorance among them. As a Boy of that School happened to be just then with me, I gave him a hint to intimate to his associates my readiness to present all the Boys, who would call on me, with School-books: this was no sooner known among the Boys, than all the School at once broke up, and came to me on board, where they received with exultation their presents. The Schoolmaster did not venture to oppose, for fear of the Priests and the parents, who love to see the Children furnished with useful books.

During the day, many poor Christians came, not only from Mansoura, but also from many neighbouring villages; with whom I conversed, and whom I presented, according to their different wants, with parts of the Scriptures and Tracts. Towards evening, several of the Mallims, of the different Divans, came, according to my invitation, and I provided them with books: they bitterly complained of my having given, during the day, parts of the Scriptures to Mahomedans. After reprimanding them for their unchristian complaints, and shewing them that the Bible, as the only Book that makes known the Way of Salvation, is made for all men who desire it, I proceeded—"You have much reason indeed to fear the Mahomedans when they read the Scriptures; as, in the first instance, they will perceive that you are no real Christians, according to the Doctrine of Jesus Christ and His Apostles, but immersed in errors; that there is no Living Faith working by love to be found among you, and hence, no lively Christianity; and that you live in the dying slumber of superstition and practical infidelity. One of the bystanders, who seemed to have had more conversation with the Missionaries coming this way, made the remark, "With this kind of people (that is, Missionaries), nothing can be done; they take the arms, that were meant to beat them, out of our hand, and we ourselves are beaten by them." Others said, "No objection can be made: the truth is with you."

August 6, 1829—Last night we passed a village in which I am told are many Christians, who, for the most part subsisting by agriculture, have not learnt to read. This village is called Busat-en-Nusara, or the Busat of the Christians, and is at one hour-and-a-quarter distance from the shore. The by-name 'en-Nusara' (of the Christians) distinguishes it from Busat, which lies near the east bank of this arm of the Nile, inhabited by Mahomedans only. Towards noon-day, we arrived at Sherbin, a small town on the west bank, in which there are three Mosques. There are here 12 Mallims, with their families, in the service of the Pacha; to whom I sold parts of the Scriptures. One of the most respectable Turks, having seen the books which the Christians had bought of me, sent his servant to ask whether I had not a book for him in the Turkish Tongue? I sent him the New Testament, with

which he was well pleased, as my servant told me; but just then a Copt happened to come to him, who, on seeing the book, said to him, that this book was only for Christians, and prohibited it him. The Turk therefore returned it.

Damietta.

August 7 — Toward noon we moored near Damietta. This town lies on the east side of this arm of the Nile; and opposite to it is the large village Sennanieh. The Nile is here considerably broad and deep; so that, at high water, large ships may come up from the sea: there were five here at this time. About three hours off, this arm runs into the sea. From the water-side, the town looks like a small sea-town; and the towers of Mosques, of which I counted from the ship from 20 to 25, give it a very handsome appearance: the interior looks nothing better than other Egyptian Towns. All nations navigating the Mediterranean have here a Vice-Consul: the English one, Mr. Sarcer, a native of Egypt, of the Roman-Catholic Confession, treated me most affectionately, even after he knew that I was a Missionary; which, in many instances, is not the case. At first I have been received and treated kindly, as a stranger travelling for his pleasure; but as soon as I was known to be a Missionary, they could not conceal their disappointment; and would either turn their back upon me as soon as possible, or else treat me with suspicion, as a dangerous person. Oh! may I become to many a most dangerous man; that, through the mercy of Jesus Christ, I may turn them from their selfishness, and slumber of death, which they call peace, into a consciousness of their real danger—into anxiety and uneasiness; and thus conduct them to Jesus our Redeemer! As soon as I was arrived, the Consul sent me a horse by his Secretary, to take me to his country-house, where he lives during the summer season, entreating me to lodge with him: and, although I gave him to understand that, as a Missionary, I could not live in solitude, but among men, for whose sake I came hither, he nevertheless forced me to pass this day and night with him. He has shewn me much attention.

August 12 — In Damietta there is a large number of Christians, of various Confessions: about 150 are Roman Catholics, who have a large Church, with two Roman, and one Maronite Priest:

of the Greek Church there are about 70 Families, having a Church and a Convent. The Greek Patriarch has a Vicar here, with whom two Married Priests and one Monk are associated as co-adjutors. There are 10 Armenian Families, who, from want of a Priest and a Church, keep to other Churches. The Copts consist of about 20 Families, who have a Church, one Kumus, and a common Priest. The Roman Catholics and Greeks are provided with tolerably good Schools, in comparison with others in the East; among the Boys of which I distributed copies of the Gospels, Acts, and Tracts, according to their different faculties. The first day after my arrival, I took up my abode with Ysa Petros, who has his own house, and whose father lives here. Hitherto I had very many visitors, of all Denominations, but especially Greeks. I regretted very much that I could satisfy only a few, because all desired the New Testament and the Psalms in Ancient and Modern Greek, with which I was provided but sparingly. They take the Modern-Greek Testament without the Ancient Text, but with great reluctance, even when given gratis; therefore, I think, we ought to make an exception with the Greeks, and give them the Scriptures in both dialects, as they are not otherwise authorised by the Priests. A great number of Roman Catholics visited me: they are not so bigoted as in other places: one of their Priests also called on me frequently. I have certainly met here with a good deal of positive infidelity; and several have asked me, to my great surprise, whether I had not to sell the Korân or the Hariri, instead of desiring the Word of Life. It was here that I felt most painfully the lack of the Italian Language; as several called on me who could speak no other tongue, save a few words of Arabic, and with whom, therefore, I could have no conversation. Next to the Arabic, the knowledge of the Italian is a chief requisite for Missionaries travelling in these parts: I therefore resolved on taking the best measures to acquire it. But a few Copts have visited me; the reason of which was my residence among the Greeks; each Denomination living here separately.

Aug. 14, 1829—During the last two days visitors having become very scarce, I have taken to-day another ship, with the design of setting off early to-morrow morning. At first, I had it in contemplation to go by land, with camels, along the Mediterra-

nean Coast, from here to Rosetta; but as my store of Arabic Scriptures is yet too large, because here I could scarcely dispose of any, such a journey would have been too tedious and expensive. However, as I had passed by several places on my way here without visiting them, because ignorant of there being Christians in them, and hoping to find more Christians on the banks of the western branch of the Nile, I resolved on returning that way, passing round the southern point of the Delta, and from thence sailing to Rosetta.

August 17 — Towards evening, landed near Mansoura. My original intention was, to visit from here the celebrated place of pilgrimage of the Copts, the Sepulchre of Sette Damiane [Gemiane is a faulty pronunciation of the Copts], in order to examine the wonderful apparitions and miracles which I mentioned in a former Letter; but having discovered my project to a Priest here, he told me that it was not certain whether the Saints would appear just now; and that their apparitions were, in general, only on the Festival of Sette Damiane, but at other times they are unusual. As I should have found there, at present, only a few Monks, and the way to it being very tedious, and as the Copts would tell me, on my refusing their pretensions respecting these apparitions and miracles, that I had not been there at the right season, I thought it advisable to give up my plan; and to go there at the Festival, when thousands of Christians of all Denominations are assembled, carrying with me a supply of Scriptures and other Publications. The Festival begins the 12th day of the Coptic month Bashan, and lasts ten days: the 12th of Bashan is on the 19th of May. I would observe, that the Sepulchre of Sette Damiane is not on the east of Mansoura, as I have stated formerly, but W.N.W. of Mansoura, in the Desert, on the Isle of Delta.

August 21 — This morning we sailed round the southern corner of the Delta, and entered the western branch of the Nile. The day before yesterday, I visited two large villages where Copts live, which were unknown to me on my journey downwards. The first is called Mit Berreh, on the west side of that arm of the Nile: there are twenty Christian Families in it, who have a Church and a Priest, but, for the most part, are very poor. I presented them with parts of the Scriptures and Tracts, which were

most thankfully received. The other village is Benalasal, on the east side, which contains but ten Christian Families, without a Church: here I disposed of several copies of the Psalms in Coptic and Arabic, and presented some of the people with the Four Gospels and the Acts.

Rosetta.

Aug. 27, 1829—This evening I arrived at Rosetta. This western arm of the Nile is much broader than the eastern; but the shores of the latter are loftier, and more beautiful. The following are the Villages and Towns which I have visited on my journey from the southern point of the Delta down to Rosetta, where Christians reside.

1. Menouf; a considerable town, lying $2\frac{1}{2}$ miles inland, on the east side of the Nile on the Delta. In former times a great many Christians lived in this place, and it was the See of the Coptic Bishop charged with the affairs of the Copts in Jerusalem; but at this time, when only ten Coptic Families live here, he has his seat in Cairo.

2. Negileh; a village, containing eight Christian Families.

3. Kafr Zayed; with five Christian Families.

4. Bijahr; a considerable town, two hours inland from Kafr Zayed, on the east side, where twenty Christian Families live, having a Church and a Priest, but no School.

5. Shubrahied (on the Map wrong, Shubr-Agheit); a village, where I found five Coptic Families.

6. Rahmanieh; a considerable town, the seat of a Bey; where formerly, when his Canal was yet frequented, before that of Fua was opened, there was much commerce. About fifteen Christian Families dwell here.

7. Desouk; a village, with six Christian Families.

8. Fua; a considerable town, very populous, with several Manufactories of the Pacha. The number of Christians, which is not large here likewise, I could not ascertain.

9. Metoubit; an old village in ruins, containing but two Christian Families. In each of these different spots, I have delayed a longer or shorter time, according to circumstances. The Christians in some of them have been but of late transferred hither from other parts by the Pacha, to serve as Clerks or Overseers in his different Warehouses. But the Christians in the Divans are seldom to be found alone in

these parts, being mostly mingled with Mahomedans; which circumstance, in many instances, deprives a Missionary of the opportunity of conversing with them on religious subjects. Generally speaking, the few Christians in this part of Egypt, being mostly without Churches and Schools, very soon grow wild; and the most dreadful indifference towards the Word of God, as well as thorough worldliness, is prevalent among the greatest part of them.

August 29—The beautifully-situated, and, on account of its numerous magnificent gardens, celebrated city of Rosetta has lost its former splendour, since the Canal below Fua, towards Alexandria, has been opened; and the large concourse of people, which formerly took place here, has ceased altogether. The moment I arrived, a man, with eight or ten keys of houses, approached me, offering me one. Many houses are in ruins, only from want of persons who think them worth repair and maintenance. There is hardly any thing for a Missionary to do. I intend to depart this morning. Of all those Copts noticed by Mr. Jowett (Researches in the Mediterranean, p. 108), there are remaining but five Families: they have a Church, a Priest, and two wretched Schools. In one of the latter are four Boys, under the inspection of a blind Arif or Schoolmaster, who is often a Priest grown blind; who, to exercise them in repetition, causes them to commit to memory the Prayers of the Church. In the other Church there are five Boys: some of these are from Alexandria, as the Copts have no School there. I presented a few, who could read, with Gospels; and to one of these Schools I made a gift of ten copies of the Acts. The Priest was full of complaints, not knowing how to earn his bread; and the Church Servant, who in times past had kept every thing in order and cleanliness, is, from want, gone to Alexandria; in consequence of which, the utmost disorder and confusion prevailed. Seven Families belonging to the Greek Church live here, who are employed chiefly in constructing small vessels: only a few can read. There are about fifty Roman Catholics, who have a Church here: to these I could not sell one copy of the Scriptures; nor did I find any person to whom I could present them. With some, the prohibition of their Church prevailed; and with others, the most tremendous unconcern. To give an instance: I had sent my ser-

sent to the Spanish Consulate, with a French and Italian Bible. The Consul took the Italian Bible in his hand, and asked the servant what he charged for: he replied, that his Master took one dollar from those who were wealthy; and from the less moneyed, ten piastres. The Consul answered, "How dare your Master demand so much money for such a book, which he has bought in England for fifteen paras (about the third part of a piastre)?" The servant replied, "This sacred Book is for men who fear God; and if you do not fear God, the Book is not for you."

Canal of Alexandria.

September 1, 1829 — At noon, moored in the Canal of Alexandria, in the vicinity of Damanhour, a considerable town, lying south from the Canal, two full hours in the Desert, on the Canal of Rahmanieh, that leads to Alexandria; and in which, formerly, when this Canal was in use, there was much commerce. Not being certain whether there were Christians, and the heat of the day being intense, I sent my servant and one of the sailors with several copies of the Scriptures and Tracts; intending to go there myself the following morning, in case there were many Christians, and these were desirous of seeing me. Towards evening they returned, informing me that there were only eight or ten Christian Families; and that two Christians had bought the Psalms in Coptic and Arabic, 1 Bible, and 2 New Testaments.

Alexandria.

Sept. 3—Yesterday Evening I landed at Alexandria. It being too late to go into the city that evening, though I longed to pass a quiet night once more on dry land, I was obliged to remain in the boat. This morning, at an early hour, I began to visit our friends.

Sept. 11— I intend to leave to-morrow morning, and to return directly to Cairo. During my sojourn in Alexandria, I daily visited the School which Mr. Mac Pherson has established here, and which, owing to his departure, is now, as it were, fatherless. There are a great number of very promising Boys in it—an advantage of which our School in Cairo cannot as yet boast; and, if hitherto the principal thing of a Christian School were not wanting in it, it might be said to be a flourishing one. As I found a great lack of books, I presented it with 20 copies of the Acts, 5 Bibles, and Arabic Tracts. I twice visited the Coptic Convent: there

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is only one Priest in it, who is married, and a Monk. The old Priest, with much briskness, recollected Mr. Jowett, whose name he had forgotten, but whom he depicted to me with the utmost precision: he related to me, that he had performed Divine Service in his honour; that Mr. Jowett had presented them with a Bible; and that if any one wishes to read it, he must either read it in the Church, or, if he chooses to take it out, he is bound to bring it back to its place as soon as he has done with it. I made a present of another Bible, for use out of the Church; which was received with thanks. From thence we went to the Church, took the Bible, sat down in the small Temple consecrated to St. Mary, and read in it: after which we conversed on religious subjects for about two hours. The Priest bitterly complained of the Coptic Christians in Alexandria, of whom he gave the following description: "Only ten Families have a fixed abode here, and attend regularly at the Church; but they are all poor people, who earn their bread by manual labour, and who are able to give little or nothing towards the support of the Church and the Priest. Besides these, there are about 30 other Copts, some of whom are married, whom the Pacha had called hither, from other places, to his service: they are, during the whole week, from early in the morning till late in the evening, writing in their respective Divans; and the Sundays they either spend in the country, or at home, in banqueting and worldly pleasures: thus no thought comes to their mind, during the whole of the year, about the salvation of their souls, the Priest, or the Church." A true picture indeed! And, in fact, I was not able to make an impression on any of this class of people. Once I inspected the Greek Convent: the Patriarch was then in Cairo; and his Vicar, especially when I offered him, as a present, the Word of God, treated me with much contempt. I gave him two copies of the Psalms, in Ancient and Modern Greek; but he no sooner knew that I was an English Priest, and that these books were printed in England, than he flung the books angrily on the table, and said, "We do not want your books! we have enough." I thought it not prudent to give an answer, and so departed. Such is the manner of men who are called Priests! In Cairo, too, the Greek Priesthood behave coldly towards us, without

our having given them, to our knowledge, any reason of discontent; save that many Greeks have bought of us the Word of God, and other good books. We have repeatedly been told that the Patriarch had forbidden his subjects to receive books from us: however, we are not yet sure of the truth of this. The unbelieving Priests are here, as everywhere, almost the greatest obstacle to the diffusion of the Scriptures. Last Sunday Morning I expected to be permitted to preach to the Germans in Alexandria, for which purpose I made, two days beforehand, many visits to them; but all in vain; they all declined, making vain apologies. In the afternoon, I had the pleasure of baptizing the youngest son of our old friend Mr. Gliddon, in whose house I found much cordiality and kindness during my stay here. The English Consul-General, Mr. Barker, who for years past has proved truly affectionate to the Servants of the Lord, and has assisted them to the extent of his powers, has likewise shewn me great attention. I related to him, that I had been informed that Hanna Bochari, a Roman Catholic, under whose direction are put all the Oriental Christians in the service of the Pacha, and who, consequently, is looked on as the Head of the Christians in Egypt in secular affairs, had informed some person that he would try to induce the Patriarchs of the different parties to associate and present a Memorial to the Pacha, desiring him to expel us from the Country, as disturbers of his subjects. This project may possibly be true; for this Hanna Bochari, without having ever seen us, and without having suffered the least personal offence from us, is exceedingly exasperated, probably through the slander of the Priest of his Church. The Consul told me, that the Pacha would not meddle with such things; and, if we proceeded with prudence in our labours, we are as safe in Egypt as Hanna Bochari and the whole of his Church. Although I have sent my servant nearly to all the Divans with copies of the Holy Scriptures, I have been able to dispose of few or none; and, though it might be supposed, that as for years every man has had opportunity freely to procure the Holy Scriptures, at a moderate price or even gratuitously, many are really provided with them, yet I apprehend that many do not possess this treasure, and are unconcerned about it.

Return towards Cairo.

Sept. 13, 1829—Near Fua, on my way to Cairo, when we sailed near the shore, eight or ten naked boys ran along after us, begging alms; and before I could throw them some bread, my Reis repeatedly called to them, "Alla jatik!" (May God give you!) "Allah juajinak!" (May God help you!)—a most common custom in Egypt, when a man will give nothing. I never was so much struck with this custom as now, when it brought to my recollection the practices which St. James so strikingly censures (Chap. ii. 15, 16). †

It is evident, from the account, that the sale of books was extremely bad; because my conversation was most with poor people, and the richer ones, who in any degree cared for it, had already been provided with the Scriptures. The whole amount of money received for Scriptures is, 31 dollars and 4 piastres; and for other Publications, 7 dollars and 3 piastres: together, 38 dollars and 7 piastres. This amount, however, is more considerable than I could have expected. It was with real pleasure that I was permitted to take with me a considerable number of copies of the excellent book, "Explanation of the Parables of our Lord Jesus Christ," supposing that they would be eagerly received; but imagine my surprise and grief, when I found just the contrary. Almost everywhere the book was returned to me, with the greatest indifference; while the people strove for the "Dairyman's Daughter;" which indeed is a nice book, but the translation, in many passages, is unintelligible; on which account I had at other times distributed it, but with reluctance, doubting whether one Copt in Egypt would be able to understand it perfectly. It is the title which allures the people, who take it for a new history of some Saint, nearly in the same way as a romance would be received with us: the reason is, the corrupted taste of the Christians in this Country.

Bulak, near Cairo.

Sept. 16 — This evening I landed near Bulak, the suburb of Cairo; thus accomplishing, under the assistance of the Lord, another journey, under many discomforts, which indeed chiefly arose from, and were aggravated by, a more or less disordered body. I look back to it with much less cheerfulness of heart than on my former two journeys: however, we must never forget that we are not to expect fruit from a

field before the old and barren ground has been broken up, plowed, planted, and watered, and the Lord has given the increase; and, as it is now our business to break up, to plow, and to sow, even with tears, so may the Lord be pleased to give to us, His poor Helpers, grace, strength, and persevering courage and patience and hope, until a glorious harvest in joy!

India within the Ganges.

PROCEEDINGS RELATIVE TO THE LATE
ABOLITION OF SUTTEE.

It was to be expected that the decisive measures, lately adopted by Lord William Bentinck in reference to Widow Burning, would excite discussion and opposition. The Government appears, however, to have satisfied itself that the great body of the Native Community was indifferent if not adverse to the practice, before it ventured on the measure of Abolition. No ill consequences have followed the enforcement of the Regulations, which have already saved the lives of many intended victims; and there is no reason to apprehend, from the sentiments of the Governor-General which we shall now lay before our Readers, that his Lordship will suffer the late Regulations to be in any degree evaded or rendered inefficient. The Hindoo Community are much alive to the subject; and many arguments, both for and against the practice, are brought forward in Native Publications: these discussions will have the effect, in all probability, of still further weakening the hold which Superstition still retains over the minds of the Natives.

Petitions against the Abolition.

On the 14th of January, a number of Native Gentlemen presented a Petition to the Governor-General, signed by 800 persons deprecating the enforcement of the late Regulations for the Abolition of Suttee, accompanied by a Paper of Authorities, signed by 120 Pundits, in proof of the legality and expediency of the Rite. In conclusion, the

Petitioners intimate that the late Abolition is contrary to various Acts of Parliament, which secure the Hindoo Subjects of the Empire from interference in any shape with their Religion or Customs.

Another Petition, to the same effect, was presented by the Deputation. This Petition was from the Interior, and was signed by 346 Natives; and was accompanied by a Paper of Authorities, bearing the signature of 28 Pundits.

Addresses in Support of the Abolition.

On the 16th of January, a Counter Address was presented to the Governor-General, signed by about 300 Native Inhabitants of Calcutta, and conveying, in the warmest terms, their grateful acknowledgments for the Abolition, as rescuing them from the stigma of being wilful murderers of females, and zealous promoters of the practice of suicide.

On the same day, the Christian Inhabitants of Calcutta presented an Address to the Governor-General, to the same purport, signed by about 800 persons. These Gentlemen say—

We entertain no apprehension, that an act of beneficence, which will be commemorated as one of the most signal blessings which has yet been conferred on India, sanctioned as it is by the prayers and applause of the most enlightened among our Hindoo and Mahomedan Fellow-subjects, can be misconstrued into a disposition to infringe the established principles of toleration; or to deviate from that candid and indulgent respect for the Civil and Religious Rites, Usages, and Customs of all classes of the Native Population, which we trust will ever continue to be an attribute of the British Government. We rather cherish a confident expectation, that it will be esteemed a pledge of the cordial interest which their Rulers take in their happiness, and of their willingness to extend to them the various advantages which flow from useful knowledge and equal laws.

Replies of the Governor-General.

After a conference with the Na-

tive Gentlemen who presented the Petitions against the Abolition, Lord W. Bentinck delivered the following Reply:—

The Governor-General has read with attention the Petition which has been presented to him: and has some satisfaction in observing, that the opinions of the Pundits, consulted by the Petitioners, confirm the supposition that the Widows are not, by the Religious Writings of the Hindoos, commanded to destroy themselves; but that, on the death of their Husbands, the choice of a life of strict and severe morality is everywhere expressly offered—that in the books usually considered of the highest authority, it is commanded above every other course, and is stated to be adapted to a better state of society, such as, by the Hindoos, is believed to have subsisted in former times.

Thus none of the Hindoos are placed in the distressing situation, of having to disobey either the ordinances of the Government, or those of their Religion. By a virtuous life, a Hindoo Widow not only complies at once with the laws of the Government, and with the purest precepts of her own Religion, but affords an example to the existing generation of that good conduct which is supposed to have distinguished the earlier and better times of the Hindoo People.

The Petitioners cannot require the assurance that the British Government will continue to allow the most complete toleration in matters of Religious Belief; and that, to the full extent of what it is possible to reconcile with reason and with natural justice, they will be undisturbed in the observance of their Established Usages: but some of those, which the Governor-General is unwilling to call into notice, his Predecessors in Council, for the security of human life and the preservation of social order, have, at different times, found it necessary to prohibit. If there is any one which the common voice of all mankind would except from indulgence, it is surely that by which the hand of a Son is made the instrument of a terrible death to the Mother who has borne him and from whose breast he has drawn the sustenance of his helpless infancy.

The Governor-General has given an attentive consideration to all that has been urged by the numerous and respectable body of Petitioners; and has thought fit to make this further state-

ment, in addition to what had been before expressed, as the reasons which, in his mind, have made it an urgent duty of the British Government to prevent the usage in support of which the Petition has been preferred: but if the Petitioners should still be of opinion that the late Regulation is not in conformity with the enactments of the Imperial Parliament, they have an appeal to the King in Council, which the Governor-General will be most happy to forward.

To the Native Gentlemen, who presented the Address to the Governor-General, in support of the Abolition, his Lordship replied—

It is very satisfactory to me to find, that, according to the opinions of so many respectable and intelligent Hindoos, the practice which has been so recently prohibited, not only was not required by the rules of their Religion, but was at variance with those Writings which they deem to be of the greatest force and authority. Nothing but a reluctance to inflict punishment for acts which might be conscientiously believed to be enjoined by religious precepts could have induced the British Government at any time to permit, within territories under its protection, an Usage so violently opposed to the best feelings of human nature. Those who present this Address are right in supposing, that, by every nation in the world, except the Hindoos themselves, this part of their customs has always been made a reproach against them; and nothing so strangely contrasted with the better features of their own national character, so inconsistent with the affections which unite families, so destructive of the moral principles on which society is founded, has ever subsisted amongst a people in other respects so civilized. I trust that the reproach is removed for ever; and I feel a sincere pleasure in thinking that the Hindoos will thereby be exalted in the estimation of mankind, to an extent in some degree proportioned to the repugnance which was felt for the Usage which has now ceased.

To the Address of the Christian Inhabitants of Calcutta, his Lordship's Reply was as follows:—

Gentlemen—I thank you for this Address. The concurrence of my much-esteemed colleagues—the sentiments recorded by several of the ablest and most experienced of those who had long and honourably been engaged in the admini-

stration of affairs—the result of extensive inquiries addressed to many valuable Servants of the Company, civil and military—and the facts and opinions gathered from other Gentlemen, European and Native, excellently qualified to form a sound judgment on the subject—all combined to assure me of the propriety of the Resolution, which we unanimously adopted, to prohibit the practice of Suttee. It is not the less satisfactory to receive this additional and powerful testimony, in support of the views by which we were guided: for the names annexed to the Address afford ample evidence, that the sentiments which it expresses are alike consistent with an intimate knowledge of the habits and feelings of our Native Fellow-subjects, and with the most cordial and liberal desire to advance their prosperity.

You do no more than justice to the Government, in supposing that its decision was influenced by motives free from every taint of intolerance: and I need not, I trust, assure you, that the same warm interest in the welfare of the Hindoo Community, which urged us to the adoption of the measure in question, will continue to animate our exertions in the prosecution and support of every measure and institution by which knowledge may be diffused, morals improved, the resources of the country enlarged, the wealth and comfort of the people augmented, their rights secured, their condition raised, or their happiness promoted.

Appeal of the Anti-Abolitionists.

At a Meeting of the Natives who had petitioned against the enforcement of the Abolition, held on the 17th of January, it was determined to appeal against that measure to the Authorities in England; and to solicit the Governor-General to postpone the operation of the Regulations, till an answer could be received to such appeal. Twelve Gentlemen were appointed as a Committee to carry these Resolutions into effect, and 11,260 rupees were subscribed toward the necessary expenses.

CHURCH MISSIONARY SOCIETY.

COTTAYAM.

THE Rev. Henry Baker makes the following Report, at the end of June:—

State of the Grammar School.

There are at present 69 Boys; who, with the exception of 6 Nairs, are all Syrians. They are engaged in the former part of the day in the Study of English; and in the latter part, in that of Sanscrit and Malayalim.

The First Class consists of 12, who translate alternately from English into Malayalim, and from Malayalim into English. In the former, they read "Goldsmith's History of England;" and in the latter, it being more difficult to construe their own language into a foreign one, they are reading the Acts of the Apostles; and having but just commenced, they are allowed the use of a Translation: this, however, will not be needed for more than a few weeks. In reading Goldsmith's History, they are also assisted by a Translation; which is given them *visà voce*, in as free a style as may be; in order that they may both understand what they read, and avoid acquiring a habit of translating word for word, which would appear stiff, and be, in most cases, unintelligible. They are committing to memory some English Dialogues, principally taken from Valpy's English and Latin; and are allowed to give the Malayalim, in most cases, as wide from a literal translation as the preservation of the sense will allow, although they are required to understand them literally too. They continue to be exercised in Parsing, and to receive Religious Instruction; and, though they have not advanced much in Arithmetic since the period of the last Report, they have by no means retrograded.

The Second Class, consisting also of 12, have been pursuing the same course, but are not so far advanced as the first. They read the Historical Books of Scripture in the same manner as the First Class read Goldsmith's History, but have no Translation given; and look out the words from the Dictionary. They have just commenced reading from Malayalim to English, and have in hand St. Mark's Gospel for that purpose. With the exception of 2 or 3, at the lower end of the Class, they have all gone through a Catechism of Modern History; but required to be more exercised in it, in order to acquire a thorough knowledge of its contents. In Parsing, Religious Knowledge, and Arithmetic, their proficiency is nearly the same as that of the First Class. These two Classes, usually, on Saturdays, read the Psalms appointed

for the Sunday Morning, into Malayalim; and, on the Sunday, read those appointed for the Evening: or, if they happen to be such as they have already read, they read some other portion of the Liturgy.

The Third Class, consisting of 12, are reading the Epistles of St. John: part of them have gone through the Epistle to the Romans, and the Epistles of St. James and St. Peter. They have committed to memory a short Introduction to English Grammar, and are pretty well acquainted with irregular verbs and the conjugation of the regular ones. Most of the Boys in this Class are about 12 years of age and under. They have learnt the Catechisms in Malayalim, and Watts's smaller one in English; and occasionally commit to memory one or two of the Divine Songs for Children, with which they are much pleased.

The Fourth Class, consisting of 10, have read five chapters of St. John's Gospel, and have committed to memory the Introduction to Grammar, First Catechism, and English and Malayalim Vocabulary. Some of them have also committed to memory a few of the Divine Songs.

The Fifth Class, consisting of 13, have in hand the First Reading Book, the Spelling Cards, and Vocabulary. Several Boys belonging to this Class have been obliged to leave on account of ill health, and four or five of them have been lately admitted.

The method of teaching, adopted in the Grammar School, is one which necessity first led me to, for want of proper Books, and particularly of Dictionaries; but I have now seen such advantages arise from it, that I think I should not be disposed to alter it, were I ever so well supplied with books. The difficulty of bringing the Natives to speak the English Language, in a place so remote from the residence of any considerable number of people speaking it as Cottayam is, appears at times insurmountable; but, by the blessing of God, it is wearing away; and I think I may say, with reference to the Boys in the Grammar School, that the method of teaching, there pursued, has been a great means of effecting this desirable object.

State of the Female School.

In the Female School under Mrs. Baker's charge, the number of Children is now increased to 42, and parents are

frequently coming and requesting to have their children admitted; but, as means are wanting to support them, they are obliged to be sent away. Those now in the School are getting on, both in their reading and in various kinds of useful works, as well as can be expected. A few particulars respecting the benefit which the School has been of already, and is likely yet to be, will be acceptable to those friends of the Society who take a lively interest in this branch of its concerns.

About a year ago, a Girl who left the School, and was soon after married, took her spinning-wheel with her to her husband's house. At first, her husband was much opposed to her working: she however persevered, spun some cotton, and brought it on market-day; and, with the money which it fetched, purchased some articles and took them home: she repeated this several times; and now her husband is quite pleased, and gives her every encouragement.

Another of the Girls, who is a Roman Catholic, went home to see her parents; and, on her return, mentioned the following circumstances. She went to Church with her mother, and took her book with her. After the Mass was over, the Priest took her by the hand, and asked her to read a chapter or two in the Gospel; and she did so. He was pleased with her, and told her to come the next day and read to him. After that, he gave her a piece of work which he was then making, to sew a little: when he saw she could sew, he was much pleased, and said to her that she did right in going to School, and gave her a few plantains. He then said, I find you can sew; but I have heard that the Girls in the School do not know any thing about house-work, and he told her to sweep the pathway near the Church. She did so. Well, said he, I see you can sweep: now tell me what ingredient will you use in making a curry: she satisfied him on this head also, and then, with her parents, took leave of him.

Another Girl, who left the School a short time ago, and is also married, comes daily, and is a very useful assistant in the School. She helps to get the work ready for the Girls, and teaches the beginners to spin and sew; and promises soon to become still more useful. Several others have left, or are about to leave, who have a prospect of being settled; and, from having learnt reading, some kinds of needle-work, &c., by the

ssing of God there is no doubt will
n out well.

It is hoped, that, in course of time,
work of the Children will go a little
y towards the support of the School;
t, at present, little more has been done

than making a commencement. It is a
pleasing fact, that, since the commence-
ment of this School, more Girls have
attended the neighbouring Schools than
before.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—An Abstract of the Annual Report has been prepared for the use of the Associations. If this Abstract were stitched a few pages of local matter, and thus circulated by the respective Associations, a considerable saving would be effected; as the mode of printing many of the Local Reports as deducted much from the disposable funds.—The Rev. W. Smith, having received the instructions of the Committee on the 3d of June, previous to his joining the North-India Mission, embarked at Portsmouth, on the 26th of June, in the "Elphinstone," Capt. Aldham, and sailed for Calcutta on the following day. Mrs. Wilkinon accompanied him, on her return to Goruckpore.

Idolatry in India—Mr. Poynder, at a Quarterly General Court of Proprietors of East-India Stock held on the 23d of June, gave Notice of the following important Motion at the next Quarterly Court:—

That this Court, taking into consideration the direct encouragement afforded to Idolatry, and also to the licentiousness and bloodshed connected with idolatrous Observances, by the Collection of Tribute from the Worshipers and Pilgrims, at the Temples of Juggernaut, Gya, Allahabad, and elsewhere, both for the repairs of those Temples and the maintenance of their Priests and Attendants, recommends to the Honourable Court of Directors to take such measures as may have the effect of immediately directing the attention of the Indian Government to this subject, and of eventually removing such a reproach from a Christian Empire.

Jews' Society—There has, of late, been a very observable increase in the attendance of Jews at the Episcopal Chapel; and conferences have been held with them after Evening Service, at which from 20 to 50 have been present. It is intended, therefore, to employ a vacant room upon the premises for the purpose of meeting them; and the Rev. Mr. Alexander, who has lately arrived from Dantzic, is circulating notices among them to that effect. Mr. Alexander, being much impressed, from what he has witnessed, with the importance of having a Missionary to the London Jews constantly resident in a house appropriated to the object, that Jews may have an opportunity of coming to him at any time, and that it may be known among them as the Mission House, the Committee, appreciating the importance of the suggestion, have opened, in the present low state of the Society's funds, a separate subscription to defray the necessary expenses.—In reference to the Rev. Joseph Wolff, the following Notice has appeared:—

The Committee of the London Society have, for some time past, looked forward to the return of Mr. Wolff; and,

consequently, have abstained from publicly noticing some extraordinary Letters, which, from time to time, have appeared in the Newspapers purporting to have been written by him, and with his signature: but Mr. Wolff having signified his intention of not returning at present, they have deemed it proper to desire him to come to England with as little delay as possible, for the purpose of giving to the Committee the explanation required, and of receiving instructions with respect to his future proceedings. They have also resolved, "That the Committee deem it their duty explicitly to state, that the documents above referred to had never been seen by them previously to their publication—that the publication of them was wholly unauthorised by the Committee—and that they contain sentiments and language for which the Committee are in no wise responsible."

London Miss. Soc.—The Rev. Richard Miles, who has been the locum tenens at the Cape of Good Hope of the Rev. Dr. Philip during his visit to this Country, sailed from the Cape on the 13th of March 1830, in the ship Rambler, Captain Knight, and arrived safely in London, 18th of June, with Mrs. Miles and three children, one of which was born at sea when the ship was about crossing the Line. They had also under their charge Mrs. Leitner, Widow of Br. J. M. P. Leitner, and four children in connection with the Brethren's Society.—At the Anniversary of the East-Lancashire Auxiliary, held at Manchester from the 13th to the 16th of June, the ORDINARY Collections, at the Religious Services in Five Chapels, produced, as usual, about 1000*l*. At the Public Meeting an additional sum of more than 1000*l*. was contributed: in reference to this additional sum it is said—

We wish it to be no longer regarded as "extraordinary"—produced by temporary excitement, and intended to meet an unusual emergency: on the contrary, we consider the total received here during the week, viz. 2000*l*., as the standard, below which we never hope to descend—the point, from which we shall strive to advance, until the contributions of the Chaires in Manchester are more commensurate with the claims of our Divine Redeemer, and with the necessities of the Heathen World.

On the Report of this Meeting having been read to the Directors, at their Meeting, held at the Mission House, London, on Monday Evening, June 21, 1830, it was unanimously

Resolved—That, in receiving the communication from Manchester respecting the proceedings of their late Annual Meeting, the Directors cannot omit recording their grateful satisfaction, in reference to the devotional spirit and eminent liberality by which their Meetings were characterized: and they cannot but express their high estimation of the extent of beneficence which their friends in Manchester have specified, as the minimum of the contributions which they hope in future to secure; and trust that this example of liberality will lead, both in London and throughout the country, to a corresponding elevation of the standard of effort and contributions in the great Cause of Missions.

WESTERN AFRICA.

Liberia—The Rev. G. M. Erskine (see

p. 7) arrived on the 27th of February, in the "Liberia," in company of Messrs. Dietzsch and Graner of the German Society, and 58 Emigrants. The "Heroine" arrived on the 4th of March, with 91 Liberated Africans. The "Montgomery" sailed for the Colony, from Hampton Roads, on the 28th of April, with 71 Emigrants; of whom upward of 50 were emancipated for the purpose by various individuals: the others were Persons of Colour previously free.

MEDITERRANEAN.

Newhaven Lad. Greek Assoc.—The Rev. Josiah Brewer, with Mrs. Brewer and Miss Mary Reynolds, sailed in December, and arrived at Smyrna early in February; with the view of promoting Education, especially among the Females of Greece.

INDIA BEYOND THE GANGES.

London Miss. Soc.—Miss Newell (p. 18) has been married to the Rev. Mr. Gutzlaff, of the Netherlands Society, and has left Malacca for Siam, with the purpose of aiding her Husband's labours among the Chinese.

INDIA WITHIN THE GANGES.

The Bishop of Calcutta arrived there, in the *Palais Frigate*, on the 10th of December. On the 13th his Lordship preached at the Cathedral, from John 1. 11, to a very full Congregation; the Governor-General and many distinguished persons being present. The Bishop had been installed at the Cathedral, soon after his landing.

Church Miss. Soc.—An Examination of the Schools was held at Mirzapore on the 29th of December, before the Bishop and the Archdeacon. The Mirzapore School consists of 30 Boys, who all learn English. Besides this there, are five Bengales Schools. It is said, in a Calcutta Paper—

The Examinations were calculated to excite an intense interest for the establishments, which promise so well to dislodge the deep-rooted aversion to knowledge and the Christian Religion that has hitherto marked the Hindoos.

Ladies' Nat. Fem. Ed. Soc.—At the Annual Examination, held on the 3d of November, at the Central School, upward of 200 Ladies and Gentlemen, with the Patroness, Lady W. Bentinck, were present. Of 170 Children, in daily attendance at the Schools, about 80 were present at the Examination. The Children read, generally, with perfect readiness; and manifested very satisfactory proficiency. A sale of fancy articles followed, which produced nearly 1100 rupees.

London Miss. Soc.—The Rev. John Reid and Mrs. Reid (see p. 478 of our last Volume) arrived at Madras on the 25th of January, on their way to Bellary.

AUSTRALASIA.

Archdeacon Broughton (see p. 42) was sworn into office at Sydney, as a Member of the Executive and Legislative Councils, on the 16th of September.

WEST INDIES.

The Restrictions on Religious Worship and Instruction in the Jamaica Slave Law of

1826, having been disallowed (see pp. 138, 139 of our Volume for 1828) by His Majesty George the Fourth in Council, the House of Assembly, by a small majority, re-enacted that Law, and even increased its severity! This Law has met with the fate which it deserved. One of the first acts of the reign of William the Fourth was the disallowance, in Council on the 3d of July, of this re-enacted Law.

Episcopal Miss. Soc.—The Missionary and Education Society of St. George's Church, New York, have resolved to raise 500 Dollars toward the support of Mr. Hill, as an additional Greek Missionary: see p. 240. The contributions are now sufficient for the object—A very promising field of labour has been opened to the Society at Angostura, on the River Oronoco, in the Republic of Colombia: the wish of the Committee to establish a Mission at that place has been made known, in the hope that some person will be found well acquainted with the Spanish Language, thoroughly versed in the history of the Romish Church, actuated by extraordinary zeal, and deeply imbued with the spirit of the Ministerial Office, ready to offer himself as the Society's Agent in carrying on their designs in that benighted and unhappy region.

Episcopalsians—There are now Eleven Bishops of the Protestant Episcopal Church in the United States: the Senior Bishop, Dr. White, was consecrated Bishop of Pennsylvania, by Archbishop Moore, at Lambeth, Feb. 4, 1787: since that period, after a long interval from 1787 to 1811, eight Bishops and two Assistant Bishops have been consecrated by him, according to the following List in Swords' Almanac for the Year 1830:—

John Henry Hobart, D.D., of New York—consecrated in the city of New York, May 26, 1801. Alexander Venn Giesey, D.D., of the Eastern Diocese—consecrated at the same time and place. Richard Canning Moore, D.D., of Virginia—consecrated in Philadelphia, May 26, 1814. John Green, D.D., of New Jersey—consecrated in Philadelphia, November 19, 1816. Nathaniel Bowen, D.D., of South Carolina—consecrated in Philadelphia, October 8, 1818. Philander Chase, D.D., of Ohio—consecrated in Philadelphia, February 11, 1819. Thomas Church Brownell, D.D. LL.D., of Connecticut—consecrated in New Haven, October 27, 1819. John Stuart Ravenscroft, D.D., of North Carolina—consecrated in Philadelphia, May 29, 1824.

To these are to be added two Assistant Bishops—

Henry Ustick Onderdonk, D.D., Assistant Bishop of Pennsylvania—consecrated in Philadelphia, October 26, 1827. William Meade, D.D., Assistant Bishop of Virginia—consecrated in Philadelphia, August 19, 1829.

The whole number of Episcopal Clergymen in the United States is five hundred and nineteen; viz.

In Maine, 5—in New Hampshire, 9—in Massachusetts, 24—in Vermont, 9—in Rhode Island, 6—in Connecticut, 57—in New York, 126—in New Jersey, 19—in Pennsylvania, 67—in Delaware, 6—in Maryland, 48—in Virginia, 42—in North Carolina, 11—in South Carolina, 36—in Georgia, 2—in Ohio, 14—in Mississippi, 4—in Kentucky, 4—in Tennessee, 2—in Louisiana, 1—in Michigan Territory, 2—in Arkansas Territory, 1—in Missouri Territory, 1—in Florida, 2.

* Vol. 1829, p. 444, col. 1, l. 22, for *Corban Biteram*, read *Corban Biteram*; and l. 14 from the bottom, for *Chinese read Chinese*.—Vol. 1828, p. 14, col. 2, l. 7 from the bottom, for *Scriptures*, read *Scriptures*;—p. 42, col. 1, l. 2, for *are*, read *are*;—p. 42, l. 12 from the bottom, for *are* and *paris*, read *are* and *facts*;—p. 45, col. 2, l. 7 from the bottom, for *there a few*, read *there are a few*;—p. 95, col. 2, l. 17 from the bottom, for *Mr. Barker*; read *Mr. Barber*.

Missionary Register.

AUGUST, 1830.

Biography.

BRIEF MEMOIR OF OOGHAREE,

A NATIVE LABOURER IN CONNECTION WITH THE SERAMPORE MISSION, WHO DIED, IN ARRACAN, MAY 18, 1828.

THE following particulars relative to Oogharee were communicated by Mr. J. C. Fink, a Missionary connected with Serampore, and associated in labour, in Arracan, with this Native Preacher.

Oogharee was the second son of Soopong; and was born in the island of Chedubah, in the time when his Father held a respectable situation under the Burman Government. When he was quite a young man, the country was unfortunately invaded by a Mugh Sirdar, named Khengbrang; and, on its being reconquered by the Burmans, Soopong with his family, and nearly the whole of the Mugh Inhabitants, emigrated, and settled at Cox's Bazaar. A short time after they had settled in that station, the Old Man thought it proper to place his son Oogharee under the instructions of a goldsmith, in whose art the young man made great proficiency. After he had acquired the art, with the consent of his Father he married a young woman who was a near relation to his family.

In the course of time, it pleased the Lord to send the blessed tidings of Salvation to the ignorant and benighted Mughs, at Cox's Bazaar and other such stations, by Mr. D'Bruyn; and when the news of Jesus Christ reached the habitation of our Brother Oogharee's family, the Lord graciously turned first the heart of his old Father Soopong; who, after having been convinced of his errors, confessed and forsook his sins and idolatry, and professed his belief in the Lord Jesus Christ, and was accordingly baptized in Chittagong by Mr. D'Bruyn on the 31st of December 1815: this happened about three months after the baptism of Khepoong, our present Senior Itinerant. As soon as the Old Man was brought to the knowledge of the Truth, he did not hesitate to exhort his family; and recommend to them the same Truth, even Jesus, as the only way to obtain everlasting life: and, through his instrumentality, the greater part of his family were converted.

August, 1830.

ed, among whom our departed Brother Oogharee was one: he was the first who made an open profession of Faith in the Lord Jesus Christ, by Baptism, before his fellow-creatures, on the 23d of February 1817, by Mr. D'Bruyn.

A short time after he joined the Church, he removed from his Father's house, with his family, to a village called Krooskol, which is situated on the other bank of Cox's Bazaar River. In this village he made his permanent abode; and, supporting himself and family by his trade as a goldsmith, never failed to make known the Gospel to his countrymen by whom he was surrounded.

About the year 1823, when I had occasion to establish a regular Native Preacher in Krooskol, he was invited by me: and, when the proposal was made to him, he said, that he had been always purposing to give up his business if he could obtain some means sufficient to support himself and family without interruption to his preaching; for his occupation as a goldsmith took up a great deal of his time from teaching his fellow-creatures. He was accordingly appointed as Itinerant in that village; where he faithfully discharged his duty, as such, until the Burmans invaded the country. His Wife, also, was afterward baptized.

On our arrival in this part of the world, he, with redoubled strength, laboured for the conversion of his countrymen, without the least intermission. He was an humble, sincere, and diligent Christian; he made it a duty, four times a-day, to hold secret communion with his God—morning, mid-day, afternoon, and night. He made the Word of God, the Preaching of the Word, and Prayer, his meat and drink, day and night.

At the end of two years of his labours

at this Station, *in season and out of season*, it pleased the Lord to visit him with a peculiar kind of affliction; which, at first, deprived him of the use of his intellectual powers, and terminated in an acute spasmodic pain in his bowels and stomach, which brought him to the grave in ten or twelve days: the very first day that he was attacked with that acute pain, his mental faculties were restored to him again. All kinds of medicines were tried for the preservation of his life, but the disease baffled all the remedies which were applied.

About eight or nine days before his death, I went to see him; and, when I asked him respecting the state of his mind, he said—"O Sir! I am useless now in the world: I wish to depart from it, and go to that world above where I shall be with our Redeemer, *which is far better.*"

On Thursday, the 15th, in the morning, I went to see him again; and when I asked him how he felt himself, he replied—"I feel myself very weak and very ill." He added—"I have nothing more to think of in this world, except Christ, who is in my heart." I asked him whether he should feel any fear if it should please the Lord to remove him out of this vain world! He replied—"I am ready to go: and, although I am a wretched sinner, yet I believe that our Lord Jesus Christ is able and willing to save all sinners; and, therefore, I depend entirely upon His mercy." A minute or two after, he said again—"I truly believe that Christ is able to forgive all our sins: but will He forgive mine?" I told him, that our Lord Jesus Christ has faithfully promised to forgive them who truly repent and believe in Him; and I added—"Do not you recollect reading the invitation of our Lord in the Eleventh Chapter of Matthew—*Come unto me all ye that labour and are heavy laden, and I will give you rest?* and His promise in the First Chapter of the First Epistle of John, which has been printed in your language—*The blood of Jesus Christ His Son cleanseth us from all sin?*" He replied—"Oh yes!—very true!—how happy am I!" He then lifted up both his hands, and said—"O Lord, be merciful to me a vile sinner!" I then read part of the Fourteenth Chapter of St John's Gospel; and, after having expounded a few words of what I had read, I offered up a prayer at his bed-side.

On the 16th, his Father entered his

room; and, after having a short conversation with him, asked him whether he would allow him to thatch the roof of his house, which was quite out of order: to which he replied—"Father! I have nothing more to do with this house, as I am not going to continue longer in it. I am going to a better house, which is prepared by our Redeemer, *not made with hands, eternal in the heavens.*"

On the 17th, in the evening, I entered his room again; and, when I asked him how he was, he said—"I am very ill: I shall not live; but do not doubt about me. I believe in the Lord Jesus Christ, and I am happy."

Between two and three in the morning of the 18th, while the light of the Sabbath Morning was approaching, and while he was surrounded by his relations and friends, he called his Father, who was full of tears, to come near his bed; and, on his approaching him, he said—"Father! as you and I have been brought, through the mercy of God, into the Covenant of Christ by Baptism, let us be faithful unto Him till we die; and, I beg of you, love not this vain world, for I have tasted it and found that there is no happiness in it. This world seems to be in a blaze of fire; so, therefore, draw all your affections from it, and fix them upon Christ, in whom there is eternal life." As he saw that his Father was in tears, he said—"Why do you cry? I am happy. I am going to the Lord Jesus, who has forgiven all my sins." He then called his Father-in-law, who is still an Idolater, and spoke to him thus—"I have often spoken to you about Jesus Christ, but you seem not to believe what I have told you. I shall now, from my dying bed, speak to you once more; and this will be my last exhortation to you. Remember that there is no Salvation to be found in any other but the Christian Religion, and that there is no other Saviour but the Lord Jesus Christ. Oh cast away all your idols! Repent of your sins—and believe in the Lord Jesus Christ, and your soul shall be saved and receive eternal life in heaven." As soon as he had spoken to his Father-in-law, he lifted up his hands again, and prayed that the Lord would comfort and support his Father and his Wife under so great a trial: he then prayed for the prosperity of the Church of which he was a member, and for the conversion of his Countrymen. At the conclusion of his prayer, while his voice was fast failing, he addressed the

Lord thus—"O Lord Jesus have mercy upon me! I commend my soul into Thy merciful hands—Save me, O Lord! and take me to heaven?" As soon as the word "heaven" dropped from his-lips,

he closed his eyes with calmness and serenity of soul, and his spirit took its flight to the regions of eternal peace and everlasting Sabbath, without a groan or struggle.

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

TWENTY-SIXTH REPORT.

Issues of the Scriptures.

THE Issues from the Depository have consisted of 325,453 copies; and on the Continent, 108,969; making a Total of 434,422.

This Total was formed of 162,299 Bibles and 272,123 Testaments: to which if the copies previously issued at home and abroad (see p. 385 of our last Volume) be added, the total issued on account of the Society will amount to 2,583,709 Bibles and 3,970,089 Testaments; or a Grand Total of 6,553,798 copies.

Editions of the Scriptures printed for the Society.

	<i>Bibles.</i>	<i>Testaments.</i>
English, various editions,	2,097,060	2,206,895
Do. Psalms	12,280	—
Do. Gospels and Acts...	—	5,198
Welsh	118,763	183,638
Welsh and English	—	1,986
Gaelic	55,604	59,739
Irish	10,000	54,188
Do. Genesis	5,000	—
Do. St. Matthew	—	10,000
Do. in Irish Character ..	5,000	—
Manks	5,000	2,250
French	83,530	358,060
French and English	—	5,000
Do. Pa. Prov. Eccl. & Isa.	15,000	—
Do. Gospels and Acts...	—	30,000
Basque, St. Matthew ..	—	2,000
Do.....	—	2,000
Breton.....	—	1,000
Flemish.....	—	2,656
Spanish	50,850	136,650
Do. and Latin	1,000	—
Do. Pa. Prov. Eccl. & Isa.	33,530	—
Do. St. Luke and Acts ..	—	11,140
Aimara & Span. St. Luke	—	1,014
Portuguese	15,032	50,000
Do. Pa. Prov. Eccl. & Isa.	5,000	—
Do. St. Luke and Acts...	—	1,000
Italian	17,635	32,000
Do. Pa. Prov. Eccl. & Isa.	5,000	—
Do. and Latin Psalter...	—	2,000
Dutch	10,000	15,000
Danish.....	5,848	40,760

	<i>Bibles</i>	<i>Testaments.</i>
Hebrew.....	13,050	5,882
Do. Psalter	6,000	—
Chaldaic Gospels	—	2,000
Swedish.....	5,050	10,590
German.....	54,409	111,370
Do. in Hebrew Character	—	1,600
Polish, in Hebrew Charac.	—	300
Greek, Ancient & Modern	—	35,210
Do. Anc. & Mod. Psalms	2,020	—
Do. Anc. & Mod. Gospels	—	2,030
Do. Modern	—	27,065
Do. Modern, Gospels ..	—	1,010
Armenian, Anc. and Mod.	—	3,000
Do. Ancient	—	6,000
Do. Anc. Acts & Epistles	—	1,000
Do. Modern	—	3,000
Arabic	4,450	16,000
Do. Psalter	5,000	—
Do. Gospels and Acts ..	—	10,000
Coptic and Arab. Psalter	2,014	—
Coptic & Arab. Gospels	—	2,000
Spanish and English...	—	150
Indo-Portug. Gen. & Pa.	1,000	—
Indo-Portuguese	—	2,000
Syriac	4,000	14,126
Syriac and Carshun ...	—	2,000
Carshun	—	4,000
Esquimaux.....	—	1,000
Mohawk, St. John's Gos.	—	2,000
Ethiopic Gospels	—	2,036
Do. Psalter	2,100	—
Malay, in Roman Charac.	10,000	11,000
Malay, in Arabic Charac.	—	10,000
Turkish	5,000	7,000
Do. in Greek Character.	—	3,000
Do. in do. Acts & Epist..	—	1,000
Do. in do. Psalter	3,000	—
Hindoostanee	—	5,000
Greenlandish	—	1,000
Amharic Gospels	—	2,000
Do. Epistles	—	2,000
Persian, Genesis	1,020	—
Do. Psalms	2,000	—
Do. Testaments.....	—	5,080
Bohemian.....	—	10,000
Polish	—	5,000
Judæo-Spanish.....	—	1,000
Latin Bible.....	1,000	—
Albanian & Mod. Greek	—	2,000
Negro-English Tests...	—	1,000
Servian Testaments....	—	2,000

Summary of Languages and Dialects

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society, either directly or indirectly; viz.

Reprints	42
Re-Translations	5
Languages and Dialects, in which the Scriptures have never been printed before the Institution of the Society, 62 New Translations commenced or com- pleted	37
Total	<u>146</u>

Auxiliaries and Associations.

It appears, from the last Appendix, that these amounted, at the Twenty-fifth Anniversary, including all the United Kingdom and its Dependencies, to 2896: from the present Appendix it will be seen, as follows, that an addition of 168 has been made to the number:—

In Great Britain: Auxiliaries, 274; Branches, 403; Associations (of which about 650 are conducted by Ladies) 1672; making a Total of 2349—In Ireland, connected with the Hibernian Bible Society: Auxiliaries, 73; Branches, 294; Associations, 256; Total 623—In the Colonies and other Dependencies: Auxiliaries, 33; Branches, 40; Associations, 19; Total, 92.

Grants of Money and Books.

	£.	s.	d.
Domestic	10,113	17	0
Europe	13,798	19	4
Asia	1960	16	11
Australasia	68	16	3
Africa	1118	10	10
America and West-Indies	1098	5	3
Total	<u>£28,159</u>	<u>5</u>	<u>7</u>

From the Report of the Merchant Seamen's Auxiliary, the Committee extract a very gratifying testimony to *The Increased Attention to the Scriptures in the Merchant Service.*

In the First Report of the Committee, it is stated, that upward of 590 ships, having 6149 men on board, of whom 5490 were reported to be able to read, were absolutely without a single copy of the Bible or Testament; and, but for the reasonable benevolence of this Society, would have proceeded to sea, many of them on distant and dangerous voyages, wholly destitute of this invaluable source of instruction and consolation." But what is the state of the case now? By an Abstract of the Returns of Captain Cox, during the year ending the 18th of May last, it appears, that only four vessels, having forty-seven men on board, were found to be wholly destitute of the Scriptures; and these four were all foreigners.

It is also stated in the First Report, that, in the 1681 vessels visited and supplied by their Agent, only 1475 Bibles and 725 Testaments were found among 24,765 men, or a copy to every eleven or twelve men. In the last year it appears, that, of the 1000 ships boarded at Gravesend, only 250 had not been visited by him before: in these 250 ships there were 3891 men, of which number 3483 were reported to be able to read; and in their hands were found 1966 Bibles and 92 Testaments, or more than a Bible or Testament to every two men upon an average.

Appointment of an Editorial Superintendent.

The concerns of the Institution have become so extensive and varied in their character, that, for some time past, the want has been felt of an individual, whose special duty it should be, to exercise a superintendence over the Versions and Editions prepared and printed with the aid of the Society. It was not, of course, expected that any one person should be met with competent to understand all the Languages in which the Scriptures have been translated, or to become personally the Editor of many Versions, or, indeed, to be capable of examining copies of the Bibles and Testaments, to ascertain that they contain nothing contrary to the Laws of the Society: but it was not deemed an unreasonable expectation, to meet with some Gentleman, of such literary talents and attainments in languages as would qualify him to act the part of an Editor himself in some Versions, and, by conference with others who might be employed by the Society as Editors and Correctors of the Press, or Examiners of Versions submitted to them, to be a guarantee to the Committee for the general fidelity of the Version, and accordance of the copies printed with the Rules of the Society.

Mr. William Greenfield, who has been for the last six years engaged in various Editions of the Scriptures, has been appointed to this office: the Committee remark, that

—their friends, Professor Lee and Mr. Platt, experience, in common with themselves, much satisfaction in the appointment.

The Committee add—

Mr Greenfield, having entered upon the duties of his office, is engaged in examining the emendations in the So-

ciety's plates of the Arabic Bible, suggested by Mons. Garcin de Tassy, with a view to the adoption of such as are found important: this examination had been begun and carried on by Professor Lee as far as the end of the Second Book of Chronicles. Mr. Greenfield has likewise laid before the Committee a Report upon the Rev. Mr. Glen's Persian Translation of the Poetical and Prophetical Books of the Old Testament, and will himself edit the Book of Psalms.

Call for continued Exertions at Home and Abroad.

While the addition of another year's experience has only strengthened the conviction of the desirableness and the importance of putting the Scriptures of Truth into the hands of all—be they Christians at home or abroad—be they of this or of that name in the General Church of Christ—be they Jews, or Mahomedans, or Heathens; that same experience has strengthened the conviction that the Society's object, even at Home, is but partially accomplished: in this point of view, they particularly rejoice in that extension of the Associations, which has taken place during the past year: wants, unimagined by some, are found actual matters-of-fact; and they are relieved in a method, which experience may be suffered to pronounce as most desirable—by the subscriptions of the parties themselves. But if this be the case at Home, the experience of the year has shewn, with regard to the Foreign Operations of the Society, that the same reasons for general co-operation in the work, on the part of Professing Christians, not only remain in their former force, but have become stronger and stronger.

Encouragements in reference to Roman Catholics.

A spirit of opposition to the circulation of the Scriptures still prevails in various parts of the world: but, perhaps, nothing is more grateful in the whole course of their labours, nothing makes them feel more thankful to God for the existence of the Society, than when your Committee are called upon to assist those, among Roman Catholics, who have been led to appreciate the value of the Scriptures; but who must turn their longing eyes in vain to other quarters, while here they may look, and hence obtain, those copies of the Scriptures for which so great a desire has been excited in their breasts. It may be added, that, in some Countries, the

doors have been more effectually closed than before, as in South America and Mexico; but, in others, the reverse is the case: and that, if your Committee have been called upon to deplore the discontinuance of the services of one Agent, others have stepped forward in his room, and the work is proceeding with nearly equal vigour.

The Committee dwell, in conclusion, with grateful exultation, on the beneficent influence of Scripture Light, particularly in the Islands of the Southern Ocean.

CHURCH MISSIONARY SOCIETY.

Regulations relative to Disabled Missionaries, and Widows and Children.

THIS subject was noticed at p. 304 of our last Number. We subjoin the Regulations adopted by the Committee. They seem to us to proceed on the most safe and prudent view, which can be taken of this confessedly-difficult matter; and offer to benevolent persons a strong motive for assisting this fund by Voluntary Contributions, as they give the best security that their charity will be well applied.

I. That the principle on which Missionaries, Catechists, and others, connect themselves with the Society, is, that of giving up themselves and their time to the prosecution of its objects; receiving such a salary, while connected with it, as may be found requisite to provide for their necessary expenses in prosecuting those objects at the Stations where they may be severally placed.

II. That, taking into consideration the principle on which the connection between the Missionary and the Society thus rests, the Committee recognise the following obligations on its part:—

1. To make such provision for the Missionary or Layman who may have become sick or disabled in the service of the Society, and during the continuance of such sickness or disability, (unless he be otherwise provided for,) as the circumstances of the case may, in the judgment of the Committee, require, and the funds of the Society enable them to afford;—respect being had, in making that provision, to the class to which the individual may belong.
2. To extend such aid to the Widow

of a Missionary or Layman who may have died in the service of the Society, as the circumstances of the case, in either class, may, in the judgment of the Committee, require, and the funds of the Society enable them to afford;—unless she be otherwise provided for.

3. To render such aid in the education of the Children of a Missionary or Layman who may be still engaged or who may have died in the service of the Society, as the circumstances of the case may, in the judgment of the Committee, require, and the funds of the Society enable them to afford, till they attain the age of 15 years respectively, should they so long continue under circumstances to need such assistance;—respect, in affording that assistance, being had to the class to which the Parent may belong.

III. That it appears advisable to make that provision for Sick and Disabled Missionaries and Laymen, their Widows and Children, which is contemplated in the preceding Resolution, through the medium of a separate Fund, to be opened for that purpose; under such regulations, as to the rate and mode of its distribution, as the Committee may from time to time determine.

IV. That the said Fund be formed from the following sources:—

1. By the Grant of 500*l.* from the funds of the Society, to form the basis of the proposed Fund.
2. By an Annual Contribution from the funds of the Society; the amount of which shall be determined by the Committee for the time being;—reference being had, in fixing that amount, to the number of Individuals dependent on the Fund.
3. By Voluntary Contributions, from the Public at large, to this specific object.

V. That the proposed Fund shall be entirely under the charge and management of the Committee of the Society for the time being: and under no circumstances shall it be liable to be appropriated to any other object whatever.

SCOTTISH MISSIONARY SOCIETY.

ANNIVERSARY.

The Annual Meeting took place on the 20th of April, in the Assembly Rooms, George Street, Edinburgh;

Robert Wardlaw Ramsay, Esq. in the Chair.

Movers and Seconders.

G. Ross, Esq.; and Rev. Dr. Burns, of Paisley—Rev. Mr. Brash, of Glasgow; and T. Ferguson, Esq.—Rev. Mr. Scott, of Dalmeny; and W. Brown, Esq.—Rev. Dr. Thomson, of Edinburgh; and Dr. Easton—Rev. Dr. Manuel; and Archibald Gibson, Esq.—and Adam Ferguson, of Woodhill, Esq.

Resolution.

—That the success, with which the Missions of this and other Kindred Institutions has already been crowned, affords ample encouragement to strenuous and increased exertions in behalf of the Heathen; but that, in estimating the Success of Missions, it is of high importance not to limit our views to their immediate effects, but to look forward to their ultimate results in ages to come.

REPORT FOR 1829—30.

State of the Funds.

Receipts of the Year:		£.	s.	d.
Subscriptions and Donations	.....	335	3	0
Societies	.....	2661	7	6
Collectors	.....	79	7	7
Congregational Collections	.....	833	18	3
Legacies	.....	475	4	1
For the Purchase of Bibles	.....	35	0	0
For the East-India Mission	.....	53	16	0
For the Jamaica Mission	.....	577	14	1
Interest	.....	113	6	0
Repaid by British and Foreign Bible Society, on account of Persian Translation by Mr. Glen	.....	452	13	0
		5617	9	6
Sale of Missionary Register	.....	49	3	9
Total	.....	5666	13	3
Payments of the Year:		£.	s.	d.
Russia Mission	.....	596	11	4
East-India Mission	.....	2696	19	2
Jamaica Mission	.....	1684	18	8
Allowances to Returned Missionaries	.....	297	13	0
Missionary Students	.....	96	18	5
Books for Stations and Seminary	.....	17	1	9
Printing Reports, Registers, &c.	.....	326	13	1
Salaries and Poundage	.....	336	6	0
Allowed Mr. Inglis, late Treasurer,*	.....	250	0	0
Rent, Taxes, Travelling Expenses, Postage and Sundries	.....	257	11	6
Total	.....	6560	12	11

* Mr. Inglis had acted as Treasurer to the Society for ten years; and had been defrauded by his Clerk to a large amount, partly through his transactions in that capacity. His accounts were submitted to arbitration: and the Arbiters decreed against him for the Balance due to the Society; but recommended that the Committee should, in equity, allow him a sum in consideration of his loss. The Directors, after again examining the circumstances, voted Mr. Inglis the above sum.

Conclusion of the Report.

If, in the History of Missions, there are ordinarily some things of a discouraging nature, this is nothing more than what is to be expected in all schemes conducted by human agency. The works of God only are perfect: the works of men must always partake of human imperfection. But though we may have some ground of discouragement, we have much more ground of encouragement.

There are, at present, at work the elements of a mighty Moral Revolution in our world. The Cause is the Cause of God: His power, His grace, His faithfulness, are pledged to carry it on. Much is doing, in the present age, in the way of preparation: something visible has already been accomplished; but more has probably been effected that is unseen, which yet will have a powerful influence on the ultimate triumphant progress of Christianity in the world.

The Reformation was not the work of the Sixteenth Century simply: it was not, even so far as human instrumentality is concerned, the fruit of the exertions of the men of that age: for upward of a century many instruments had been at work, and many powerful causes—some intellectual, some moral, some political—had been in operation, which had been undermining invisibly the authority of the Church of Rome, and had been preparing the mind of mankind for emancipation from her thralldom. So is it now.

We apprehend, however, that this is too little looked to by the friends of Missions. We will not say they are too anxious to see the direct fruits of Missionary Labours in the conversion of souls: we wish, that, in this respect, they manifested a thousand times more anxiety. But we do say, they live too much by sight, and too little by faith: they are too apt to grow lukewarm and weary in the cause, if something great, something splendid, something to dazzle their eyes, is not exhibited to them in the success of Missionary Operations in their own day: they look chiefly to the immediate effects of Missions—little to their future results. Now, while we ought never to lose sight of present success—while this ought to be the object of our hopes, our desires, and our prayers—we should not confine our views within so limited a range: we should look forward, as with a prophetic eye, to the ultimate result of Missions in ages to come.

There are few things, indeed, in which we are less disposed to indulge than prophetic visions. We know that a thousand things may occur to disappoint our hopes, and entirely to change the course of events in this and the other country; but, though our calculations may be completely overturned in regard to particular quarters of the world, we apprehend there is reason to believe, that the future results of Missions, in combination with many other causes which are at present at work in the world, will far exceed any thing which we at present witness. That the Gospel is destined to be universal in the earth—that the period when this shall happen can be at no very great distance—that, in the Government of God, a variety of causes are ordinarily in slow and silent operation, previous to the accomplishment of any great event—that these causes, multiplying and combining together, often at length acquire an overwhelming energy, and, within a short period, produce changes in the whole frame of society, which, in the ordinary course of events, it would have required ages to accomplish—and that this is, in all likelihood, to be the case in regard to the Propagation of Christianity in the World—are principles which will scarcely be denied by any who carefully study the Providence and the Word of God. Let us then *not be weary in well doing; for, in due season, we shall reap if we faint not. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travelled, she brought forth her children. Lift up thine eyes round about and see. Thy sons shall come from far, and thy daughters shall be nursed at thy side: the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee. A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in His time.*

The Committee renew their appeal for an increase of both Funds and Missionaries.

LADIES' SOCIETIES
IN BEHALF OF NEGRO SLAVES.

Suggestion to these Societies.

WE have received various communications, in consequence of the intimation given at p. 542 of our

last Volume, from Associations of Ladies in different parts of the kingdom. In addition to Reports from Associations noticed by us before, we have received Reports from Associations for North Staffordshire, Leicester, Manchester, and Reading. We have been requested to point out in what way these Associations may act with most effect. The simplest course would have been to associate themselves with the Anti-Slavery Society, as affiliated bodies; but, as the object of all these Institutions is to obtain, in behalf of the Negroes, a change in the law of the land, legal objections lie against this mode of combined operation. No objection, however, can apply to the transmitting of funds to that Institution; and we would, therefore, recommend to all the Associations formed for the present relief and ultimate emancipation of British Slaves to transmit the greater portion of their funds to the Anti-Slavery Society, and to give the widest circulation to those forcible statements of facts and strong appeals to the conscience and the heart which appear in its Publications. We cannot but think that the funds raised will thus be in a fairer way of efficient application to the object than when divided, as at present they frequently are, among a variety of local and subsidiary objects. And we must be excused in further adding, that we think the circulation of the Society's Publications might be very advantageously substituted for some of the methods of awakening and maintaining interest in this cause which are occasionally adopted.

We select some passages from Reports which have lately reached us.

Vindication of Ladies' Societies.

Female Associations have been deemed useless, and have been censured as unbecoming: if they were useless, they would provoke no opposition: they might excite a transient smile, and then would be forgotten. With regard to its being

UNBECOMING to join in these Associations, it can only be so when they are conducted in an unbecoming manner; but, while pity for suffering and a desire to relieve misery are the natural and allowed feelings of Women, surely to commiserate the Slave in his bonds and to endeavour to loosen them cannot be deemed unbecoming: nor is it unfeminine to feel yet more acutely for the deep degradation of our own sex under this dreadful system—for the exposure of their persons under the lacerating whip, and the exposure of their untaught minds to the more awful contamination of licentiousness in its most debasing form, which even leads its captives to glory in their shame. Surely these things may well stir up our spirits within us. When we behold so large a number of our own sex helpless victims, alternately, to cruelty and lust, as Women we must feel; and, feeling, we must endeavour to succour: but we desire ever to do so in the manner which appears to us most suitable to our respective conditions.

[*Bristol Rep.*

Growing Influence of these Societies.

Considering the aspect of the Cause in the Country generally, the Committee find abundant reason to believe, that a greater spirit of inquiry is excited and a stronger interest awakened. Some new features are discernible in the manner in which the subject is considered. Slavery is beginning to be viewed through a different medium—it is seen more in light of the Gospel, and declared to be opposed to its principles and its spirit. Another mark, not less obvious, is, that the odium of the continuance of Slavery is no longer confined to those immediately connected with it; but that, in a greater or less degree, the reproach belongs to all. The subject is brought home to individuals: it is not enough, in this day, to give a sigh to the "Wrongs of Africa" and to the "bitter draught of Slavery;" plans are suggested and opportunities afforded, by which sympathy may be practically evinced, and fruitless commiseration be exchanged for active exertion. Ladies' Societies are forming for the purpose of learning and conveying correct information as to the real nature and actual state of West-India Slavery, and of pleading for the wives and mothers who dwell in its miserable bondage: however small the influence of such So-

cities singly, their combined result begins to be acknowledged; and their efforts are felt in the sum of authentic information which they have assisted to diffuse.

Is it too much to anticipate, from these and other indications of a more general attention to the subject, that there will not long remain that neutral ground which ignorance has hitherto preserved and indifference been content to occupy?

[*Liverpool Rep.*

We have no proper ground for discouragement while pleading for those who are ready to perish. We know that their cause is the Cause of God, and must prevail. We know that many in England are wholly ignorant of the nature of West-India Slavery; and that we can contribute toward enlightening the public mind and rousing the public conscience. We would, therefore, conclude this Third Year of our labours with a determination to put new vigour into every effort; and earnestly endeavour to increase our sphere of exertion, till we, in conjunction with the many other Societies formed on Behalf of British Slaves, have made known their wrongs to all around us, and till a lively sense of the injustice and inhumanity of this odious system is awakened in the heart of every individual of the British Nation—causing the whole body to unite in such a determined and forcible appeal to Government, as will be content with nothing less than the freedom of every Slave in our Colonies, all of whom are, in common with ourselves, under the protecting care of a Merciful Creator, who will assuredly deliver them—with a mighty hand and an outstretched arm—if we continue to refuse to listen to their cry.

[*Manchester Rep.*

Injurious Effect of Slavery on Slave-Owners.

The Committee would remind those who still doubt that the sum of evil and oppression, and the dereliction of virtuous and correct feeling, are greater in those Countries where Slavery exists than among ourselves, that, while, in our own highly-favoured though too guilty metropolis, the woman who had, by harsh treatment and unjust privation, occasioned the death of her apprentice was followed to the scaffold by the execrations and groans of the populace; almost at the same time, in one of our own Colonies, the Owners of a Slave (*Anti-Slav. Rep.* vol. iii. p. 9,) who had, by most shameless and atrocious cruelties, been guilty

August, 1830.

of her death, and who had, by more than ordinary West-Indian Justice, been sentenced to fine and imprisonment, were, during their confinement, visited by the most respectable people on the island; and a Memorial was even sent up to the British Parliament for a repeal of the harsh sentence, which subjected well-educated and "most humane" people to the rigour of a fine, for a cruel and barbarous murder. Though far from applauding that spirit, which, in the uninformed populace, can exult in the sanguinary inflictions of the law, on even the most guilty offenders; yet the Committee cannot but think that these circumstances speak forcibly as to the difference of feeling with which crimes, of in some degree equal magnitude, are viewed by the community of one Country where freedom and justice preside, and by the inhabitants of the other where the rights of the many are sacrificed to the supposed interests of the few, and where the long continuance of injustice and oppression have extinguished all feelings of high-minded and virtuous indignation toward the perpetrators of violence and crime.

[*Liverpool Rep.*

Appeal to the Clergy.

May we not be allowed to prefer one respectful and affectionate entreaty to those who are EMPHATICALLY Heralds of Mercy—that they would identify themselves with a cause so congenial with the message of love and compassion, which it is their high commission, and happy privilege, to deliver? We would venture to ask of them—hard sacrifice, perhaps; but not above the power of those who so well know how and where to fetch in strength—we would venture to ask of them, to dismiss from their minds all congregational and other connections; and, thus coming to the view of this great moral and religious question with a single and impartial eye, to tell us, whether a system like that existing in our Slave Colonies, so absolutely opposed and repugnant to every doctrine, and principle, and exhortation of that Gospel which they so faithfully preach, should receive the sort of implied sanction which their silence confers.

[*Bristol Rep.*

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.
CAPTAIN Sherman, of Philadelphia,
who lately returned thither from Li-

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beria, makes the following report relative to the

Statistics and Security of the Colony.

Monrovia consists of about 90 Dwelling-houses and Stores, two Houses of Public Worship, and a Court House. Many of the dwellings are handsome and convenient, and all of them comfortable. The plot of the town is cleared more than a mile square: it is elevated about 70 feet above the level of the sea, and contains 700 inhabitants. The streets are generally 100 feet wide, and intersect one another at right angles.

For the first two years, the emigrants lived in small thatched houses: about five years ago, the first dwelling, constructed of timber and boards, was built on the site of the present town, in a forest of trees of towering height and thick underwood. Tigers entering this (then) little village have been shot from the doors.

The Colonization Society have an Agent and Physician there. The Agent is the Chief Magistrate of the Colony, and the Physician his Assistant. No White Persons are allowed to reside in the Colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of Coloured People. The Colonial Secretary, Collector of Customs, Surveyor and Constables, are appointed by the Agent: the Vice-Agent, Sheriff, Treasurer, and all other Civil Officers, are elective; and all the offices, except those of the Agent and Physician, are filled by Coloured People.

The Court holds its Sessions on the first Monday in every month: juries are empanelled as with us, and its jurisdiction extends over the whole Colony. The trials are principally for larceny; and the criminals generally Natives, who commit thefts in the Settlements. A few instances of kidnapping have occurred: these depredations were committed on the Re-captured Africans. To the honour of the Emigrants be it mentioned, that but five of their number have been committed for stealing or misdemeanour since 1827.

Two Native Kings have put themselves and their subjects (supposed to amount to 10,000) under the protection of the Colony; and are ready, should it be thought necessary by the Settlers, to make common cause with them in case of hostilities by any of the Natives; which,

however, is not anticipated; as the most friendly disposition is manifested by all the Natives of the Country from whom any danger might have been at all apprehended.

The Township of Caldwell is about 7 miles from Monrovia, on St. Paul's River; and contains a population of 560 agriculturists: the soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy. Millsburg is situated 25 miles from Monrovia, on the St. Paul's, at the head of tide-water, where there are never-failing streams, sufficient for 100 mills; and there is timber enough in their immediate neighbourhood for their employment, if used for the purpose of sawing, for half a century: the town contains 200 inhabitants. Bushrod's Island, which separates the Monserado from St. Paul's River, is seven miles in length, three at its extreme breadth—about five miles from Monrovia, and is very fertile: on this island are settled thirty families from the Carolinas. All the above Settlers, amounting to at least 1500, are Emigrants from the United States.

On the left bank of Stockton Creek, and near the Settlement on Bushrod's Island, the Re-captured Africans are located; 250 of whom were sent out by the Government of the United States, and 150 taken by the Colonists from the Spanish Factories—the Agents of which having bought some of our kidnapped Africans, and refusing to give them up, the Colonists not only took their own people, but all the Slaves whom they had collected. These 400, who are useful agriculturists, are happily situated, and very contented.

The Settlements of which I have spoken contain, in the aggregate, nearly 2000 souls, and are all in a flourishing condition.

I have been frequently asked, since my return from Liberia, whether there is no danger of the Natives breaking in upon the Colonists and destroying them. The best answer which I can give to this question, in addition to what I have already said, is a statement of the following facts.

When the Colonists could muster but 30 effective men for defence, and when the forest was within pistol-shot of their houses, 5000 of the Natives, armed with muskets and other weapons of war, made an attack on them, in three divisions. A part of this little band were surprised by the left division, who took possession of

one of their two cannon, a nine-pounder ; but, instead of making use of it, (if indeed they knew how, for the piece was loaded with grape and round shot, and a lighted match placed near it,) the possessors were seen embracing it, "powwowing" over it, and vociferating "Big gun ! Big gun !" till the other, a four-pounder, was brought to bear on them under the direction of Lott Carey, and plied with so much precision and activity that they retreated : the gun was retaken and turned upon the invaders, when they made their escape to the forest. There was some skirmishing from the bush, until one of their gree-gree-men was slain, carried off by our men, and thrown into the river : this event entirely disheartened them : they went off, and from that time never appeared in hostile array against the Colonists. Many of them have traded with the Colony ever since ; but they would not acknowledge that they were engaged in the war, till, from an intercourse of some time, they found that it would not be remembered to their prejudice : they then related many singular and amusing anecdotes respecting it, and acknowledged the loss of 70 or 80 men killed.

The means which the Colony has for defence, at present, consists of 20 pieces of ordnance, and arms for a thousand men, which may be increased from private stores if wanted. In Monrovia, there are Captain Steward's Company of Infantry, Weaver's Company of Artillery, and Draper's Company of Rifle Rangers ; in Caldwell, Davis's Company of Infantry, and Brown's of Artillery ; in Millsbury, White's Company of Rifle Rangers : all these are Volunteers, and in uniform ; besides which, a respectable number of Militia, not in uniform, and as many of the Natives under the protection of the Colonial Government as it may think proper to arm. These facts will, I think, satisfy any man as to the safety of the Colonists from attacks by the Natives.

There is a respectable Fort on Cape Monserado, which commands the roadstead ; and has protected an English Vessel chased in by a pirate. The Military are commanded by Major Barbour. The Commander-in-chief is the Society's Agent.

There is much hospitality to be found in Monrovia ; and among the inhabitants a greater proportion of moral and religious character than in Philadelphia. I never saw a man intoxicated, nor heard

any profane swearing, during the three weeks that I was among them.

The two Houses for Religious Worship already noticed are Baptist and Methodist. The Baptists have three, and the Methodists five Preachers, all intelligent Coloured Men, merchants and traders, residing among them. Five German Missionaries, some Ministers and Teachers, reside there, a portion of whom preach at the Methodist Church occasionally.

A Trading Company has been formed at Monrovia, with a capital of 4000 Dollars ; and an agreement has been entered into, that no dividend shall be made until the profits increase the capital to 20,000 Dollars. The stock has risen from 50 to 75 Dollars per share, in one year.

South Africa.

LONDON MISSIONARY SOCIETY.

New Mission among the Bosjesmans.

Mr. James Clark, who was stationed at Philippolis, writes, at the close of 1828—

Although, after that melancholy catastrophe which happened on one of the outposts of Philippolis in the year 1826, by the attack of a party of Caffres, and consequent arrival of the Griquas there, all hope was nearly gone of the Bosjesmans any longer enjoying the Means of Grace at a Station of their own ; yet it pleased the Lord not entirely to forsake them : early in the year 1827, Landdrost Stockenstrom, of Graaf Reinet, feeling a deep interest in behalf of these people, got a number of Farmers in his district to subscribe cattle for them, that they might still enjoy the means of instruction ; and, at an interview which I had with that Gentleman and the Lieut. Governor of the Cape, they requested that I would commence a New Station for these poor people east of Philippolis, near the Caledon River, and promised their assistance and protection in support of the Mission.

Accordingly, with the consent of your Agent at the Cape, Br. Kolbe and myself removed to this Station, and arrived here in the beginning of May last : and although, on our arrival, not a Bosjesman was to be seen, yet it was not long before many of them gathered around us. Many of the Boors, having come over the boundary with their cattle, had caused the Bosjesmans to leave their native

fountains, and take shelter among the hills and rocks: but now, having observed us from a distance, and having taken us for Missionaries who had come among them—for I had formerly travelled in this part of the country—they soon ventured out from their hiding-places, and afterward helped us to erect our temporary habitations. Their number increased daily. Forty Bosjesmans, who had frequently heard me at Philippolis, also came to reside with us; to each of the principal men of whom I gave a few she-goats, with a view to assist and encourage them to stop on the Station. About the same time Br. Kolbe and myself received about 40 sheep from some of the well-disposed farmers around us: of this stock we killed two every Saturday, and distributed them as rations among the Bosjesmans in order to keep them from going out hunting on the Sabbath, which they were in the habit of doing.

During the months of June, July, and August, we had generally 100 adults, and frequently 120, present at the Morning Service on the Sabbath Day; and although we could not complain of their want of attention to what was spoken at any time, yet, owing to their extreme ignorance of divine things, we frequently found it necessary to catechize them after Service on what they had heard, in the most simple and familiar manner.

We cannot observe, as yet, any serious impressions made on them: but their knowledge is increasing, though slowly; and they are convinced that we are their friends. We sow in hope, trusting that God will give the increase: and it is our duty to do so while we have the opportunity, for the time may soon come when it will be taken from us. Indeed, I am sorry to mention that this has, in part, already taken place. The Bosjesmans, living only upon the chase, or upon ants, locusts, wild roots, &c., seem obliged to wander; for when any considerable number of them are gathered together in one place, these means of their subsistence soon become exhausted, and they must separate in all directions. There are still about 50 at the Station.

We have a Hottentot here from the Colony, supported by the Society, who has plowed, sown corn, planted pumpkins, tobacco, &c.; but, owing to the locusts and other accidents, our corn-harvest has failed this year; otherwise we might have been enabled to keep a

considerable number of Bosjesmans on the Station.

As the Boors had got almost all the children in their possession before we came, we have not been able to collect more than 20; none of whom had ever seen a letter before.

In consequence of the scattered state of the people, Br. Kolbe and myself have been frequently itinerating among them, and, as yet, have been everywhere received in a friendly manner.

The above communication has been delayed by having travelled back to Africa, as it arrived in England under cover to Dr. Philip after he had left on his return. Mr. Clark adds, at the end of June of last year—

We observe a considerable improvement in the habits and feelings of the Bosjesmans of this Station; and we think that we have reason to expect that the second year of our labours at this place will be more successful than the first.

The number of Natives at the Station had increased to 95.

He subjoins the following view of

The State and Manners of the Bosjesmans.

They are a people quite unaccustomed to think on subjects beyond the regions of sense. They have, indeed, some faint idea of a Supreme Being, and of a world to come; but their notions of these subjects are deficient and gross in the extreme. They believe the existence of an Evil Spirit, whom they fear and serve; but that all men are guilty and polluted creatures in the sight of a Holy God, and that there is a Saviour to deliver from the guilt and dominion of sin—of this they are quite ignorant. They have no idea of a place of future punishment, and that *without holiness no man shall see the Lord.*

Their moral character (as is the case, indeed, among all heathen and barbarous tribes) is as deficient as their religious belief, or perhaps more so than among many other savages. Living in small families consisting of eight or ten individuals, they are entire strangers to the common bonds of civil society. Having no property of his own, except his bow and poisoned arrows, the Bosjesman is prompted to steal the property of those around him: his hand being against every man, and every man's hand against him, he is frequently rewarded with the

loss of life. But other sins are frequently committed: it is not long ago that we were called to behold the corpse of an old woman, who had just been murdered by a young woman: the young woman fled to a neighbouring fountain; where, the following morning, the son of the old woman found her, and shot at her with his poisoned arrows, leaving her and her sucking-child to perish: they were both found dead next day. Indeed there is no command of the Second Table of the Law but what is commonly broken by them; for, having no government of their own—and they will not have any—every man doth that which is right in his own eyes.

Although humanity would draw a veil over such scenes, yet I think it right to mention thus much, because you should know our situation among these people; and what has been stated may excite the people of England to thankfulness to that God who hath made them to differ—who hath made the lines fall to them in pleasant places—who hath given them a goodly heritage. What reason is there not for more earnest prayer at the Throne of all Grace, that the clouds of darkness may be dissipated by the light of truth; and that God would not only increase your labours at home, but increase the number of your Missionaries, and more abundantly bless their labours abroad!

WESLEYAN MISSIONARY SOCIETY.

*New Settlement of Hottentots on the
Kat River.*

A SETTLEMENT of Hottentots has been formed by Government on the Caffre Frontier. It is about three hours' ride from Beaufort, a new town in Albany. Mr. Kay, who is stationed at Somerset, thus speaks of the Hottentot Settlement:—

A number of the Aborigines, who were objects of our pastoral labours, together with some of our most steady members of society, having, with their families, recently removed to the New Settlement on the Kat River, I have been induced to take that place into my circuit plan. This opens to our view an extensive and important field of labour.

Mr. Kay, on occasion of visiting Beaufort which is about 55 miles from Somerset, proceeded forward to the Hottentot Settlement: he gives the following account of the place, and of his visit:—

The Settlement is erected near the confluence of the Mankázana and Kat Rivers. Thirty-one small wattled cottages were built so as to form a complete circle; in the centre of which were their cattle and sheep-folds. The latter were thus placed as a precautionary measure, absolutely necessary for the protection of their flocks and herds; several depredations having been committed upon them by the Caffres residing in their neighbourhood. The party were in possession of seven or eight waggons, a considerable number of cows and oxen, and many more sheep and goats than I had expected to see. A number of fine horses were also grazing at a distance; and the inhabitants were beginning to enclose various plots of ground, on which to sow and plant the small portion of seed which they had got. Every thing appeared to be proceeding with much more regularity than could be expected in an Infant Settlement.

Having desired that they would assemble the people as soon as possible that I might preach to them, an old ploughshare was hung up as the succedaneum for a bell.

A large tree was then pointed out as the place where *prayer was wont to be made*. I learned, and that with no small degree of pleasure, that, on Sabbath Days, and sometimes during the week, certain hours are devoted, in this sequestered corner, to the service of the Most High God: Hymns are sung, and Prayer offered up in the best manner they are able. My joy, however, was greatly increased, on being informed that they were frequently called together for these sacred purposes by a Native from one of the neighbouring Hamlets, who visits them, especially on the Lord's Day. This, on inquiry, proved to be one of the Aborigines from Somerset; who, together with his wife, was baptized upward of 18 months ago, and who has ever since adorned his profession by an upright conversation. From the time of his conversion he was remarkably attentive to all the Means of Grace; and his improvement in knowledge was manifest to all who had opportunities of observing him. I grieved much at his removal; but am now constrained to rejoice, in the hope that the Lord is about to make him more abundantly useful; as a candle placed upon a candlestick, to give light unto all that are in the house.

In the course of a few minutes, about

one hundred and fifty souls were gathered together; among whom there were a few Caffres in their native costume. I was told that the total number of inhabitants at this place, inclusive of children, amounted to about two hundred souls: the majority are from the neighbourhood of my Station. Great seriousness and attention were manifested during the time of singing and prayer, and while I addressed them from Heb. xi. 8—10. My hearers being but sojourners in the land where I found them, and to which they were some time ago directed by the Colonial Government; the surrounding country being promised unto them and to their children, for an inheritance; and their dwellings being, as yet, nothing more than temporary habitations, or tabernacles, the words of my text instantly arrested the attention of all present, and rivetted every eye upon me. One of the old men, at the conclusion, exclaimed—

These words are exactly adapted to our present circumstances, and might seem to have been recorded for our instruction and encouragement; but we want something besides an earthly inheritance; yea, eyes to see that *city, which hath foundations, whose builder and maker is God.*

One of the men belonging to the party, who, during his residence in the Colony, has learned to spell and read a little, makes a point of collecting the children daily, for the purpose of communicating to them all the instruction in his power. In this, I, of course, encouraged him. May the Lord bless his disinterested labours!

Mr. Ayliff, of Salem, in Albany, writes, in November, in reference to this Settlement—

I left Grahamstown on the 17th, in company with Brn. Davis and Haddy, and the Rev. Mr. Thomson, of Chumie, for the purpose of visiting the New-Hottentot Settlement on the Kat River; and, on the 18th, proceeded up the Kat River into a most delightful tract of country, well wooded, and an abundance of water, with plenty of good pasturage—admirably adapted for the formation of a Settlement, for which it has been selected by the Government. I was pleased with the plan on which the Hottentot Settlers have built their temporary houses: they had encircled their cattle-kraal with their houses, thereby, at once, defending them from the nightly visits of thieves; and by day it appears they pay a prompt attention to their flocks and herds: so that,

from present appearances, though the Caffres are renowned for their cunning and subtlety in stealing from the Colonists, they will find in the Hottentots (in former times proverbial for stupidity and indolence) careful and prompt protectors of their hard-earned property.

Some short time previous to our visiting the Settlement, our Governor (Sir Lowry Cole) had visited it; and, by his kind and affable behaviour, had won the confidence and affections of the people. When His Excellency arrived at Cape Town, after a tour through the Colony, his views, respecting several things which he had noticed, were published in one of the Cape Newspapers. The following is an extract:—

The measures, which were lately carried into execution in the establishment of a considerable number of Hottentots on the frontier of the ceded territory, have been attended with the best results; and His Excellency witnessed, with great satisfaction, the vigilance and industry displayed by them in the prompt defence of their property against marauders, and the early and successful cultivation of their lands.

This testimony, given by the Governor of the Colony, who was at the Settlement, and saw himself what was done, speaks much in favour of this people; and we leave the world to say whether Christianity has done any thing toward their civilization or not.

Mr. Kay gives the following description of an

Affecting Scene at the Grave of the late Missionary Williams.

I arrived at the spot where lie the remains of that good man, the Rev. Mr. Williams, of the London Missionary Society, who died in the month of August 1818, after labouring faithfully amongst the Caffres for the space of two years and upward. I rode a short distance out of my way, in order to see the field in which he toiled, and the place where he expired. Having with me one of the Caffres who had resided with him, witnessed his death, and assisted at his burial, I was enabled to collect various particulars; the interest of which was, of course, greatly enhanced by the circumstance of our being in the very vale where they transpired. No other Missionary whatever was engaged in Caffreland when he commenced his work; and the sequestered corner which embraced his sphere of action is now altogether uninhabited.

The grave of our deceased brother is

distinguished from several others with which it is surrounded, by a larger pile of stones; one of which, somewhat bigger than the rest, is placed in an upright position at the head. I could not but feel grieved on finding that a better tablet had not, ere this, been erected to the memory of departed worth; seeing that more than eleven years have now elapsed since that pious Missionary was laid in his dusty bed. This rude mark of distinction was pointed out to me by the old Caffre, with evident marks of affection, and with some degree of emotion. He then added, while directing my attention to other graves round about, "Here lies an *umfasi* (woman) who sat under his Ministry; and there are some of the *amakwinkwe* (boys) whom he taught in the School."

Not many paces distant, I observed a grave which appeared to be comparatively new; and, on making inquiry respecting it, was told that it contained the remains of an *intombi* (young woman) who was killed by the lightning, not far from the place where we then stood, about two years ago. I rejoiced to find, that, in this instance, the Natives had broken through their national, but unnatural, custom of leaving the corpse to be devoured by wolves. The dens of wild beasts being, in general, the only places where the relics of the dead are to be found, a grave-yard is a rare sight in Caffraria.

From hence I was led to the tree, under which Mr. Williams preached—to the field, which he had plowed—to the furrows of which are still visible—to the garden, which he had cultivated—to the dam, that he designed for the irrigation of his grounds—and to the precipice, from whence he had rolled many a huge mass, with the view of turning the course of the river below, so as to render the complete foundation of his lands practicable whenever necessary. This was a most gigantic scheme; in attempting which he lost one of his fingers, a large stone falling upon it entirely severing it from the hand.

We next proceeded to the building which was intended for a Place of Worship; and to the Dwelling-house, which was partially completed. "In that corner," said Cota, "our *umfundis* (Teacher) expired; and here did I assist in making his coffin." An imaginary view of the trying scene which presented itself on that occasion affected me deeply, while standing on the very floor where it took

place. This excellent man had no fellow-labourer, excepting his pious Wife, to aid him by counsel, or to comfort him amidst suffering. She was under the necessity of closing his eyelids herself—of preparing the corpse for interment—and of giving directions as to the dimensions, shape, and make of the coffin; it being an entirely new thing to the Natives, by whom only she was surrounded. With an infant at her bosom, and another at her side, she then followed her departed Husband to the tomb. On its verge she bowed her knees; and, while the sable throng stood silent all around, committed the body to the dust, *making known her wants and requests unto God*. This was a trial indeed! more easily conceived than described. Her prayers were heard; and the *Father of the Fatherless, and the Judge of the Widow*, evidently interposed in her behalf. The heart even of the barbarian was disposed to render her all necessary protection, until the arrival of a friend, who rescued her from danger. This furnishes another signal instance, worthy of being recorded, in proof of that gracious Providence, which, at all times and under all circumstances, presides over the Missionary.

Mr. Edwards, from Lily Fountain, near the Khamiesberg, thus speaks of the

Good Prospects among the Namaquas.

Some of the neighbouring farmers have attended our Religious Services, and united with our Namaquas in singing the praises of the Lord. We have much cause for gratitude to God, for His favour manifested toward us in this respect. . . . Four families have Family-prayer in the village. An evident influence from the Holy Spirit occasionally attends the Word preached, which many hear with deep attention and apparent concern: we have, more than once, had the penitent's cry in our Prayer-meetings; and there is ground to believe that five adults have begun to serve the Lord in sincerity, three of whom were once members of the Church at Khamiesberg, and who now bewail the loss which they have sustained in backsliding from God. Our prospects are pleasing.

Our School contains Oorlams or Bastard Hottentots, Bootsuannas, Hottentots, and Bojjesmans; most of whom surprise us by the improvement which they make, warranting a hope that, in less than twelve months, 50 children may be expected to

read the Bible. The number might be easily increased, did the house we use as a School admit of accommodating more. We pay for it four shillings and sixpence per month, rent; which sum, however, is raised by the children themselves, most of whom subscribe one halfpenny per week each, which they obtain by bringing us milk, eggs, fire-wood, &c., for sale, and which has hitherto been paid with cheerfulness. The first week produced three shillings and ninepence (the children having been requested to bring one penny each); the second, two shillings and twopence; the third, two shillings and eightpence halfpenny; the fourth, two and elevenpence halfpenny—nearly three times the sum required for the month's rent. The people have begun to build a School; which will not be attended with any expense to the Society: and it is gratifying to see the children assembling at the sound of a tin horn, at half-past eight o'clock, to assist in its erection; from which engagement they are dismissed at half-past nine, to wash themselves for the School at ten o'clock, where they are regularly taught till twelve. In the afternoon, two hours are occupied in teaching them to read.

Mediterranean.

Large Assemblage of Missionaries in Malta.

Mr. Jowett, having mentioned something which took place in the month of April, adds the following highly interesting circumstance:—

About the same period we held many Missionary Meetings among ourselves; there being present at the same time not fewer than Ten Married Missionaries with their Wives, and Six Unmarried Missionaries, on the little Island of Malta. Since that time, they have severally been scattered—some to England, for health—others to Egypt, Mount Lebanon, Armenia, and Greece—and some have remained here. These were very profitable Meetings, and were conducted with a spirit of love and mutual confidence.

Occasionally, also, as the time of taking leave drew nearer, there were present at these parties such of the Children as could be kept quiet, or nearly so—partly that the mothers might not be prevented attending, and partly because we have a good precedent for such a practice in Acts xxi. 5. When it is considered, also,

that, in these Countries, we live surrounded by bad examples, you will the less wonder that Missionary Parents should desire their Children to be found in their religious assemblies somewhat earlier than might be done in England, where you can more easily secure a well-ordered nursery.

But these good things, we hope, will all come ere long—as soon as the STRONGER ONE shall come, and thrust out the Usurper who has hitherto reigned in the Churches, the Houses, the Streets, and in every place, public or private, in these lands.

CHURCH MISSIONARY SOCIETY.

ABYSSINIAN MISSION.

THE arrival of Messrs. Gobat and Kugler at Jidda, on their way to Abyssinia, was stated at p. 285. From communications just received, of which the following are extracts, it will be seen that they reached Massowah, with the two Abyssinians Ali and Malo, on the 28th of December; in somewhat more than two months from their leaving Cairo, from which place they had set forward on the 20th of October.

Suez.

We have had some long conversations, at Suez, with a Greek Monk from Mount Sinai: I have never seen a man so resolved to keep at a distance from the truth: he concluded by declaring us heretics, and putting us among the number of false Christs and false Prophets, of whom our Saviour spoke. It is thus that we must be sometimes in good and sometimes in evil repute. We have also had many religious conversations with the Consular Agent, a Greek Arab, and native of Suez: I have seldom seen an Arab apprehend so readily the sense of what is said, and so easily yield to the demonstrations of truth, as far as it regards the understanding; but I fear that his heart is entirely with the world: we gave him a Bible on parting, which he appeared to receive with pleasure. There are altogether 15 Christians, all Greeks, at Suez; but all buried in the love of the world, though it has nothing inviting at that place.

Departure from Suez.

On the 8th of November we embarked, and set sail the following morning: we passed the night at a place called, by the

Arabs, Hemam Phareoun (Pharaoh's Bath), and Birket Phareoun (Pharaoh's Pool). The Arabs are not agreed on the reason of this appellation: some say, that there is a spring of warm water very near, bordering on Arabia; and that the Kings of Egypt came there to take the baths: this is the less probable, as there are springs of warm water in the neighbourhood of Thebes, and as the environs of Birket Phareoun have the appearance of always having been in a state of solitude: others say, that the name came from Pharaoh's having been drowned there, when he pursued the Israelites: this appears much more probable; not because the Arabs say so, for they are accustomed to attribute to Pharaoh every thing which is grand and terrific; and as it is a very dangerous place, and as the sea is always agitated there by a whirlwind, no more would be necessary for them to make Pharaoh pass there; but what induces me to think that this may be the place where the Children of Israel passed, is, that, on the borders of Egypt, there are mountains which run from east to west; and it was probably because the Israelites were between two of these mountains that their fears increased, when they found themselves pursued by the Egyptians. It is also remarkable, that there is near Birket Phareoun a little village called Thor, the only place in the neighbourhood where there is good water; and even now there is a plantation of Palm-trees about fifteen leagues off, which, with the passage across the small mountains, would make three days' journey. Birket Phareoun is about twelve leagues, or thirty-six miles, from Suez; and the sea is there, perhaps, a league and a half or two leagues in breadth. There is nothing so irregular as the tide of the Red Sea at Suez. I have seen it high and low water at all hours of the day; and I have remarked, that the inhabitants never know at what hour of that or the following day the tide will ebb or flow; so that if Moses knew it, as some would have us believe, it could only be by an immediate revelation from God: the sea ebbs and flows so slowly on the shore, that it is impossible to perceive it by the eye, and it never rises more than about four feet.

On the 10th of November we slept at Thor, from whence we distinctly perceived the summit of Mount Sinai. You may easily imagine what was the subject of our thoughts and conversation, in the August, 1830.

vicinity of the place where the Eternal God once manifested His holiness and His glory. But how the idea of the Law, given with such solemnity, calls to mind the sins and transgressions of men! How this humbles the rebellious heart! And how precious the Cross of Christ becomes to a soul which hears the thunders of the Divine malediction against it on account of sin!

Yambo.

The Arabs say, that there are 15,000 inhabitants at Yambo; but I think that we must deduct at least one half. At one part of the road from Yambo, to the east, there is a rivalet, which flows sometimes on the surface and sometimes under ground: there are seasons when private persons buy the water for baths, at 150 talares (dollars) an hour.

Jidda.

On the 22d of November we quitted Yambo; and on the 27th we arrived at Jidda. At this season of the year the temperature is very mild at the Red Sea: at Jidda it is now almost as warm as it is in Cairo in the month of September: we have been very much refreshed by a heavy rain, which fell about an hour after our arrival. We lodge with a Catholic Christian from Damascus, in whose house we have met with a most kind reception, and who has shewn us that disinterested hospitality is still to be found among the inhabitants of these regions. Our two Abyssinians behave very well: the nearer we approach to Abyssinia, the more they shew their attachment to us, and seem to have our interest much at heart. The accounts which we have received from Abyssinia are very favourable: all is tranquil there; and Sebagadis, Governor of Tigrè, wishes much to see us. He wrote to the Naïb of Massowah, that his servant Ali was returning with one or two of his English Brethren; and desired him to receive us well, and to provide us with beasts, to enable us to depart immediately. As the Naïb much fears Sebagadis, we hope that we shall have less difficulty at Massowah than other European Travellers who have endeavoured to enter Abyssinia; but we would trust only to the protecting arm of our merciful Saviour. It is sufficient for us to know that, every day, His hand is extended over us to keep us; and all that He shall do respecting us will be well done.

We have found an English Corvette here, whose Officers have shewn much friendship towards us: if we had time to remain a month, they would willingly

convey us from hence to Massowah; but we have already engaged an Arab Ship, which sails on the 3d of December.

When other Missionaries follow us into Abyssinia, they should leave Cairo either in the month of September or at the beginning of December. In September it is still very hot, and they will seldom find good water; but there are winds, and they will meet with a number of vessels sailing from north to south. On the other hand, if they wish to travel more agreeably, they must leave Cairo at the beginning of December, and provide against the rain; then they will have a mild temperature, will everywhere find good rain-water, and, among other things, water-melons, which are very beneficial on the sea: but they will be longer in crossing it than in September. *Conversation with an Abyssinian Pilgrim.*

At Jidda we became acquainted with three Abyssinian Pilgrims, on their way to Jerusalem. One of them was the son of the Pacha of Gojam, quite a young man: he first came to us, hearing that we had the Gospels in Amharic, and begged a copy. We made him read; but he could not read fluently, as some of the Amharic Letters were unknown to him: unspeakable was his joy at seeing himself enabled to read the Gospel in his vernacular language. We spoke a great deal with him, applying the truths of the Gospel to his own heart: such application seemed quite new to him, but beneficial. We do not know how this man could learn so soon that we were Priests; as he came the following day to us, in order to confess and to receive absolution. He had first spoken about this to Malo; who told him that he had better say nothing about it, as we were not Abyssinian Priests. This circumstance furnished us with a fair opportunity of shewing him some passages in the Gospel, and of enlarging on the important subject of Forgiveness of Sins. In proportion as we became more acquainted with each other, our mutual affection increased. The following day this young man came to us quite confidentially, asking our opinion regarding his pilgrimage: we readily complied with his desire, and our advice seemed to have found good acceptance with him, though it was directly against his own view; for, soon afterwards, he came again, and said that he would go to Jerusalem only in order to pass Easter there, and then would return to his own Country. Since Girgis

has left us, we have not heard any speak the Amharic so purely as this man did. His great eagerness to hear the Truth enabled him to understand us without difficulty, although all we said respecting the way to salvation in Christ was quite new to him. On the 7th of December the Abyssinians came to take leave of us: they still had many questions to ask us; and the Millennium was brought forward in conversation. From the Tigrè Priest I learned that there exists a book in Abyssinia entitled "The Explanation (of the Words) of Jesus," the principal subject of which is the Millennium: we shall endeavour to find out this book as soon as possible. These men were greatly pleased to hear that in our Country, too, there are Christians who wait for the Kingdom of God. At some future period we shall be able, if the Lord will, to give a more minute account of their idea of the Millennium. Our Abyssinian friends intended to see us again the succeeding day; but we embarked at a late hour of that day, so that we reached our ship at midnight. We were exceedingly glad to have come off from Jidda without the least injury, because the Mahomedans there are insolent and bigoted.

Arrival at Massowah.

On the 28th of December we arrived at Massowah. No sooner was Ali discovered to be on board, than a great crowd of people gathered on shore till we landed. It was not before we were on shore—when Ali went before us, and old and young kissed his hands—that we perceived the reason why so many people, partly Abyssinians and partly inhabitants of Massowah, had assembled. We lost no time in calling on the Cai Macam, or Governor, and delivering our Letters from Jidda: he immediately asked us, whether we wished to have our luggage brought on shore that evening, or on the following day. As we wished to have it with us, he instantly sent a soldier to get the boxes on shore; while Ali procured a lodging for us with a friend of his. Thus it was that we were permitted to pass New-Year's Day in tolerable rest at Massowah. Ali's behaviour towards us, on the whole of our journey, was much to our satisfaction: he has settled with the Naib in Arkiko (more commonly, Dochono) every thing; so that we can now proceed without obstacle to Abyssinia. In our first interview with the Naib, Ali gave him a specific account

of all that we had done for him; and added, that he ought not to look on us as on other Franks, but consider us as Brethren. The Naib observed, that Mr. Salt had come hither, sent out by the King of England, in order to visit Ras Walad Selase, and yet had given to the Naib at that time 1000 dollars as a present. On this Ali began to reprehend him; telling him earnestly, that there could be no question about presents in this case, &c.; after which he became quiet. We are now expecting to depart in three or four days to Dochoho, where we shall spend one or two days; and from thence, if God will, pass the Tarranto. Already, in our ship from Jidda hither, more Abyssinian was spoken than Arabic, as our crew were chiefly inhabitants of this place, of which the language is a mixture of Arabic and Tigrè: most of the respectable people here speak the pure Tigrè well. We have daily many visitors, chiefly Abyssinians: many have also come who are affected with diseases. To-day, four Abyssinian Christians, who had met Ali in the market, called on us, desiring to fall down before the Abuna, and to receive his blessing. We told them, in Tigrè, that the Lord our God is willing to bless every one who called on Him in the Name of Jesus: on which one observed, that certainly we were in the right; and then they departed.

From Abyssinia we have sure intelligence that Sebagadis is gone into the interior, with his soldiers: how far he has advanced is not yet ascertained. Nothing, as yet, has been heard of a battle: on the contrary, it is said that they have made peace; but this needs confirmation. We cannot decide whether we shall stay in Ali's district until Sebagadis returns to Adowah, or whether we shall proceed directly into the interior, to wait on him there: we should rather prefer the latter. We shall soon give you a further account of our proceedings and travels, if the Lord spares our life and health.

JEW'S SOCIETY.

THE visit of Messrs. Nicolayson and Farman to the coast of Barbary was mentioned at p. 200. They left Malta on the 10th of November, landed at Tripoli on the 16th, and remained there till the 2d of December. From the 26th of that month till the 15th of January was spent at Tunis.

From Mr. Nicolayson's Journal we shall extract some passages which will throw light on the condition and feelings of the Jews in these parts.

Debased Character of the Barbary Jews.

All that we have hitherto been able to learn concerning the general character of the Jews here, fully accords with the following description of it in a German Work on the Barbary States, written by the Danish Consul at Tunis:—

It is easy to conceive what a deteriorating influence the unexampled oppression, suffered by the Jews of these parts for many centuries, must have had on their character; which, indeed, is no where less noble and engaging than here. Intent on the acquisition of money only, they utterly neglect the cultivation of their minds; which, consequently, are absolutely destitute of the most necessary knowledge, and even of all taste for it; being, on the contrary, filled with disgusting superstitions and foolish imaginations. This is the case even with their Rabbies; whose grand aim seems to be to maintain and augment that absolute authority, which their skill in the reveries of the Talmud gives them over the superstitious multitude.

Their constant efforts to avenge themselves on their unrelenting oppressors, the Moors and Arabs, by crafty and crooked dealing, contribute greatly to fix their minds in the depraved turn given them by despotism, and to rivet in them its degrading influences.

The Jews of Barbary may be said to be led by only one ruling principle—that of avarice; to make no distinction between lawful and unlawful means of amassing money; to practise fraud and imposition systematically, and to be absolutely dead to every higher and nobler pursuit.

While this description is undoubtedly strictly true as it regards the generality of that Nation here, we still have found exceptions among them; and no doubt many more would be found, by a more extended and intimate acquaintance with them. It is, however, to the lost sheep of the House of Israel that Salvation is to be brought. It is those who are dead in trespasses and sins, that must be quickened by the saving truths of the Gospel.

Extent to which they have spread.

As to the extent to which the Jews have spread over these parts, the same Author states—

Jews are to be found in immense numbers from Morocco to Tripoli; not only in the maritime towns, but also in the interior. They have settlements even on Mount Atlas; and among the Brebers—the original inhabitants of these parts who were driven back to

the mountains by the Arabs—by whom they are called *Philistin*.

Facilities for introducing the Scriptures.

On the part of the Government there are, as yet, no such obstacles to the introduction of the Sacred Scriptures as in Syria; and though, on the part of the Jews, there is, as yet, no such desire after them as in Palestine, yet perhaps a short residence among them might change their dispositions in this respect, as was the case there.

The edition of the Hebrew Bible from *Athias* has been pronounced unobjectionable by the Rabbies in general: if, therefore, henceforth no other edition were brought hither, the prejudices excited by former ones would probably soon wear away.

TRIPOLI.

Some account of the Inhabitants.

Blacks, of all shades and conditions, are very numerous: they are all either actual or liberated Slaves, or else descendants of such.

The two chief classes of Natives of this Regency are generally distinguished by the terms Moors and Arabs. The term "Moors" denotes those who inhabit the maritime towns and their immediate neighbourhoods; and who may be supposed to bear some relation to the Mauritanian Soldiers, whose settlement here, in about 1400, gave origin to this Regency, which now, however, for some time, has been entirely in the hands of Native *Bashaws*. The term "Arabs" marks the less-civilized country-people, who are of the same description with the Bedouin Arabs of Syria, and are here also often honoured by that epithet: they derive their origin from Arabia Felix; whence they came into these parts, under the conduct of their famous General, *Afric*.

There are no Christian Subjects here; all who here profess Christianity being of European extraction, and, consequently, under the protection of their respective flags. With the exception of some of the Consular Families, they are all Roman Catholics: their number has, of late, been greatly increased by poor Maltese; who flock hither in multitudes, not being able to support themselves in their native island: they have a fine New Church here, under French Protection. There is also a Greek Church, under the protection of the English Flag, which is now almost a ruin; there being, at present, only three or four individuals here of that

Confession. Protestant Worship there is none.

The population of the city of Tripoli is generally computed at 30,000 souls, 3000 to 5000 of whom are Jews; 800 to 1000 Christians; and the remainder Moors, with the exception of a few Turks,

State of the Jews.

The main body of the Jews here are Natives, and speak Arabic only. A few have settled here from *Leghona*, and other parts of the European Coast of the Mediterranean: these, of course, enjoy the protection of their native countries; and thus escape the heavy taxations, and other oppressions and vexations, to which those who are subjects of the *Bashaw* are always liable; especially when imprudent enough to make the least show of wealth, which is a sure way to get despoiled of it, and even to endanger their personal safety; consequently they always have a poor and wretched appearance. This state of oppression and contempt would naturally lead them to value the notice which Europeans might take of them, were it not that any freeness of intercourse with such would raise the suspicion of their seeking foreign countenance, and might thus prove fatal.

The Jews here, as almost everywhere, inhabit chiefly one part of the town, thence called the Jewish Quarter; but are not restricted to it. They have a kind of Governor of their own, recognised by the *Bashaw*, and honoured with the same title as the Moorish Governors of country towns—"Kayid": he is, of course, entirely subject to the *Bashaw*, whose orders relative to the Jews he receives and executes: still it is a considerable advantage to the Jews to possess this privilege, as it affords them the means of bringing their complaints before the *Bashaw*, and thus sometimes of obtaining some redress.

The Jews who speak Arabic generally pronounce the Hebrew more correctly and distinctly than those of Europe, so that their reading was sufficiently intelligible to us. None but European Jews know Spanish here: we were, therefore, glad to find that the difference of the dialect of Arabic spoken here, and that of Syria, did not present any serious difficulty in the way of our intercourse with them. By an account of the Jewish Population delivered by the Jew Broker some time ago to the Consul General, it appears, that there were then no less than 1300 Families, which would make the

number of individuals at least 6000. They have Eight Synagogues, of different sizes; and Six Rabbies, of different standings.

Suspicious of the Jews with respect to the Hebrew Scriptures printed by Christians.

I told them [Rabbies Benjamin and Shalloom, both rather young men, with whom the Missionaries had frequent intercourse] that I had sold many hundreds of Hebrew Bibles to their Brethren in Safet and Jerusalem; and, pulling a Hebrew Bible out of my pocket, informed them that we should be glad to furnish them and their people here with them at a low price. They immediately told us that an American had brought books hither, a few months ago; but that they had refused receiving any, because they were not correct, having alterations and additions in them. While we admitted that the Jews everywhere had objected to that edition, on some very trivial grounds, which we specified, we denied the possibility of their containing additions to the text or alterations of it; declaring that nothing could be further from our intentions than to add of our own inventions to what we firmly believe to be *the Word of the Lord*; at the same time telling them, that the Jews of Palestine at first objected to our Bibles on the same grounds, but that still the greater number of those which they afterwards bought with so much avidity were of that very same edition which Mr. Bird had brought hither. This satisfied them, in some measure; and they could not point out the pretended additions: still they subjected the specimen which we had put into their hands to a very strict examination; though we assured them that it was a new edition, entirely on their own plan: after handing it about from one to another for some time, they at last agreed in pronouncing it good and unobjectionable; and, after asking the price, they promised to call on us in the afternoon to inspect our stock. Though they certainly carry their scruples too far, and raise such objections as are founded on nothing but their ignorance even of their own literature, still it certainly is very satisfactory to see them so jealous of the purity of the Sacred Text; which, however distorted in their Commentaries, is thus preserved pure in their copies. Had they but a juster idea of the comparative value and authority of the two! After some further conversa-

tion, they dismissed us with saying, that, though the people are exceedingly poor here, there would doubtless be some who would purchase the great treasure at so cheap a rate. They readily promised to give notice to their people, that we had sound and unobjectionable Hebrew Bibles for sale. Rabbi Shalloom, who is by far the more open and interesting of the two, acceded to receiving my address at Malta; and giving me his, in order to keep up a correspondence for receiving such small supplies of the Scriptures successively, as the poor people may hereafter be able to purchase. They also turned over the New Testament with apparent calmness; asking if their [Brethren] in the Holy Land had bought any of them. They were, however, not willing either to express their opinion about it or to read it.

Mr. Nicolayson afterward adds—

Expecting that the Jews would come to buy Scriptures, we have kept within doors for some days: but few, however, have called; and these, though much pleased with the books, have not offered to buy any. We therefore called on the Rabbies, in order to discover, and, if possible, remove the obstacles to the sale, which must be either the failure of the Rabbies in performing their promise of giving notice, or else an underhand management of theirs to keep the people from us. These suspicions gained ground, from our not being able to get an interview with the Rabbies; one of whom was said to be out of town, and the other so overwhelmed with business that he could not see us.

State of the Jewish Schools.

We found the floor of the adjoining Synagogue strewed with little groups of Boys, reading and talking as loud as they could. We asked for the Master; and had soon the pleasure of seeing a very sensible Lad, who readily informed us of the number of Boys under his care—the plan of instruction which he pursues with them—and the books which they use. There are parts of the Hebrew Old-Testament, which, among the higher classes, is accompanied with the Targum and Rashi's Commentary. The plan, as indeed appeared from their position, is to divide them into a number of classes, each under the tuition of one of the most proficient boys—a plan which I do not remember to have found in any Jewish School before. They not only learn to read and write the Hebrew, but are also

made to translate it into Arabic; in consequence of which, as the Rabbi told us, the Hebrew is very generally understood here. As the Arabic, though universally understood and spoken, is very rarely read by Jews here, the Books and Tracts sent hither must, of course, be in Hebrew. On inquiring what kind of Alphabet they used, we were told, as we expected, that they had none but written ones: we requested the Teacher to shew us one, telling him how much preferable it would be to have them printed: when, on seeing them, we told him that we would try to get some printed on the same plan, he seemed much pleased with the idea.

Mr. Nicolayson adds, subsequently—

We had taken with us an Alphabet, drawn up after their own plan, with a few improvements; with a specimen of a Spelling-book which I had planned for them: these we shewed to the Schoolmaster, who seemed much pleased with them. Should the Schoolmasters of Syria, also, approve of them, it may, perhaps, be worth while to get them printed.

Sermon by a Jewish Rabbi.

We went to the great Synagogue; and found it so crowded, that with great difficulty seats were made for us. They were reciting or chanting the Psalms of David with all their might. When they had gone through them, Rabbi Benjamin, who is esteemed a prodigy of learning, delivered a short Address to the crowded assembly. It was in Arabic; but so mixed up with Hebrew, that no Arab could have understood it. The Psalms were recited to-day, by way of Public Prayer for rain, which is greatly wanted; and the scarcity of which is laid to the charge of the Jews by the Moors, who make such pretences a handle for heavy taxations. To this the Rabbi alluded in his Sermon; in which he maintained, that, on the contrary, the world is preserved in existence only on account of Israel, and that all public blessings are conferred for their sakes. He, however, owned, that such slanders and oppressions come upon them on account of their national sins; and, therefore, declaimed against swearing, and lying, and dishonesty in dealing: and concluded with a general exhortation to repentance and amendment; illustrating and enforcing the whole by a few quotations from the Scriptures, and a great many sayings and anecdotes from the Talmud.

Difficulties not to prevent the Establishment of a Mission.

I should not feel free from considerable embarrassment in presenting such a Journal as this, which in fact is an account of multiplied difficulties to be surmounted, without a single instance of any one actually having been surmounted, did not the views and principles stated in your Letter, and which I believe to be those of the Committee generally, encourage the hope, that even this mere discovery of the difficulties to be encountered, in the Society's extending its efforts to those Jews who inhabit the Northern Coast of Africa, will not only ~~not~~ discourage the Committee from such an attempt by establishing a Mission among them, but may even, in some measure, be made subservient to that end, by the scanty information which it may afford to him who may engage in such a Mission.

TUNIS.

Three Classes of Jews.

There is a class of Jews here, who, though now natives of this place, are called Livornese Jews; being descended, in part, from Jews from Leghorn, but chiefly from those who, at the banishment of the Jews from Spain, in 1492, took refuge here. These, though in blind zeal but little inferior to those who are called Tunisian Jews, are still hated and despised by them, and hence there is a constant animosity and jealousy between the two parties. The Italian-born Jews, who form a third class of that Nation here, are, generally speaking, deistical in principle, and consequently very indifferent to all Religious Worship: yet, to lessen, in some degree, the hatred of the other parties against them, they keep up the externals of Public Worship; and, to avoid the jealousy of the others, have a Synagogue and a Rabbi of their own: the European Protection which they enjoy is, however, their best safeguard from the fanatical fury of their brethren. The collective number of these three classes of Jews in Tunis is generally computed at 60,000.

State of the Jews.

Though the Jews are absolutely necessary for the Moors here, who never transact any mercantile business of importance without their intervention, still they are more despised and degraded in this place than even in Tripoli, and equally liable to exactions. It is, therefore, not unfrequent for them to turn

Mahomedans; notwithstanding the fanatical attachment to their own tenets generally prevailing among them, and in spite of the vigilance and authority of the Rabbi, which here is such (at least among the Native Jews), that they can bastinado and even imprison any one who offends against their rites and precepts. To the house of Menachem, our bookseller, the whole relationship of the family came, one after another, to see and converse with us: so that the house was soon filled with Jews, Jewesses, and Jewish Children; who all conversed with an openness and freedom, which astonishes, and cannot fail to please, in these countries of restraint and suspicion. Among them were two Rabbies, who also conversed more freely than one could have expected: one of them had examined our Bibles, and pronounced them good, but the type too small. Rabbi Solomon Cohen, who we were told is the Chief Rabbi of the Tunisian Jews, readily agreed to meet us some day in the week, either at the Consulate, or where we then were, for a full and free discussion of the points at issue between us; and Menachem assured us that he was free from that morose and bigoted spirit which generally prevails among the Rabbies here.

Tunis the most promising Station for a Mission.

Whatever was said of the excessive fanaticism of the Jews at this place, and many as the obstacles were which for some time impeded our access to them, still we have had some interesting intercourse with them; and had just got so far as to have some opening for more promising operations among them, could we have prolonged our stay.

Could a Missionary Settlement in Barbary be effected, Tunis would certainly be the place; which, together with the greatest difficulties at first, would present the best prospect of subsequent success, if made the place of residence, and the point from which to visit occasionally the other towns and villages of this and the adjoining Regencies, and to supply them with the Word of Life.

The recent conquest of Algiers by the French will, doubtless, lead to new and important relations with the Coast of Barbary; and will afford, in all probability, unlooked-for facilities for the introduction of Christianity.

Black and Caspian Seas.

SCOTTISH MISSIONARY SOCIETY.

THE last Report furnishes the following view of the

State of the Missions at Karass and Astrachan.

Karass—Things present much the same aspect as they have done for some years past. Mr. Galloway continues to labour with diligence and perseverance, but the wilds of Tartary remain still a moral wilderness. In reference to some visits which he had paid to the villages in the surrounding country, particularly on the Kuma and the Cashu, he lately wrote—

On these occasions I had many opportunities of declaring the Gospel of the Grace of God; and met with individuals who have read our Tracts, and have a considerable knowledge of the doctrines of Christianity; but they are not converted, nor willing to make a public profession. There are always numbers to be found ready to hearken—the greater part, very probably, from no better motive than curiosity: others appear somewhat serious; but a great part shew, from time to time, that they have a hatred of the Gospel, by leaving us as soon as we begin to apply things closely to their case. In Naiman Village, where we, of course, most frequently labour, the inhabitants have acquired more knowledge; but, in general, they oppose more bitterly, and sometimes express their fears, that they will at last be deceived by the doctrines of the New Testament: a part of these have learned to confess that salvation is not of works, but of grace; yet esteem it blasphemy to assert that grace runs in the channel which the Scripture points out, while they cannot point out any other: indeed, they have learned many things from us, which they endeavour to connect with their own system, and thus contradict themselves on every occasion. Since peace took place with Turkey, their Mahomedan Fire appears to be somewhat abated, because their religion is earthly, and speaketh wholly of the earth. Bey Mirza, the Chief of Naiman Village, who greatly opposed the Gospel, died suddenly about two months ago; and several other individuals of the same village have of late departed very suddenly: these dispensations we have endeavoured to improve, by calling the attention of the people to the things which concern their everlasting peace.

Astrachan—During the past year, Mr. Glen has proceeded with the translation of the Prophetic Books of the Old Testament into Persic, on account of the British and Foreign Bible Society: he had completed the book of Daniel, and he expects to finish the Minor Prophets in the course of the summer: after revising the translation of those books which

he has completed, it is the wish of the Committee of the British and Foreign Bible Society that he should revise the Historical Books of the Old Testament which have been lately translated by a Persian named Mirza Jaffer, and that he should afterwards translate those books which shall not then have been translated by Mirza Jaffer. In the Report, an account was given of a Persian from Mazanderan who had been baptized by Mr. Glen, but who shortly after, having been deprived by the Persians of his wife, professed to return to the Mahomedan Faith, in the hope that they would restore her to him: though it was impossible not to entertain very serious apprehensions in regard to him, yet, as he appeared to have fallen in an hour of temptation, the Directors were not without hope that his fall might be only temporary: but it is now their painful duty to state, that these expectations have not been realized: his wife was married to a merchant, so that it seemed as if he would be disappointed of the object which he had in view; but the Persian Mollahs have lately given her back to him, after obtaining a divorce from her new husband—thus furnishing a very melancholy picture of the state of morals, and of the tone of feeling prevalent among his countrymen.

Persia.

THE Committee of the Calcutta Bible Association communicate, in their Eighth Report, some interesting intelligence relative to the

State of Mahomedanism in Shiraz.

The Committee remark—

They cannot deny themselves the pleasure of adverting to a circumstance, which they are persuaded will yield gratification to all who delight in observing the methods by which Divine Providence prepares the way for the reception of the Truth. Mr. Martyrus M. David, a respectable Armenian Gentleman in Shiraz, some months ago addressed the Committee, through his friend, Mr. Johannes Avdall, one of its members, for the purpose of inducing them to lend their aid to obtain a Persian Version of the Bible; and brought to their notice a learned Mahomedan of his city, whose services, he conceived, might be of essential importance in forwarding the end in view.

As the translation of the Scriptures does not lie within the sphere of the Bible Association's duties, the communication was transmitted entire to the Committee of the Auxiliary Bible Society; and here the duty of your Committee in regard to it terminated. Their object in noticing it at all is, to present to the friends of this Association the state of feeling which prevails in Persia on matters of Religion, as exhibited in the following extract from Mr. David's Letter.

After giving a brief account of Four Sects of Mahomedans which have separated from the rest, and the manner in which these Sectaries are treated by the orthodox disciples of the False Prophet, Mr. David adds—

The Sectaries, though backed by the majority of the learned of the community, are stigmatized by their adversaries as a despicable race; and are debarred from holding public communication with their partisans on the Creed which they follow. The Ashugh Aref (the designation of one of the Sects) are less remarkable for learning, but have acquired notoriety for the great multitude of the rabble over whom they preside. They do not observe the laws of their Prophet, nor shew the least sign of fear or shame in committing the worst of vices. Not entirely disbelieving the doctrines of the Koran, they are sensible of being grievous sinners; and put their trust for salvation in the intercession of the champions of their faith. Excited by natural curiosity, they eagerly seek to make themselves acquainted with the religious opinions of different nations. Although the Word of Life disseminated among these rocks, by the indefatigable exertions of the pious Missionaries, Messrs. Henry Martyn and Joseph Wolff, has not hitherto proved productive of real advantage, it has created in their breasts a laudable desire for inquiring into the truth of Christianity. They frequently devote themselves to the perusal of the New Testament, and give various constructions to such of its passages as are considered obscure and difficult. They read the Old Testament with no less avidity; but, owing to the difficulty of the Arabic Language, in which it is written, there are comparatively few who understand what they read: they burn with a fervent desire of having a Persian Version of the Old Testament.

China.

*BRITISH AND FOREIGN BIBLE SOCIETY.
Letter from the Native Christian, Leangafa.*

Our Readers are acquainted with the conversion and character of this Chinese Convert. At his request, Dr. Morrison has forwarded to the Bible Society the following Letter of Thanks, dated Dec. 14, 1829 :—

To all the Venerable Persons, who manage the affairs of the Society for the distribution of the Sacred Scriptures, a respectful Letter is hereby addressed, wishing them a golden tranquillity.

I happily have received the favour of a gift of the Holy Book from your Honourable Nation's Society. The gift is of the highest importance; and I regret that I cannot repair in person to thank you for your goodness. I can only keep my heart with diligence—deny myself—and exert my utmost strength to propagate the Gospel, advising and instructing my fellow-countrymen here. Perhaps we may obtain the transforming influences of the Holy Spirit, to turn them to the Lord and Saviour; according to the intention of all of your Venerable Sirs.

The Most High God compassionated, from ancient times to the present, all Nations; and sent the Saviour to this earth to proclaim fully the wonderful Mystery of Redemption, and the Divine Will contained in the True Gospel. At the time of Jesus' Advent, the Holy Apostles scattered the Gospel among many Nations; but although, up to this time, many followed and believed the principles of the Gospel, none have equalled your Honourable Nation in discriminating the correct principles of the Universal Church, and maintaining a strict adherence to the sacred truths of the Bible; not adding so much as a fibre of private interpretation, calculated to delude others.

Besides, in your Country, those, who preserve a constant and ardent love to the Saviour, and would widely extend the Gospel, are not few. Hence, the many Societies in your Country to assist in disseminating the Gospel among all Nations; by which means it is at present made known to many Nations, to convert them and turn them to God. Although success depends on the converting grace of the Holy Spirit, still it is the work of your Honourable Country's Society to distribute the Holy Book.

Previously to conversion, I was as deaf
August, 1830.

and blind; but, having obtained the Holy Book to read, and having to be thankful for the instruction of the two venerable Teachers, Milne and Morrison, I became acquainted with the great grace of God in compassionately sending the Saviour, and with the worth of the soul: and so was led to repentance, reformation, and faith; and to trust in our Lord and Saviour, looking up for the salvation of my soul.

If left without the Holy Book, how should I have known the grace of God, and the immediate worth of the soul? Hence the work of the Society for distributing the Holy Book, and of the other Societies to assist, is indeed a great benefit to the people of all Nations in the world!

I apprehend that it will not be possible, during the days we remain in this world, that we shall ever meet and see each other: we can only hope, that, by a reliance on the merits of our Saviour, we shall meet in the world to come, in the heavenly mansions; and enjoy everlasting bliss, exulting, and together praising the love and grace of God, to infinite ages.

Reverently I present this on the right hand of the Venerable Committee of the Bible Society.

India within the Ganges.

Humane Order respecting Suttees, antecedent to the Abolition.

WE stated at pp. 70, 71, that Mr. Smith, of Benares, had spoken of an Order respecting the prohibition of Suttees so early as February of last year; and pointed out the inconsistency of such a statement, with the fact, that the Missionaries at Calcutta expressed their hopes, in July following, that the prohibition would soon take place. The point is cleared up by the following Extract from Mr. Smith's Journal; from which it appears, that he referred to a humane Order, not indeed for the prohibition of Suttees, but which was doubtless intended to have the effect of a prohibition. The manner in which this Preliminary Order was received doubtless encouraged the Governor-General to proceed to his ultimate purpose, as "marking," the Serampore Missionaries observe, "in the most decided manner, the sentiments

and feelings of Natives themselves as to a practice so revolting to human-nature. Mr. Smith, on his way from Benares to Allahabad, writes—

Jan. 25, 1829, from Gossagunj—The Duroga, according to his promise, collected a number of Pundits, and Brahmins, and others, more than 200; and informed me. I immediately accompanied him to the spot where they were all assembled; and, after having some conversation with the Pundits on religious subjects, the Duroga brought out a Paper written in Persian, respecting the Prohibition of Suttees, which he read before the assembly. It enjoined that no SUTTEE should take place in future in this district: but should any Woman feel determined to be burned with the corpse of her Husband, notice should be given to the Magistrate; and should it be sanctioned, she must then gather fire-wood herself and prepare the pile without making any fence to it, and it should be done in the presence of the Duroga; and after putting a slow fire to the pile, she must then voluntarily get on it; and should any person be found assisting, advising, and encouraging her in the horrid act, that they should be PROSECUTED: and as the flame touches her body, should she wish to get off the pile, nobody should prevent her; and should any persons be found threatening her, in order to keep her in the flame, that they will be prosecuted as "MURDERERS." After this, I addressed the GOSPEL to them for a considerable time; to which all appeared very attentive, and some much affected by it. At the conclusion, I distributed many copies of Hindoe Tracts, which they thankfully accepted, and put them on their heads, saying, "We shall revere these books; and truly the English are highly favoured of God; and now they wish to enlighten us."

Ceylon.

From the Reports presented to the Annual Meeting of the Missionaries held in September, and from communications of a more recent date, we extract the following particulars relative to each department of labour at the respective Stations.

COTTA.

The Missionaries have had a painful trial, in the falling away of a

Native Assistant, who had afforded them considerable aid in the translation of the Scriptures, and of whose spiritual state they had been led to think favourably: his conduct has compelled them to put an end to his connection with the Mission.

Ministry.

The state of the Congregation at Cotta is a little improved since last year's Report, owing chiefly to the influence of the Girls' School; as each little Girl receives a reward-ticket for the attendance of either of her parents, or of a relation.

The Congregations at the Out-Schools during the year have not been, in general, as large, or as encouraging, as during the preceding year. At some of those where we preach on the Sunday Morning, very few Adults have regularly attended. At others, the number of Adults has varied from 6 and 8 to 20. Our Sunday-Afternoon Congregations, except at one School, which has lately been discontinued, have been more numerous; particularly at Yakbadda, where the people continue to attend nearly as well as when the Place of Worship, which had been erected there chiefly at their expense, was first opened on Easter Sunday last. To this place, and Nugagoda, we go, alternately, every Sunday Afternoon. Mr. Selkirk visits Nawala every second Sunday Morning; and to one of the other four places, viz. Mirihane, Gangodawala, Papilyane, and Bewile, he goes on those Sunday Mornings when he does not go to Nawala. The Children of the Cotta, Pagoda, and Pannikkemulla Schools attend at Cotta every Sunday Morning, at 11 o'clock. Thus all the Children belonging to all the Schools attend Divine Service once at least every week, and some of them twice.

About the commencement of the year, the Service at Pagoda School, which had, for more than a year and a half, been held weekly on the Thursday Mornings, became so very thinly attended, that Br. Selkirk began to have it only once a fortnight; and it is still continued in this way. Sometimes only two attend, beside the Master and Children; at other times, six or eight; and seldom more than ten. About the time that this change took place, he began to go, on the alternate Thursday Mornings, to a village called Madwala, and continued to do so for two or three months. The Congregations there consisted of 50 or 60 grown-up persons, besides children: but when the

novelty was worn away, and they found that we were unwilling to establish a School in the village, they afterwards fell off very rapidly. This falling off, the distance, and the badness of the road, led to its being given up. The people of this village have still, however, an opportunity, if disposed, of hearing the Word of God; as we have, at the commencement of this month, opened a School in a village adjoining it, in the place of one which we have discontinued in another village where Divine Service will occasionally be held. The Service at the little Bungalow near the Schoolmaster's house in Cotta is still continued: the Congregation there consists, at present, of about twenty Children, half that number of Adults (Cingalese), and four or five Portuguese People. Br. Selkirk, in order that these last may likewise receive as much benefit as possible from his instructions, interprets his Cingalese Sermon into English, which language they understand nearly as well as their native tongue.

[*Rev. Messrs. Lambrick and Selkirk.*]

Indifference of the People.

Though the Children are frequently reminded to exhort their Parents to come to Divine Service with them, yet we grieve to say that very few of them attend; and, what is worse, they are extremely careless about the regular attendance of their children. The Schoolmasters, we believe, do what they can to secure the constant attendance of their scholars; but their endeavours often prove fruitless, when not seconded, but rather opposed, by the example and influence of the parents. It is not an uncommon thing for the parents to send their children into the paddy-fields to work, or to the Bazaar, on the Sundays, when both ought to be at a Place of Worship. This, we fear, will continue to be the case, till the parents set a higher value on the advantage of a Christian Education to their children, and till the admonitions of the Masters, the good instruction communicated to the children, and our remonstrances, have a more abiding effect on their minds. We much lament that such is the state of our Congregations; but still we cherish the hope that God will bless, in His own time, the means used for their instruction; and that many will hereafter bless God that British Christians have had compassion on them, have come over and helped them, and pointed out to them and their Children the right way.

[*The Same.*]

Institution.

The Students, during our Meeting, were examined on the subjects on which they have been engaged during the year; and their examination has given great satisfaction to all the Brethren. As one part of their work, they were required to write their thoughts on a given subject—"The value of the Sacred Scriptures:" and the Papers which they gave in shew the estimation in which they hold the Oracles of God. One of them (Elias Andrews), whose frequent indisposition renders him unable to apply closely to study, has been appointed to the office of Probationary Catechist, and Assistant to me in the superintendence of the Schools: I expect to find in him a valuable Assistant. He is one of those who were brought up by our Baddagame Brethren, now in England; and was greatly beloved by both of them, for his steadiness, attention, and consistent conduct. Ever since he came to live among us, he has been a constant partaker of the Lord's Supper; and we have good hopes that he has received the Truth in the love of it, and that he will be of great use among the villagers in reading and explaining to them the Scriptures.

[*Rev. J. Selkirk.*]

Female Schools.

A Girls' School, commenced under the charge of Mrs. Lambrick, in October last, has prospered beyond our expectations; and the Children are more regular in their attendance at School, and on the Service of the Lord's Day, than in any other at the Station. In learning by heart the First Principles of Religion, and the Catechism which has been compiled for them, they have given much satisfaction: they have got on well in needle-work; and in reading the native language, their progress, since the change of Schoolmasters, has been equal to our expectations. The change alluded to has been that of Nicolas de Alvis, the Youth who has been so long on the Establishment, instead of the occasional attendance of Carolis Perra the Cotta Schoolmaster. Nicolas de Alvis proves an able teacher of his native language, and is diligent in attending to his duties.

The discipline of the School, as well as the instruction in needle-work, has been kept up chiefly by the help of a young woman whom Mrs. Lambrick brought with her from Baddagame, and whom she hopes to train up to be an efficient Schoolmistress. The expenses of this School

exceed, by a small sum, those of a School of the same number of Boys, the encouragements held out having been greater: each Girl, after three months' attendance and good behaviour, is clothed; and, to ensure cleanliness, their clothes are washed at the expense of the Mission, and given out to them every Monday Morning. [Rev. Messrs. Lambrick and Selirik.

English School.

The number of Names on the List is at present 32: none have, during the year, been admitted into the Institution. Their studies at present are as follows:— the First Class, containing 5 Boys, are reading the Old Testament, and learn Br. Lambrick's Cingalese Grammar, and Lewis's Explanation of the Church Catechism: three of them have also learned the First Part of the Arithmetic, and have been put into the Second Part. The Second Class, containing 8, read the New Testament, and learn the Cingalese Vocabulary, and English Catechism broken into short questions. Six of these, with two of the First Class, are learning the First Part of the Arithmetic. The Third Class, 15 in number, read the Spelling-Book, and learn the Vocabulary: their knowledge of English is yet so scanty, that they have made very little progress in Arithmetic. The remaining Four Classes are beginners. The average attendance, for the last three months, has not been more than 15. Those who have attended regularly have improved as much as we could expect: the slow progress of the others may be accounted for, from their want of abilities, and from their indifference to learning in general, but, chiefly, from their very irregular attendance. Another disadvantage, which many of them labour under, is their age, as they are grown up to manhood, and it is impossible to manage them in the same way as little children are managed; and, having grown up in habits of idleness, it is not to be expected that so much progress can be made by them, during the two or three years that they come to an English School, as by children of eight or nine years of age, whose habits are to be formed, and who can be brought under proper discipline. They undergo an examination at the end of every month. [The Same.

Native Schools.

The number of Native Schools is 11; one more than the number mentioned in last year's Report. We have had va-

rious applications from the inhabitants of the surrounding Villages, during the year, to establish Schools among them; but we have thought it better not to enlarge our present sphere of operation, as those that we have are as many as can be properly superintended by one School-Visitor. The additional one now mentioned is at Yakkadda; and was established only in the beginning of May last, after the long-continued and earnest solicitations of the Headman and the whole of the inhabitants of the village. We have discontinued a School at the Village of Walicada, which has been established about six years. The people of the village have latterly become so negligent in sending their children, that the Master cannot, after taking all proper pains, obtain as much from it as will support his family. In the place of this, a new one was opened, this month, at a village called Dummaldenya, and put under the charge of the Walicada Master: it is in a populous neighbourhood, where there has never been a School before. The names of thirty-two children have been given in; and we encourage the hope that much good may be done by means of it. The School at Panikkemulla was discontinued during the months of June and July: it was recommenced at the beginning of August, under another Master.

The names of the Schools, the average attendance for the last three months, and the number of names on the books at the end of last month, are as follows:—

Name of School.	Average Attendance		Total.	June.	July.	Aug.
	Boys.	Girls.				
Cotta	35	1	36	23	28	23
Pagoda	16	3	19	14	13	14
Mirihane	90	—	90	15	14	19
Pannikkemulla	19	6	25	8	—	16
Nawala	21	5	26	15	15	17
Gangoda	14	4	18	15	14	11
Bewille	24	—	24	11	11	17
Nugagoda	52	2	54	39	39	38
Paplyane	23	—	23	18	14	14
Yakkadda	27	4	31	24	22	22
	251	25	276	183	169	184

The number of children that are employed daily, in learning to read, in getting by heart, and to whom portions of the Word of God are, by being broken into questions, rendered as intelligible as possible, is 142; while the rest are daily reading or learning by heart other books, the tendency of which is, to explain to them the history and truths of the Sacred Scriptures. Many of them repeat their appointed portions of Scripture or of their other books, and answer the questions

with accuracy and ease; and evince, by their readiness, that they understand the subjects in which they are instructed: while others shew, by their inattention, that neither the Word of God which they are taught, nor the exhortations of their Masters, sink deep into their hearts. It cannot, however, but be hoped, that many of the truths which are now with so much care impressed on their tender minds will hereafter be remembered by them, and furnish them comfort in sickness or trouble; and, in the hour of death, cause them to bless God that they had been taught that there is a Saviour provided for sinners, who is able and willing to save to the uttermost all that come unto God by Him.

The Schoolmasters continue to attend Br. Selkirk at Cotta on the Saturdays, after the Scholars have been dismissed, and receive instruction out of the Scriptures. They now understand pretty well those parts of Scripture which they constantly teach, and are also acquainted with nearly all the great facts recorded in the Bible: but, with one or two exceptions, they do not manifest much anxiety about their own salvation, or the salvation of the children entrusted to them. We can only express our sincere hopes, and offer up our fervent prayers to Almighty God, that He will be pleased to open their hearts to perceive and embrace for themselves the Religion of the Son of God; and that they may labour more abundantly and zealously in teaching His Word to those immortal creatures of whose education they are the appointed guardians. [The Same.]

Further Openings for Schools.

If we were permitted by the Committee, we could, in a very short time, double the number of our Schools. The people of villages around us, and many of them as near and as accessible as those where some of our Schools are now situated, frequently depute their Headmen to come to us, and say, "Sirs, the people of our village are living in ignorance and sin: they are worshippers of Idols: they have no knowledge of the God whom you speak about: will you establish a School in our village, that our children may be taught, and that we ourselves may also learn something about another world?" When thus appealed to, is it not a little hard to be compelled to say to them—not, perhaps, in so many words: "We cannot pay attention to your request: we cannot give you any assistance: your

children must get learning how they can, and of what sort they can: they must either continue in their present state of ignorance, or they must imbibe, now in their childhood, all the errors which you yourselves have learned, and which are contained in your own books. We cannot afford to take them under our charge, or give them an Instructor to communicate unto them one ray of heavenly light from the Book of Life." At present we are often obliged to answer their requests in this manner. [Rev. J. Selkirk.]

Press.

The Press has been fully employed, in printing the Scriptures—the New Testament having been carried to the middle of St. Luke's Gospel—and several Cingalese Tracts, together with a Treatise on Arithmetic, in English, for the use of the Youths of the Institution. The number of copies of each work is as follows:—

Eplatie to the Romans.....	750
St. Mark	750
St. Luke [to the 12th Chapter].....	750
Cingalese Catechism	500
Mr. Selkirk's Tracts against Idolatry... 2000	
Treatise on Arithmetic in English....	250
Allegory on the Gospel Scheme, in Cingalese Verse, by Mr. Trimmell	500
Cingalese Spelling Book, 1st Part	250
Rules of the Colombo Pettah Library.	100
English Letter to the Modeliars.....	50
The Fourth Commandment, in Cingalese,	2000
Mr. Bailey's English Hymn Book.....	500
Assembly's Shorter Catechism.....	200
Mr. Browning's Cingalese Letter to Protestants in Kandy.....	100
Tract containing the Lord's Prayer, Creed, and Decalogue	1000
Mr. Ward's Letter to the Grand Modeliar.....	250
Report of the Colombo Bible Assoc. ...	200

[Messrs. Lambrick and Selkirk.]

Translations.

The Translating of the Scriptures has been continued in a progressive state since last year's Meeting, except with the intermission occasioned by the dismissal of the Native Assistant, which continued till the vacancy was supplied. Not long after the last Meeting, Mr. Lambrick and Mr. Selkirk commenced labouring together in this work. The Revision of what had formerly been done by Mr. Lambrick alone has proceeded, and is prepared for the Press, so far as the middle of St. John's Gospel; which, when finished, will form a connected Series of the Books of the New Testament, from the Gospel of St. Matthew to the Epistle to the Romans inclusively. Genesis only has been printed of the Old Testament; and we purpose, if the

Lord will, to proceed next with the Psalms, and afterwards to return to Exodus, and go through the Pentateuch and Historical Books in order. [The Same.]

KANDY.

Congregations.

The present state of our Congregations, though far from what we could wish it, yet, compared with what it formerly was, is encouraging. The number of Communicants has increased during the last year. They do not all manifest that decided change which it is desirable to find in them; but as they are persons of correct moral conduct, as far as I am able to ascertain, who wish to commemorate the death of their Saviour, I do not think it right to exclude them. In one or two instances I have felt myself called upon to do this, as the persons desiring to be admitted to the Lord's Table never came to Church except on that occasion; for though their moral conduct in other respects might be irreproachable, their total neglect of the Ministry of the Word marked a mind little interested in Divine things. A few of the Communicants afford me great pleasure, by their steady attachment to the good ways of the Lord, and an increasing desire to benefit their fellow-men. [Rev. T. Browning.]

Indifference to the Means of Grace.

It is often a source of deep regret to me, that I have so few to preach to, whilst hundreds around are perishing for lack of knowledge; but they will not come to Christ, that they may have life. I frequently admonish those who, by any occasional Service, are induced to assemble together, of their neglect of the Sabbath and the House of God: some appear careless, others ashamed, and others seem to say, by their looks, and sometimes they do make the assertion, "We will attend to these things better in future:" their subsequent inattention, however, shews that such impressions were neither very deep nor lasting. Some of the Communicants in the Portuguese Congregation have proved a great trial to me, by absenting themselves from Public Worship. The Sunday after Christmas I had purposed to administer the Lord's Supper, and had given notice accordingly; but not one Communicant was present. Thus they plainly shewed that they loved the carnal festivities of the season better than the feast of love which the Saviour instituted in remem-

brance of Himself. The few Communicants in the Cingalese Congregation walk very consistently. May God confirm them in the Faith, and add many more to their number! [The Same.]

Schools.

The state of the Schools, 10 in number, connected with this Station, is promising: the number of Scholars on the Lists is 199, with an average attendance of 131. The plan adopted of paying the Masters according to the actual improvement of the children, and of rewarding the most attentive scholars every six months, has proved of great service, in stimulating the reluctant, and encouraging those who are inclined to exert themselves. While one Master has received eighteen or nineteen dollars in a month, another, possessing equal advantages, has not realized five; and, while some children have reaped the reward of their diligence, by receiving a piece of cloth, or some other little present, at the end of six months, others have borne the shame of their inattention, and received nothing. [The Same.]

Attendance on the Week-day Catechetical Lecture.

The Congregation of Children on Wednesdays is the most numerous, and in some respects the most gratifying part of my Ministerial Labours. If I had been told, a few years ago, that I should see in Kandy upward of a hundred Children assembled for Catechetical Instruction, and joining with apparent devotion in the Liturgy of our Church, I should have found great difficulty in crediting the assertion: now I see it: now I rejoice in it: God's Holy Name be praised! The Children are indeed a motley group, consisting of Cingalese, Portuguese, Dutch, Malays, Malabars, and Half-castes; of Buddhists, Gentoos, Mahomedans, Catholics, and Protestants; but they all, for the most part, understand the Cingalese Language, in which the Service is conducted, and join in the exercises of prayer and praise to Him who is no respecter of persons, and who will gather into His kingdom a people from all nations.

[The Same, Jan. 30, 1839.]

State of the Heathen.

The views of the unhappy Idolaters around us are, alas! unchanged by Missionary Exertion. The Name of Jesus is not yet precious to them, nor is His salvation desired by them: the sweet invitations of mercy seem lost upon them, and the calls to repentance and newness

of life appear to be made in vain: they still continue devoted to superstition and idolatry, the willing slaves of ignorance, sin, and Satan. Yet it may be hoped that the gradual diffusion of knowledge among them will tend, under the guidance of God's Holy Spirit, to enlighten their minds, to remove their prejudices, and to convince them of the fallacy of Idolatry, and of their need of a Saviour. I sometimes think, when examining the Children in the Schools, and hearing them answer so promptly questions that effect the fundamentals of their system, or when hearing the sons of the Kandian Chiefs translating into English the Tract against Idolatry or Mr. Ward's Letters to the Grand Modeliar, that, surely, the impressions made on their tender minds by these instructions cannot be easily effaced. The blessing of God alone can make such means effectual: but, while we use them with faith in Him, we may hope that He will not withhold His blessing. [The Same.]

Want of a Fellow-Labourer.

I have still to urge the plea, already again and again and again repeated, namely, my ardent wish that more efforts could be made for the evangelizing of the Kandian Country. Could another Missionary be sent to Kandy, an interesting scene of labour would open before him; and we, so far separated from Christian Friends, should rejoice in the society of a Fellow-labourer like-minded with ourselves. [The Same.]

BADDAGAME.

Ministry of the Word.

We continue, as usual, to visit the people from house to house; and also preach, as often as we possibly can, at the Schools, where we generally meet tolerably large Congregations: and, although we do not perceive any fruit of our labours among them—although we do not know of any *turning from darkness to light, and from the power of Satan unto God*—yet we rejoice to say, that there is a glimmering light breaking forth amidst the gross darkness which covers the people. [Rev. Messrs. Trimmell and Faught.]

Schools.

We have established 5 Schools since our last Annual Meeting; and, including the Boarding and Day Schools, have 13; the average attendance of the Scholars, on a week-day, is 275; and on the Sunday, 219. These continue to afford us increasing satisfaction. The children are by no means deficient of intellect; on the contrary, they have very retentive

memories, with a great aptness to learn. Mr. Faught, who superintends the Monthly Examinations, which, in consequence of the increase of Schools, require five days, at least, in every month, is obliged to limit the Boys to Thirty Lessons, which is about equal to 75 verses of the Gospels. We consider this plan more advisable, as the quality rather than the quantity is to be attended to; and, as each class is separately examined by Mr. Faught, he can consequently spend more time in impressing on their tender minds the truths of our Holy Religion. The answers of the children at each Examination encourage us to hope that our labours are not lost on them. [The Same.]

Boarding-School for Boys.

Three of the most promising Boys have been selected from the Day-Schools and admitted on the Boarding Establishment, and give satisfaction. The total number is 13; ten of whom make very satisfactory progress in their various studies, and are not deficient in knowledge of the Scriptures and Christian Doctrines. Their conduct, in general, is good; but they manifest very little concern for the salvation of their souls. It is a great grief to us to find these Youths, who have so long—many of them for some years—enjoyed spiritual privileges, apparently still without spiritual life. Some of them afford us more encouragement than others; and we are willing to hope that the time will come when we shall entertain no doubts or fears of their knowing and loving the Lord. [The Same.]

Female School.

The Girls' School continues to go on pretty well: the attendance is very fluctuating. In the seasons of sowing, weeding, and reaping, very many of them are required to work in the fields, or to keep house whilst their parents are labouring there: when, however, they attend School, they appear desirous to improve, both in reading and needlework. Many of them can read the Scriptures in their own language with considerable fluency. Mrs. Trimmell has selected from the Girls two who appeared to be well disposed; and has taken them entirely under her care, as Boarders, on the Mission account: they have hitherto conducted themselves with propriety. [The Same.]

Want of additional Female Schools.

I stated, in a former Letter, my intention of establishing Female Schools; and should have done so, if the late Regula-

tions of our Society had not prevented me: one of which is, "Not to increase the permanent expense of our Mission Station." I do sincerely regret the being obliged to relinquish the plan of Female Education; but see the propriety of it, under existing circumstances. Oh! that our Ladies at home would seriously reflect on the deplorable condition of those in the East, whose sex, in a special degree, demands their sympathy. The Females here are not much superior to the beasts that perish. Let British and Irish Ladies remember that they have immortal souls.

[*Rev. G. S. Fought, July 13, 1829.*]

Effect of Disappointments.

We often meet with disappointments in those of whom we had hoped well: sometimes some of the Boarding Boys, or Schoolmasters, or Servants, of whom we have entertained good hopes, and who appeared to have spiritual feelings and to walk well for a time, have, by some expression of their sentiments, or by evil conduct, led us to fear that our hopes of them were too sanguine. Such frequent disappointments tend to make us excessively suspicious: we are ready to conclude, when any one makes any profession of Religion, that he does so from some worldly motive, and that it is only hypocrisy. We endeavour, however, as much as possible, to divest ourselves of this undue suspicion, and to hope the best of those who profess to know or seek the Lord.

[*Rev. G. C. Trimmell, Oct. 10, 1829.*]

NELLORE.

Ministry.

Permission having been obtained from the Magistrate for our administering Religious Instruction to the Prisoners confined in the Jail, on our return from the Annual Meeting a Sunday-Morning Service was commenced, and has since been continued; Br. Knight and myself attending alternately; or if prevented, a pious Native is sent. We obtain, by this means, an Adult Congregation, varying from 60 to 70 persons; and cannot but hope that the faithful appeals thus made to them from the Word of God may be accompanied with Divine Power, and made a blessing to their souls.

[*Rev. W. Adley, Dec. 7, 1829.*]

State of the Congregations.

You are aware of the sudden removal of one of our Church Members, Br. Adley's Horsekeeper, by death, in consequence of the bite of a snake; leaving an honourable and impressive testimony to the truth and transforming influence of

the Christian Religion, and to the sincerity of his profession. His Wife, whose first thoughts of Religion may be ascribed, under Divine Grace, to his efforts and example, has recently received Baptism, and joined the little band who profess to have forsaken all for Christ. May she be enabled faithfully to tread in the steps of the Saviour, and thus follow her deceased husband! Two others have also been received into Christian Communion during the year—one of them, Br. Adley's Cook, whose case was formerly alluded to, as being of a very hopeful nature; the other, a Young Man who has been engaged to assist in the tuition of the Youths of the Boarding-School. One of the Native Members mentioned in the last Report as being under discipline, having, after a long trial, given satisfactory evidences of sincere repentance and piety, has been restored. The others have, in general, with one painful exception, continued to maintain a consistent walk; and in some we think we have seen considerable evidence that the Work of Grace is deepening in their hearts.

[*Rev. Messrs. Knight and Adley.*]

The Communicants, and others well-disposed towards Religion, had not only been kept in peace and free from evil during our absence from the Station, at the Annual Meeting, but some little excitement of Religious Feeling had taken place in many of them, who came, voluntarily, expressing their concern to obtain salvation, and desiring to be instructed and conversed with on the subject of their souls' welfare. Besides frequent separate conversations with them, eight of them have since continued to meet together on the Sunday, immediately after the Morning Service; and Br. Knight or myself are usually present. Of some of them I have good hope, that the Lord is drawing them to Himself with the cords of love. The case of others is more doubtful; but they all thus become more especially the objects of our concern, and the subjects of our prayers.

[*Rev. W. Adley, Dec. 7, 1829.*]

Schools.

The Free Schools continue, as it regards numbers and management, nearly the same as stated in our last Report: they are 19 in number; and contain 739 Boys, and 84 Girls, exclusive of those who form the Spelling and Alphabet Classes. Their progress in learning has been, on the whole, as satisfactory as in any preceding year.

A few changes have been made in the

Boarding-School, by the advancement of some of the Lads to higher classes; and, in the early part of the year, three Youths were admitted, to complete the number, viz. 30, as allowed by the Society. Each class has made considerable progress in their studies during the year. Besides giving much of their time to Geography and English Translation and Composition, the First Class have proceeded through the more-advanced Rules of Arithmetic, and the Second Class through the first four Rules. The progress of the lower classes has been equally satisfactory. [Rev. Messrs. Knight and Adley.

Encouragements from the Progress of the Scholars.

Their general advance in Scriptural Knowledge is very encouraging, amidst the gross idolatry and superstition that yet prevail around us. But, while we must here necessarily painfully witness the sad moral degradation and awful mental bondage in which all are who are not made free by Jesus the Son of God, we are not without many pleasing indications that the chains by which the great Destroyer of Souls enslaved the nations for nearly six thousand years are loosening, and the period approaching when our blessed Saviour shall take to Himself His great power, and reign over all the kingdoms of the earth.

[Rev. W. Adley, Dec. 7, 1829.

Press.

The Printing-Press has been kept in constant operation during the year; occupying, for several months past, five persons, as pressmen and compositors, besides stitchers, binders, &c. The accounts exhibit an excess of income above the expenditure, of 259½ Six-dollars.

The want of Tracts for distribution in the District is felt to be very great; so that, if funds can be raised by our little Tract Society, work may be calculated on, from this source, nearly sufficient to keep one press constantly employed, besides what may be required for Schools &c.; which, as it regards works of Science and General Knowledge, have, as yet, had scarcely any thing provided for them.

[Rev. Messrs. Knight and Adley.

General View of the Station.

The usual Means of Grace have been continued; the Gospel has been regularly preached at the Station and around it; the people have been conversed with; and many copies of the Scriptures, with several hundreds of Tracts, have been August, 1830.

distributed; and we cannot but trust that the seed, thus sown in faith and watered by prayer, will not be lost. The reception of the glorious Gospel of the Son of God, we know, is ultimately certain; but its slow progress from year to year makes us more sensible of our own weakness. May we be led to look more simply to the Lord Jehovah, with whom is everlasting strength—to plead more fervently with the Lord of the Harvest, for an increased number of Labourers, and an enlarged measure of success! and may the happy period be hastened when Zion shall be a praise in the whole earth! [The Same.

Australasia.

FROM various communications lately received, we collect the following accounts of the state and prospects of the Mission.

RANGHEEHOO.

During the last three months I have, with Mr. Shepherd, attended to the School. On account of the indisposition of our Natives with the Hooping Cough, and of our own Families, the School has not been so regularly attended as usual.

The Sundays have been spent in Divine Service, and in visiting the Natives at their own dwellings; and they have, in general, behaved orderly, and paid attention to what has been said. We have met together occasionally, to improve in the Language. The numbers in our Schools are, 16 Men and Boys, and 12 Girls.

Makohia, a Chief's Son, who was the forwardest Youth in the School, and had lived with us about five years, died in October last: he was a truly promising young man, and was evidently seeking salvation through Jesus Christ. Previously to his illness, he joined in prayer and singing; and listened, with apparent satisfaction, to the Truths of God, to the end of his life. [T. King, Jan. 6, 1829.

Through the kind Providence of God, we enjoy tolerably good health, and have, till the last month, been enabled to go on in our work with some satisfaction. The number of our School is, however, greatly diminished; owing, perhaps, partly to the unsettled state of the various Tribes in the Bay of Islands, and partly to the Ships which have lain opposite our Settlement for a week or two past. We buried a Young Man last week who had been

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with me ever since I came to Rangheeboo: the last words which I heard him utter were in prayer to God that he might be prepared to dwell happy with Jesus Christ in heaven. [*J. Shepherd, March 1829.*]

The Natives have regularly attended the Means of Grace: those at Matauri and the neighbouring Villages have not been visited as often as in the last Quarter, on account of our other engagements. We have had in the Settlement 29 Men and Boys, and 12 Girls. [*J. King, July 1829.*]

KIDDEEKIDDEE.

During the last Quarter I was employed as usual, excepting that I sometimes visited the Natives down the river. The Translation of St. Paul's Epistles to the Corinthians has continued to engage our attention, in the hours usually devoted to the study of the Native Language. The number of Natives living in our Families and attending School are, Boys 38, Girls 24. [*Rev. W. Yates, Jan. 1829.*]

My time, for the last three months, has been chiefly occupied in attending to the general instruction of the Natives, to the Language Meetings, and the instruction of the European Children belonging to the Settlement: I have also visited the Natives on the banks of the Kiddeekiddee River on Sundays, and at Waimate and other places occasionally. [*J. Kemp, Jan. 1829.*]

My occupations during the Quarter have been little different from those of the preceding: the Native and European Schools have occupied a part of every day: visiting the Natives, and the study of the Language, have, as opportunity offered, been attended to: the remaining part has been devoted to the Natives in the secular employ of the Settlement. The Girls' School has been attended by Mrs. Kemp, Mrs. Clarke, Mrs. Hamlin, and Mrs. Baker. [*G. Clarke, Jan. 1829.*]

A horse having been purchased for my use, I have been able, in the last Quarter, to spend 18 days amongst the Natives, and have generally found them attentive at the moment of speaking to them. There have been in the Schools, 36 Boys, and 24 Girls. [*Rev. W. Yates, April 1829.*]

I have, with the Brethren, attended to the instruction of the Native and European Children in the Settlement, and in visiting the Natives at Waimate and Ahuahu, to instruct them in the Truths of the Gospel. At present, I do not observe any of the Natives at all anxious or desirous of being instructed in those truths which we endeavour to disseminate amongst them. [*J. Kemp, April 1829.*]

My time during the Quarter has been occupied in the European and Native Schools, with the Brethren in the Translation of the Scriptures, and in occasionally visiting the Natives in the interior. With the assistance of Messrs. Kemp and Hamlin and the Natives, I have erected a commodious School Room 38 feet by 18, which I hope we shall be able to use in about a month. [*G. Clarke, April 1829.*]

We have had, during the Quarter, 50 Men and Boys, and 29 Girls, under instruction: most of them seem desirous of improving. I have spent 15 days amongst the Natives: the weather prevented me from being out more. [*Rev. W. Yates, July 1829.*]

I am happy to say that our School Room, and another small Room, 12 feet by 11, for the convenience of a fire, are so far complete as to enable us to use them. We feel thankful that we have now a convenient place where we can assemble our Natives, to instruct them in Reading, Writing, &c., and for the still more important part of our work—the instructing them in the Gospel of Christ. [*G. Clarke, July 1829.*]

The Natives that live with us are, I hope, on the whole, gaining knowledge in temporal and spiritual things. Several of our Lads have made considerable improvement in Carpentry and other useful branches of trade; but we find, that, in order to bring them on in the knowledge of those useful Arts, we must devote most of our time to them: this we find we cannot do, and visit the Natives at their residences also, which appears to us to be of the first and greatest importance. We find, that, for want of a better principle than their natural one, whatever they have learned of the Arts, we are never sure of them; for on occasions which we have lately been called to witness, when any disturbance takes place, many of them will join the Natives, and return to their former habits. We would hope that there are some few who have felt something of a principle of Grace formed in their souls, and who, we trust, will be living witnesses of the power and efficacy of that Grace in restraining and keeping under the Native Habits and Customs. [*J. Hamlin, March 1829.*]

The Schools go on pretty well: the Boys are getting on in Reading, Writing, and the First Rules of Arithmetic: the Girls are also making progress, though but slowly: they are attended to by our Females alternately; and are instructed

in Reading, Writing, and Needle-Work, and some can sew very neatly. The greatest difficulty is in keeping them in our houses; the shipping is such a temptation to draw them from us; and their parents encourage them in all that is wicked: many of the Girls from our Settlements are taken by their parents on shipboard, so great is their thirst for powder. This is one of the greatest trials which we have to encounter; and nothing less than the Grace of God can subdue this evil. Mrs. Kemp has now living under her care 7 Girls; two others are married and settled with us; both of whom have families. [J. Kemp, March 1830.]

Our Schools, under the care of Mr. Baker and myself, go on much the same as usual: our Partners attend daily to the instruction of the Native Females, and are not without encouragement in their work.

The Natives living in the Settlement under our more immediate instruction are especially the objects of our anxious solicitude. Many of them know the great and fundamental Principles of Christianity; and some, I trust, feel themselves condemned by that Law which is holy, just, and good: after addressing them, they sometimes seriously inquire how they may escape the impending danger, and how—to use their own words—they may please the Father of Heaven. Many seem to go from day to day with a burdened conscience, yet not sufficiently humbled to apply to the only Remedy. May the Lord, in His own good pleasure, soon complete what, I trust, he has begun! [G. Clarke, March 1830.]

Itinerating among the Natives has been especially attended to during the last two months, the weather having been so fine as to enable us to get out among them; but we feel that we labour under great disadvantages, from the unsettled state of the people, who are continually wandering from place to place: we sometimes travel forty miles to see 200 Natives, they being so much scattered up and down the country. We hope the time is not far distant when they will assemble themselves to hear the Word of God: at present we are obliged to visit from family to family to deliver our message, but are endeavouring to persuade them to meet together at convenient places for Religious Instruction, which some seem to approve. When we can accomplish this object, we shall be able to do a vast deal more work with far less labour: our pro-

spects are however, on the whole, cheering, amongst the Natives whom we visit; and that day will, I trust, soon dawn, for which we labour and pray.

[The Same, March 1830.]

PYHEA.

My attention during the Quarter has been devoted to the Native and English Schools, Translation, and visiting the Natives at their Settlements, in conjunction with the rest of the Brethren. The Natives in the School at Pyhea have amounted to nearly the same number as last Quarter, and their behaviour and progress have been satisfactory. The number at present, in the Boys' School, is 66; in the Girls' 38; total 104. The English Female School has been attended to as usual, by Mrs. H. and W. Williams.

[Rev. W. Williams, Jan. 1830.]

During the past Quarter, the conduct of the Natives round us was good. My time was occupied in attention to the Schools European and Native, to the Language, &c. I have visited the Natives at the distant Settlements, eleven days, at various opportunities.

[Rev. H. Williams, April 1830.]

Nothing particular has occurred among the Natives. The number of Natives in the School is, 76 Men and Boys, 37 Women and Girls; total 113. The keel of a boat was laid down a fortnight since, for the general purpose of transporting stores from the Shipping to Kiddeekiddee.

[The Same, July 1830.]

Thus far the Lord has helped us, His most unworthy creatures, in this land of darkness and death. Our work is going on; our prospects are bright; but our trials are not few. We are on the field of battle, and we have a powerful enemy to contend with. Pray for us: pray that we may live personally in communion with God. While all is right within, all will go well without. [S. Davis, Dec. 28, 1829.]

Our Schools continue to go on with increasing numbers, and, I trust I may add, with increasing improvement. Many there are whose minds are stored with much Scriptural Knowledge, and who are occasionally employed to teach others: the whole of them are more or less employed each day. There are a few set apart for the Carpentring Department, some of whom have made great improvement: on the whole, I believe the New-Zealand Mission was never under more encouraging circumstances than at this time.

[W. Fairburn, March 1830.]

General Examination of the Schools.

An Examination of the Schools

took place at Kiddeekiddee in the month of December, the particulars of which cannot fail of interesting our readers. The Rev. W. Williams writes:—

The 8th of December was the day appointed for our Annual Examination, which was to be held at Kiddeekiddee. At an early hour, the whole Settlement was in motion; and a little after 7 o'clock the European Families and Natives embarked in four boats and one large canoe: Mr. Davis, and a small party of Natives, remaining in charge of the Settlement. In our passage, we fell in with Mr. King's boat, and one canoe; and then proceeding together, we arrived at Kiddeekiddee about 11 o'clock. The native mode of salutation, at such times, is with a rush on both sides, and a sham-fight; but this was exchanged for the more sober welcome of three British cheers. The numbers met together were about 290; viz. 12 European Families, amounting to 72—Native Girls 68—Men and Boys 150. As soon as we had dined, the Europeans met in the Chapel; when, after the Evening Prayers, I addressed the Brethren, and Mr. Yate administered the Lord's Supper.

The following morning at 9 o'clock, after Prayers, the Examination commenced; first in the two Catechisms which we have prepared, then in Writing and Accounts. The First Class was exercised in Sums, in Addition, Subtraction, Division, and Compound Addition. In the afternoon, the Natives dined off temporary tables: the food, which consisted of pork, beef, potatoes, and bread, was served up in little baskets, after the native fashion. They had not been eating more than five minutes, when all, with one consent, left their seats, and scampered off with the remainder of the food; it being the native custom never to leave any thing which is set before them, but to carry off what they cannot consume at the time. The Sewing of the Native Girls was afterwards examined, when some highly satisfactory specimens were shewn: and the next day we met in the Chapel, to award a few Prizes to the most deserving. Work by the Native Carpenters was brought forward which would have done credit in a civilised country. The principal things were, a pannelled door—a pannelled gate—a sash—a table—and a stool. During the morning I spoke to the Natives from Matthew iii. 2.

On this occasion, Mr. Clarke writes—

During the Examination, I could not but contrast, in my own mind, the present appearance of these Natives with their past situation. Here, thought I, are a number of poor Cannibals collected from the different Tribes around us, whose fathers were so rude, so savage, that for ten years, with much pain and vexation and exposure, the first Missionaries lived among them often expecting to be devoured by them. A few years ago they were ignorant of every principle of Religion: many of them, like their fathers, had glutted in human blood, and gloried in it: but, now, there is not an individual among them who is not, in some degree, acquainted with the Truths of the Christian Religion, which, with the blessing of God, may be the means of his conversion. Not six years ago they commenced on the very rudiments of learning: now, many of them can read and write their own language with propriety, and are completely masters of the First Rules of Arithmetic. But very few years ago, a chisel made out of stone, of which many specimens have been sent home, was the only tool: now, they have not only got our tools, but are learning to use them. It is true, that this is but the day of small things: still, greater and more permanent blessings await New Zealand. The Gospel is preached; the Bible is translating; Scriptural Precepts are taught with Scriptural Doctrines, and will, I hope, soon be practised; and then the whole train of blessings following the Preached Gospel must be theirs also. I do appeal to our friends in England, and ask them, whether (taking into consideration all circumstances, in the course of so few years) the Lord has not done wonders, yea, marvellous things, in this dark land.

He adds—

It may be asked, Where are the Converts to Christianity? How many have received the Truth, in the love of it? How many have been turned from darkness to light? &c. To which I would answer: Some few have left the world witnesses of the power of the Gospel, confessing that they were sinners, and resting all their hopes for eternity on Christ the Rock: others are steadily attending a Preached Gospel; and, in the Lord's good time, will, we may hope, become living epistles, known and read

of all men With such prospects, and such promises, we may well lift up the hands that hang down, having ocular demonstration that our labour cannot be in vain in the Lord.

Spirit of Inquiry among the Natives at Pyhea.

You will rejoice to hear, that there has been, for some time, serious inquiry after Divine Truth among the Natives in this Settlement; though those without remain, as they were, insensible to the Gospel Call. Two men and one woman have been baptized: they are living in the Settlement. Within these few weeks several others have expressed much concern as to their eternal state; and, though they have only now made their profession, yet an entire change of conduct has been observable, for many months, in several of them. This has brought us much important and interesting work: we meet all who are disposed, every evening, for Religious Conversation and Prayer. This being contrary to the natural habits of the Natives, must put their sincerity to the test; as they early retire to rest, or spend their evenings in dancing, singing, or talking: but this appears altogether laid aside; and now they assemble, in each other's houses, for Prayer; and I trust that the Lord is with them. [Rev. H. Williams, March 1830.]

Baptism of Three Converts.

Feb. 7, 1830: Sunday—This morning my Brother baptized Peter and his Wife Mary, and Taiwanga. It will not be uninteresting to hear some account of these persons, who have now been living with us some years. Peter, who joined this Settlement at the time of my arrival, is a Native of a quiet disposition, and rather inclined to indolence. It is now nearly three years since he shewed a disposition to attend to the truths which it is our part to inculcate; but some circumstances occurred, which occasioned us to doubt the sincerity of his professions. His Wife is a Slave, whom he took captive at the Southward, some years ago. The last trip which the Herald made to Tauranga, Mary embarked, with her Husband's consent, to see her friends, and was to return at a future opportunity; but, in the mean time, the Herald was lost, and Peter was glad to avail himself of the departure of some Natives from our Bay for the Southward, and joined the party in order to fetch home his Wife. On this occasion he was absent

about twelve months; and we were apprehensive that he would gain nothing by his absence from us. We heard, however, in the mean time, from some strangers, that he was in the habit of talking much to the Natives in that quarter about the things which he had heard from us. Shortly after their return, Mary was taken very ill, and was not expected to live. It was on this occasion that she first shewed any signs of a change for the better; for before her departure to the Southward she had been living in Mr. Davis's family, and was so exceedingly troublesome that she was turned away from the house. She now speaks in a most distinct manner of her trust in Jesus Christ for the pardon of her sins, and of the hope of soon being with Him in heaven. Since her recovery, a watchful eye has been kept over her, and both she and her Husband have walked with great consistency.

Taiwanga is a man of a very different disposition. He lived first at Kiddeekiddee with Mr. Butler; and afterwards went to Port Jackson, where he was staying with Mr. Clarke at Black Town. Hearing there that some of his friends had been killed in battle, and that Shunghee was going to fight with the enemy, he determined to join him, and accompanied Mr. Clarke to New Zealand for the purpose. He was with Shunghee in ten different fighting expeditions: on this occasion, he particularly distinguished himself by killing a principal Chief of the opposite party. On his return, he came to live with Mr. Davis at this Settlement, where he has continued ever since; not, however, without repeated temptations from his relations to join them in their fighting expeditions. A little more than two years ago he had a strong conflict with his evil passions, which threatened to withdraw him entirely from us. He has a Female Slave, a relation to his Wife, whom he was minded to take as a Second Wife. He was told that he must either break off all connection with her, or leave the Settlement. After wavering some little time, he decided on the former, and sent the Slave away inland; ever since which time a change in his mind seems gradually to have been taking place. [Rev. W. Williams.]

Beneficial Effects on the other Natives at Pyhea.

The Lord was pleased to make this an awakening season to the souls of others: they soon began to wish for instruction,

and to inquire what they should do to be saved. This necessarily led to private meetings, which I trust have been a blessing to their souls. I have met the poor creatures several evenings with delight, and, I trust, profit to my own soul. How it would have rejoiced those who have long prayed for the conversion of the New Zealanders, to have witnessed the pleasing scene! My meetings with the Natives commenced in the following manner. On Wednesday the 25th of last month, it being my turn to address them, and having observed their attention, at the close of my discourse I told them that those who were particularly desirous for the salvation of their souls should come to my house, where I should feel a peculiar pleasure in conversing with them on the nature of those things which belong to their everlasting peace. In consequence of this invitation, about 30 Men and Boys followed me home, and I had the pleasure of spending a delightful evening with them. I requested them to be free in their conversation, and make me acquainted with the state of their minds, in order that I might be enabled to give them a suitable word of advice. After we had prayed for a blessing, one of the newly-awakened Natives stood up and spoke in a very affecting manner. He requested all present to be seriously attentive to the things which were told them by us, whom he styled Messengers of God; to leave off and forsake all sin; and to go to God continually, by prayer, for grace, to enable them so to believe that their souls might be everlastingly saved. Another said: "Yes, let us all do as you say; let us live to God, and then we shall be happy." Peter spoke next, in a very pleasing way; and said: "Yes, it is a happy thing indeed to believe in God; for I have found it so: it is the only good thing in the world." Another said: "Since I have continued to pray, and to think on God, my heart has been full of light: consequently, I am happy." Another said: "I am very much afraid of everlasting fire: at times it seems as though I were near to it." Another said: "My heart is hard; and it has been so for a long time. Some time ago my heart was not dark, but light; this was when I used the Means of Grace: but having been home for a time [he being a Native from Tauranga], and having also neglected the Means of Grace, my heart has become hard, like a stone." Some said that they had a great desire: others, that they had a little desire to believe in

God. At the close of their several conversations, I endeavoured to give each person a suitable word of advice: and, from what I have heard from them since, at recent meetings, I have reason to hope that my labour has not been in vain. These poor creatures meet together themselves, for prayer and conversation, in their respective houses alternately; and I trust their meetings are profitable. Last night I heard Peter deliver a most suitable address to our little audience; and, at the close, Taiwanga engaged in prayer in a very impressive manner. My Eldest Daughter meets our Girls and our Men's Wives every evening: their prayers are very affecting. Thus is the Lord, in mercy, blessing this benighted Country. Peter has often been out on a Missionary Excursion among the Natives: a few evenings ago, he came home highly satisfied with what he had heard from the people whom he had visited; and said, "It is well for me to give my heart entirely to God." I also heard Taiwanga, yesterday, address a fighting-party of Natives in a very bold pleasing manner.

[R. Davis, March 1834.]

Hostilities among the Native Tribes.

In the midst of these encouragements, there is melancholy proof of the dominion which Satan continues to exercise over the mass of this unhappy people; though the events detailed in the following accounts abundantly shew how God is pleased to use His Servants for restraining their ferocious passions, and encourage the hope that these shall be ultimately overruled for the good of the Mission. On the 5th March, the Rev. W. Williams writes:—

The Natives around us have been assembling for some days at Kororarika, on the opposite shore of the Bay, about two miles distant from our Settlement, expecting an attack from the Natives of Wangaroa, Rangheehoo, and Kiddeekiddee. Hearing this morning that Uru-roa, the Chief of the party that had been sent for, had arrived, we thought it would be well to go over to the contending parties, to endeavour to restrain them from mischief. Landing at Kororarika, we passed over the hill, and found the assailants feasting on the kumera, or sweet-potatoes, which they had just pulled up from the garden at which they had landed. Tohitapu, our neighbour, was in the act

of holding an harangue, the purport of which was to restrain Ururoa from going to any greater length, and to content himself with having plundered the kumera-garden, as a satisfaction for the bad language used by the other party; while Ururoa seemed to be as resolutely bent on going to Kororarika the following day.

Of their interview with the Chiefs the Rev. Henry Williams gives the following account:—

We found Tohitapu in the midst of the Council, making an harangue. As soon as we came in sight, they received us in a most gracious manner, and prepared the way for us. We took our station for the purpose of speaking to them, which they desired us to do; and commanded silence, that all might hear: we communicated as freely with them as ever we had done, and nothing was more satisfactory than the attention which they paid. They afterwards turned out their forces, that we might see their strength. Tohitapu, who is on the opposite side, greatly admired them, and, with feeling of great pride, pointing to the different Tribes, exclaimed, "Those are mine!—and those are mine!" We returned after two hours, and I did not apprehend any mischief.

In this anticipation Mr. Williams was disappointed; for on the following day he writes:—

March 6, 1830—About nine o'clock much firing at Kororarika: by our glasses we could observe persons running in all directions; and the canoes pulling off to the shipping, filled with people. Mr. Davis and I immediately went over in the boat; and, after communicating with Capt. King, on board the Royal Sovereign, went on shore, to endeavour to put a stop to the firing. Landed at the scene of action; but could not see any one of any rank, as all were concealed by fences and screens. The parties were about twenty yards apart. I made as much noise as I could, but to no immediate effect. Passed on to our old friend Tohitapu, who was resting on his arms, at the extremity of the beach. I endeavoured to persuade him to accompany me to the opposite party, to draw them off; but he would not move. Tuaiangi, a young Chief, was deputed to accompany me. We had not proceeded far before the firing ceased. Rewa came forward, and waved to the parties to desist. As we drew near to the spot, we learnt that many were killed and wounded. I

was conducted to Ururoa, who was scarcely able to speak; however, numbers surrounded me, and all attention was given to what I had to say. They acknowledged the correctness of our arguments with them, and that they were urged to this madness by Satan. In a short time the people in the boats landed from the shipping, to witness the distressing scene: many were dead, others dying, and the wounded no one knew. I here observed, with great wonder, the conduct of this people. Within a quarter-of-an-hour after the firing ceased, very many of each party were dispersed indiscriminately among their opponents; and we found that parents, children, and brothers had been fighting against each other.

On a review of the melancholy proceedings of the day, Mr. R. Davis writes:—

Alas! what a day of horror and distress this has been! Last night we left the contending parties, apparently desirous of making peace; but this morning, hearing the firing, and concluding that they were fighting, we launched our boat, and went over to the shipping. As the Royal Sovereign, Captain King, was lying not more than 200 or 300 yards from the scene of action, we went to his ship. I went on board: but Mr. Williams went on shore, and landed; and endeavoured to stop the fighting, but was obliged to retreat to his boat, as a very brisk fire was kept up by both parties. This was a hazardous attempt on the part of Mr. Williams, as he was in much danger of being shot. The deck of the Royal Sovereign presented a woeful spectacle of horror and despair: many of the wounded men had been brought on board, and were lying on the deck in a mangled state: the surgeon was employed dressing their wounds, assisted by as many of the people as could be spared. Besides the wounded, there was a great number of women and children, who had fled on board, from the village, for protection. I stayed on board, at the urgent request of the Captain, to assist him in the management of the Natives, &c. As the village was expected to give way, and the Natives to fly to the shipping for protection, and as they were likely to be followed there by the victors, the ships were put in a posture of defence, and the worst prepared for. But I had not been long on board, before the assailants gave way,

and fled in all directions. On seeing this, I went on shore, accompanied by Captains King and Dean. The sight was dreadful, as nearly 100 people were killed and wounded. Soon after we had landed, the assailants were permitted to come and carry away their dead and wounded Chiefs, but the bodies of their dead slaves they left behind. As one of the bodies left behind was that of a Chief, but one of little note, a Chief of the village ran out, and with a hatchet cut the body open, and took out a small piece of the liver: this they told me was for the New-Zealand god. After having visited both parties, and remained with them till near midnight, we returned home.

The proceedings of the next day are thus noticed by Mr. Williams:—

March 7, 1830: Sunday—At the dawn of day I was awake by the firing of musketry at Kororarika: before sun-rise it ceased. 'About seven o'clock, observed Uraroa's canoes crossing the Bay for Maturua. Canoes from Kororarika arrived all day, with men, women, and children, bringing with them all their possessions: our Service delayed on account of the wounded: the Natives outside making a great noise, but quiet in their behaviour. At three in the afternoon observed the houses on fire at Kororarika; and all the canoes leaving the beach, and pulling in various directions. At sun-set, Uraroa, with Tohitapu, came to our beach to take up their quarters with us; and shortly after, Rewa, with his family. All was commotion, and various reports as to the intention of the Ngapui.

On the following day, Mr. W. Williams writes—

March 8—A number of our Natives returned from their Pa at the Kauakaua, to observe the movements of the enemy. We told them, that we should endeavour to make peace, if possible; at which they seemed well satisfied, doubting at the same time whether the opposite party would be likely to agree to terms. In the mean time a vessel hove in sight; which proved to be from Port Jackson, having on board our old friend Mr. Marsden, with one of his Daughters.

Mr. Marsden's arrival was hailed with joy, both by the Missionaries and Natives; and his presence greatly conduced to the accomplishment of the object which they had

in view—the restoration of peace. He thus describes the state of things on his arrival:—

When I arrived at the Bay of Islands, I found the Missionaries in considerable agitation: the Natives were up in arms against one another, in great numbers. On the 6th instant they had a battle on the opposite beach, in which it appears 70 were killed or wounded: their bodies were then lying on the beach. My arrival at this trying moment afforded the greatest relief to the Missionaries, as they were in hopes that I should have influence with the contending Tribes, to make peace between them. Messengers had been despatched to different parts, to their respective friends and allies; and it was expected that some thousands would be in the Bay in a few days. Some of the Chiefs immediately waited on me, and requested that I would interfere between them. Both parties were equally our friends, and I was well acquainted with the leading Chiefs on both sides. I promised that I would, with the Rev. H. Williams, visit both their camps the following morning, and hear what each had to say. Accordingly, early on the 9th, we proceeded to the camp of those who had obtained the victory: they received us with the greatest cordiality. We immediately entered on the subject of our mission; and, after a long discussion, which was maintained by the Chiefs with much ardour and warmth, it was agreed that we should proceed to the camp of their enemies, and state to them the substance of what had taken place. Their camps were about four miles apart. On our arrival, we were received with much respect by the Chiefs; and they were willing to hear any thing which we had to advance. The Rev. H. Williams opened the business; and, after many arguments, it was determined that we should proceed with one of the principal Chiefs to the Island of Maturua, about five miles off, where a large body of their friends were encamped, and learn their sentiments; which we consented to do, and immediately set off for the island. When we arrived, we found the beach covered with war-canoes, and Natives prepared for action. We stopped some hours with this party: many of the Chiefs spoke with much force and dignity; but yielded to our wishes so far, that we were authorised to proceed to their enemy's camp and to make some friendly propositions to them. After these matters

were arranged, we returned home about nine o'clock in the evening. The terms of peace are not yet finally settled. I have been negotiating for peace ever since my arrival, and I hope it will shortly be accomplished. I am not under much concern for the Missionaries, as all parties are most friendly towards them; but they have never had such a trial before: they have lived in much peace until now. I think when this difference is settled, it will extend their influence far and wide: many of the distant Chiefs will see who and what they are, and what their object is.

Of the cause of these unhappy disturbances Mr. Marsden adds—

The origin of this present war proceeds from the most infamous conduct of the Master of a Whaler. The Chiefs contended, that as the war did not originate with them but with an European, the Europeans were answerable for all the consequences, as a nation: they wished to know what satisfaction we would give them for the loss of their friends who had been killed—it was their right to demand satisfaction, and it was just that the Europeans should give it: it was not their own quarrel. I replied, that all I could do was, to write to England, to prevent the return of the Master to New Zealand. They requested that I would not do this: they wished to get him into their possession; which they would do, should he return; and then they would take satisfaction themselves. The immoral conduct of some of the Whalers is dreadful.

The efforts of the Missionaries towards obtaining peace are thus detailed by Mr. Williams:—

March 9, 1830—Mr. Marsden and I went up to the Pa, where the Kauakaua Natives were assembled: every attention was paid to what we had to say; and it was unanimously agreed, that Kororarika should be given up to the opposite party, as a payment for Shunghee and for the numbers who had been slain. The universal word was 'Peace.' We afterwards pulled to Kororarika; when they appeared desirous for peace, and it was agreed that Tarea and Titore should accompany us to Ururoa, who was at Maturua. The wind being favourable, we soon arrived, and had a very pleasant conversation. All, with the exception of one or two, appeared disposed for peace.

March 10—At day-light, the Wrika-
August, 1830.

pana passed through the Settlement. They stopped for a short time, to hear the news, and to see Mr. Marsden. After dinner, went over to Kororarika, to see Ururoa, who had just come from Maturua. He said that it would be needful to wait till all had assembled, before peace was made: he appeared apprehensive that the opposite party was not sincere.

March 11—After breakfast, Rewa, Mr. Marsden, and I, went up to the Pa. We hoisted the white flag, by Rewa's request, as a signal that we were come to treat for peace. On our arrival, all assembled; and I told them we were come to receive their instructions as to the message to Ururoa, whether peace or war: it was now high time. Before the assembling of the multitude, they replied, that it was very good; but that Ururoa must depute some Chief to meet them in the Pa, and afterwards some one from the Pa should go to them. This being concluded, we proceeded to Kororarika, and met Ururoa and other Chiefs. They appeared of one opinion; but they waited the arrival of Mungo and Kakaha, the two sons of Shunghee, the Chief of Tako, who was killed; as the duty of seeking revenge now devolves upon them for the death of their father. I told Ururoa we were weary of going about; but he and others replied, that we must not be weary, but strong, and very courageous; that should these two men come in the course of the night, they would send a canoe over to us, and peace should be concluded in the morning.

March 13—At breakfast, Tohitapu came, and spoke about the necessity of making peace;—that the distant Tribes would arrive, and then there would be no restraining them.

March 14: Sunday—Tohitapu and Rewa very urgent that communication should be held with Ururoa and others at Kororarika; as several canoes were observed to pull over from Maturua. I therefore went over by myself; and took the opportunity of speaking to them upon their present state, and offers of eternal peace held out by Jesus Christ. All were inclined for peace. In the evening, Service as usual. Warenuai came from the Pa, apparently under much concern by the delay in making peace.

March 16—After breakfast, Mr. Davis and I went to Maturua, to see Kakaha and Mungo, the sons of Shunghee. When in the middle of the Bay, we

picked up old Kossin, who was in a small skiff of a canoe, and would certainly have been upset had we not gone to his assistance. The Natives at Matoroa appeared disposed to hear all that we had to say; and, before we left, they said they should pull over in the morning, and perhaps might go up the river.

March 17, 1830—At sun-rise, observed a great number of canoes, and that many were pulling towards the entrance of the river. Launched two boats, each having a white flag; and pulled to the canoes, which had landed.

March 18—The Natives, who went up with us yesterday to make peace, came down this morning with some from the Pa, on their way to Kororarika, to ratify the peace. We accompanied them, in two boats, as yesterday; and every mark of native respect was shewn us. The speeches were much better than yesterday.

The happy accomplishment of their object is thus detailed by Mr. W. Williams:—

March 17—The minds of the Natives, in reference to peace, having been ascertained, both parties equally manifesting a disposition to put an end to hostilities, it was fixed that a meeting should take place to-day, according to the native custom. At an early hour, we observed several canoes in motion from Kororarika towards the Kauakaua; and immediately we put off, in two boats, to meet them. The party amounted to about 300, which advanced till within a mile of the opposite party; when the Ambassadors of Peace, three in number, proceeded with us to the Pa. On landing, we proceeded towards the principal Chiefs; when all sat upon the ground, leaving a narrow space for the Speakers to walk backward and forward, which is always the native manner. First, one of the Ambassadors held forth, and intimated that the peace would not hold good, because a Chief of his People had not been killed, as an equivalent for Shunghee; and that he should be afraid to remain at his own place, and would go to live at Kaipara, a river to the S.W. He was followed by several others, some of whom spoke to the purpose, and some not to the purpose. And when this was over, the different Tribes mustered on a rising ground, and had a war-dance. It was a larger body of fighting-men than I have seen before at one time, amounting to about 1000 men, more than half of whom had muskets.

The three Ambassadors remained in the Pa for the night; which part of the ceremony was to be repeated the next day by the people of the Pa.

March 18—The Ambassadors returned this morning, with three others, from the Pa; and calling at our Settlement, we accompanied them to Kororarika. A similar scene occurred to that we witnessed yesterday. The final ratification of the peace, as far as I could understand it, was the following:—a Chief from Ururoa's party repeated a long song, with a small stick in his hand, which, at the conclusion, he broke, and threw down at the feet of one of the Ambassadors from the opposite party: the meaning of which was, that hostilities were broken off: the latter Chief then repeated a similar form of words, and cast down his broken stick at the feet of the former speaker. The Natives speak of this peace as made by the Europeans; and I believe they have been much influenced herein by the presence of Mr. Marsden.

WESLEYAN MISSIONARY SOCIETY.

FROM Mr. Stack's Journal at the Society's Station of Mangunga, in the Shukeanga, we collect some circumstances painfully illustrative of the

Native Character and Manners.

—Ngatumu and his brother Warekana visited us: a Son of one of them, Ngaro, was exceedingly mortified because we directed our discourse entirely to his Father and Uncle, and asked why he was not spoken to in the agreement: to which we replied, that he was but a boy, whereas his father was advanced in years. Upon this, he turned round toward his father, and said, with a malignant sneer. "What! is this old rotten thing better than I am? Are not his youthful days passed away; whereas I am now in my prime? therefore I am his superior, not inferior."

—I went to Warhou, to see what the Natives term "e'hahunga," or Feast in honour of the dead; hoping to have said something on the resurrection of the body: but in this I was disappointed, by the spirit of indifference which the Natives manifested to all that I said, as well as by not finding the Mahurihuri, a tribe from Waima, there. The dead were placed in a row, under a shed: those whose bodies were undecayed were in a sitting posture: the heads of the others were so placed as to appear united to whole bo-

dies—the whole forming a ghastly spectacle. Patuone requested the sister of his deceased wife to shew me a stone which was found in her sister's breast, which had dropped into it from a gravelly cliff near to the place where the body was, but which, he said, was conveyed into her by witchcraft, and was the cause of her death. I did all that I could to laugh him out of this absurd and ridiculous notion, till his temper became ruffled: and so unwilling was he to be persuaded that what he said was a delusion, that he believed also that a rag full of fish-hooks had been conveyed into her in the very same manner. How readily do they *believe a lie*; but how incredulous are they to *the words of truth and soberness!* Finding all arguments with them unavailing, I walked to the place where their provisions lay, and counted 462 baskets of potatoes &c., which are to be given to the visitors when they arrive. Patuone complained of my meanness, in not bringing a good quantity of European food with me, that I might give it to them. So far was I from benefiting by the enormous quantity of food which they had provided, that, had I not taken refreshment with me, I might have returned fasting.

Sunday: I had been speaking in English at the Horeke, this morning, from Luke xvi. 31; and finding Tetaonui, and Muraiwai his brother, and others, in the ship-yard, lounging away the Sabbath in idleness, I endeavoured to explain to them what I had been saying to my own countrymen. Tetaonui looked very significantly at me, and said, "New-Zealand men are like that, are they not?" meaning, like the Rich Man. I answered in the affirmative; and added, "White men also are to be found, in great numbers, answering to the same description of character." He then sneered, and said, "Ha! ha!" as much as to say, "Why then single us New Zealanders out for being bad? He and his brother both wished to be informed whence our knowledge of the state of separate spirits was derived; and because we had not seen the fire of hell with our bodily eyes, he laughed at our belief of it. Tetaonui said, "You Missionaries are a set of old women. When a spirit comes from the invisible world to the Horeke or Mangungu, and tell us that he has seen the things of which you speak, then we will believe him; but all the accounts which we have received, as yet, have been directly oppo-

site to yours. What food do they eat in the world of spirits?" To which being answered, that the organs of bodily appetites dying with the body, it would want no food, he asked, "How do they see? How do they hear? What is their employment? If a brave man dies, how will he be able to exercise his bravery? If there are no places to besiege, must he become pacific? Ah! you are a set of old women—you do nothing but place yourselves within the precincts of your own dwelling. Are there no guns there? no people to fight with?" I then talked on the resurrection of the dead, when the following remarks were made:—"How many persons have been already raised from the dead? Did you see them?" Being answered in the negative, they laughed heartily; saying, "Oh! indeed! you only HEARD of it from some one else." I then spoke to them of the Judgment; but was equally unsuccessful in overcoming their levity. "I'll come over to you to-morrow," said one, "and you shall judge me: this man shall be condemned because he has a wry mouth."

Poor old Muriwai has been seized with inflammation of the lungs. The Natives all expect that he will die; and he thinks so himself. His weapons of war were all placed close to him; so that, in case he dies, he may take the spirit of them into the other world.

— Old Muriwai is dead. His death was announced by 13 great guns from the Fort at the Horeke. Alas! poor old man! a few weeks ago he could laugh and joke about death and futurity; but he now knows all to be real, and all his former thoughts to be unreal. How distressing it is to think he has died "as ignorant of God as the beasts that perish!"

I went to Parimata, to see Muriwai's corpse. The body, as is usual, was in a sitting posture, clothed in a blanket; the head richly dressed with feathers, having been previously well soaked in oil. His face was covered. On his knee rested a powder-horn. Close to him were placed his guns, and a whale-bone, a native weapon: close by his side sat his youngest wife, dead; having, in her first paroxysm of grief, last night, hung herself: her body was clothed with a blanket, and her head dressed with feathers. His eldest wives sat weeping near him; and his children, brothers, and sisters, and other relatives and friends, seemed all to feel. Tetaonui, though he said but little, felt keenly. A female slave also hung

herself, but she was buried at once. Having a fair opportunity afforded to inveigh against the artful subtlety of the Tohungas, by the inefficacy of their endeavours to cure Muriwai, as well as the folly of attributing to supernatural agency what often arises from their own negligence or imprudence, to the rejection of the only means whereby life may be saved, the truth of my remarks was acknowledged, and the Natives seemed fully to allow the justice of what was said.

— About nine hundred Natives passed, in their canoes, from down the river, going up to Muriwai's place: they had a very formidable appearance. The Horeke saluted them with four great guns: the Natives fired two great guns from their canoes, as well as a volley of muskets, most of which were loaded with ball. Our Natives seemed very suspicious that they were not coming in a friendly way: indeed, there was mutual want of confidence; so that they abstained from the sham-fighting which they usually have when they meet, and contented themselves with dancing only.

The crying and cutting themselves was very great indeed, for most of them are related in some way or other to Muriwai; and they all seemed to act as if some one of importance with them was dead. Br. Hobbs and I went there; and one of us spoke (from 1 Thess. iv. 13) to about fourteen Englishmen who were there; and the other to the Natives. One of the Europeans observed, that if British Christians could have seen the picture of *those who sorrow as those who have no hope*, that we did to-day, they would not think that the wretched Heathen do not need the Gospel.

North-American States.

AFRICAN EDUCATION SOCIETY.

Formation and Object of the Society.

At a Meeting of Inhabitants of the District of Columbia, and of Members of Congress, held in Washington, on the 28th of December, a Society was formed, under the title of the "African Education Society for the United States." The object of the Society, and the necessity for its establishment in order to the accomplishment of the purpose of the Colonization Society, are thus stated by the Board of Managers:—

Since the commencement of the enterprise, in 1817, which was to open an outlet for the unfortunate population who had been torn from their homes by the hand of violence; and which was not only to restore to Africa her lost Children, but to quench the flames of war, and dry up the streams of devastation and fountains of blood, in that persecuted and ill-fated Country, and to confer upon it the blessings of peace and refinement and religion and liberty—the friends of that great design have been continually and deeply impressed with the importance of preparing the destined emigrants, by a suitable training, for prosperity and usefulness in Africa. They reasoned, and reasoned rightly, that if without such preparation they were wholly unfit, as is universally admitted, for freedom, and for the lowest employments, in this Country; much more were they unfit to stem the tide of barbarism—to exercise the difficult and hardly-tenable functions of self-government—to become the leaders, teachers, and rulers of a barbarous people; the enlightened citizens, the wise founders and supporters, of the rising Nations of Africa. Hence various attempts have been made, from time to time, to devise and execute plans for the attainment of this highly-important and desirable object; and the Association, who by their constitution were not empowered to turn their efforts in that direction, and to whom the entire interests of Africa, here, have hitherto been entrusted, have hailed those attempts with their warmest approbation, and their best wishes that they might prove successful.

The Society intends to accomplish its object by establishing an Institution for Educating Coloured Children and Adults, and qualifying them to enter higher Seminaries. The following passage from the Address of the Board of Managers gives the

Outline of the Society's Plan.

It is the design of the Society, not, in the manner of a Day School, to take charge of the Youth entrusted to them, for a few hours daily, and then dismiss them to dissipate, among idle and vicious companions, the slight impressions made upon them; and thus to blast, every night and morning, the germs of sober and industrious habits; but to train them up entirely, so far as practicable, from early childhood—to make constant and untiring

inroads on their wrong habits and propensities—to subject them to a steady, mild, and salutary discipline—to exercise toward them a kind and parental care, guarding against the approach of every insidious and hurtful influence—to give them an intimate practical acquaintance with Agriculture, or some one of the Mechanic Arts most likely to be useful in Africa—to instruct them thoroughly in all the branches of a common School Education—to endow them with industrious, active, and manly habits—and to inspire them with virtuous, generous, and honourable sentiments—in fine, to form their whole character, and render it, as far as possible, such as will qualify them to become pioneers in the Renovation of Africa. Manual labour will, of course, ultimately aid in the support and diminish the expense of the Establishment.

The Board of Managers have, in pursuance of this design, adopted the following Resolutions:

—That the Funds of the Society shall be chiefly appropriated to the education of Slaves, placed at their disposal by their Masters, on the condition, after their education and liberation, of their emigrating to Africa.

—That pledges, with suitable indemnities, shall be given, as far as practicable, by the Pupils, their Masters, Parents or Guardians, that they will go to Africa when their education shall be completed.

The President of the Society is the Rt. Rev. William Meade, Assistant Bishop of Virginia.

A Gentleman, who is a Slaveholder, has offered the gratuitous use of a Farm for the service of the Institution.

NEW-YORK AFRICAN-FREE-SCHOOLS.

THE following account of these Schools has been extracted from a Report recently published at New York. These Schools began in 1787, with 40 Scholars; but were enlarged, and established on the Monitorial or Mutual System, in 1815.

Some Members of the Common Council of New York having been appointed, at the request of the Trustees, to examine the Institution, made the following report of the

State of the Schools.

The Exercises consisted of exhibitions in Spelling, Reading, Writing, Arithmetic, Grammar, Geography, and Elocution; and of Needle-work, in addition to these, on the part of the Females. The answers of both Boys and Girls to questions in the important and useful branches of Simple and Compound Arithmetic, of Grammar, and of General and Local Geography, especially that of our own Country, were prompt and satisfactory. The performances in Writing were neat; and, in many instances, highly ornamental.

The behaviour of the Children was orderly, and creditable to them and to their Teachers: and the whole together furnished a clear and striking proof of the value of the Monitorial System of Education; and of the public spirit and useful labours of those of our fellow-citizens, who, by their zeal and perseverance, and for no other reward than the pleasure of doing good, have been able to produce such specimens of improvement in the hitherto-neglected and despised Descendants of Africa.

Indeed, if any additional evidence were wanting in favour of the superior and commanding excellence of the Monitorial System, it is to be found in this Institution: where the poor Children of Colour of our city, rescued from the complicated evils which belong to their situation, are placed in a course of mental and religious improvement, which enables them to look forward to the time, when, through their instrumentality in part, the degradations, which belong to the colour and their names, shall be wiped off; and Ethiopia shall stretch forth her hands, unstained by Slavery, and unrestrained by the colusions of Ignorance and Idolatry.

From the account of the Schools lately published, we obtain the following particulars.

Moral Effects of the Institution in Lessening Crime.

There is one remarkable fact connected with the effects of this excellent School on the moral condition of the Blacks. Our readers need not be informed, that, at every Term of the Court of Sessions, many Blacks, generally from twelve to twenty, are convicted of crimes, and sent to the State Prison or Penitentiary: this School has now been in operation several years; and several thousand scholars have received the

benefits of a good thorough English Education: and but three persons, who have been educated here, have been convicted in our Criminal Courts. This singular fact speaks volumes in favour of persevering in our endeavour to improve the condition of this unfortunate class of people. It is education—it is the cultivation of the mind and the heart—which teaches them to be honest, makes them quiet and orderly citizens, and leads them to a knowledge of the means, whereby they may insure not only their happiness in the present, but in the world to come.

Evidence of the Capacity of African Children.

Unquestionably, the most efficient means of promoting the moral improvement of this degraded portion of the human family, is the institution of Schools. To this object our attention is now mainly directed; and we feel a pleasure in being able to state, that the number of pupils in the Schools under our care has increased by the addition of more than a hundred scholars since the last Meeting of the Convention. We have now upward of six HUNDRED, including males and females, taught by able and experienced Teachers. The present average of daily attendance is about three hundred and sixty. Two

hundred and fifty of our scholars are able to read the Scriptures, and about the same number write and practise Arithmetic. English Grammar, Composition, Geography, Astronomy, the use of the Globes, Map and Linear Drawing, are also pursued with interest and advantage by several of the male pupils. The Girls, under well-qualified Female Teachers, are instructed in Reading, Writing, Arithmetic, the Elements of English Grammar and Geography, plain sewing, knitting, marking, &c.

The progress of the pupils is such as to warrant the conclusion, that they are as susceptible of mental cultivation as the Children of White Parents. A class of eight or ten of the senior youths in the Boys' School have been taught Navigation; which they acquired with a facility and rapidity exceeding our expectations. We are convinced that the instruction and right education of the Children of the African Race will do more to advance the cause of Universal Emancipation, than all other means put together. Whatever is achieved in this way, strikes at the root of the evils against which we are contending: it counteracts, and in a measure abolishes, that prejudice against the Colour, which is the greatest barrier to Emancipation.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

It is interesting, and may be instructive, to notice the manner in which the state of our Country is spoken of in other Lands. It is said in an American Paper—

If we may judge from the temper manifested in the different Papers and Periodical Works to which we have access, the English People are determined to continue their efforts for a radical reform in Parliament till they are crowned with complete success. The example of Ireland, the disabilities under which the Dissenters still labour, the pressure of the public debt, and the distresses of the labouring classes, are powerful stimulants; and if they do not carry the people far beyond the bounds of salutary reform, it will be because their National and Sabbath Schools, their Bible and Tract Societies, have, with the blessing of God, so enlightened and sobered their minds, that they will choose to stop at the proper point.

Church Miss. Soc.—The Secretary of State for the Colonies lately apprised the Committee, that it was the wish of His Majesty's Government to take measures for the religious instruction and social improvement of the Aborigines of New Holland; and proposed that the Society should furnish two Religious Teachers to labour among them for the prosecution of this object, for whose support 500*l.* per annum would be set apart out of the Colonial Funds. The Committee gladly availed themselves of this opening, and placed two individuals under prepara-

tion for this scene of labour—The health of the Rev. John Raban having declined, he left Sierra Leone on the 23d of May, in the Mary, Captain Hodson, and landed at Chat-ham on the 24th of July; having been authorised by the Committee to take this step, if the state of his health should render it necessary—The Instructions of the Committee were delivered to Mr. W. Ridsdale on the 27th of July, on occasion of his departure to Ceylon, to take charge of the Society's Printing Establishment at Cotta; to the Rev. J. A. Jetter and Mrs. Jetter on the 6th of August, on their leaving for Syria; and to the Rev. J. J. Weitbrecht and Mr. James Thompson on the 24th of August, appointed to Calcutta. Mr. Ridsdale embarked, in the Morning Star, Captain Adler, on the 2d of August; and Mr. and Mrs. Jetter, on board the Jane, Captain Radcliffe, on the 9th. Mr. James Preece, having been appointed to the New-Zealand Mission, embarked for New South-Wales, on board the Craigievar, Captain W. Roy, on the 14th of August.

Gen. Bapt. Miss. Soc.—Mr. W. Brown, who has been a Minister among the General Baptists for about 12 years, sailed for Calcutta, at the end of June, with his Wife and Daughter, in the Elphinstone, Captain Aldham. He is to take charge of the Benevolent Institution

at Cuttack, for educating, and in some cases boarding, destitute Indo-British or Hindoo Children.

CONTINENT.

Protestant Church in France—Connected with the Reformed Church in France there are 305 Pastors, 433 Places for Public Worship, 588 Congregations, 451 Bible Societies and Associations, 124 Missionary Societies and Associations, 59 Tract Societies, and 292 Daily Schools. The number of Congregations, compared with the number said to exist in the year 1560, namely, 2030, furnishes affecting evidence of the havoc made by subsequent persecutions.

Jews at Rome—The number of Jews at Rome is about 3000: of these, 1488 are wretchedly poor, and dependent on the Synagogue Fund, or on the charity of the richer Jews. The proportion of extremely necessitous poor among the Jews, in every part of the world, is much larger than is generally believed.

WESTERN AFRICA.

Church Miss. Soc.—Advices from Sierra Leone of the 9th of June announce, we regret to state, the death of Mr. Edmund Boston on the preceding day. His debility was such, that he could not enter into conversation: from the broken sentences which fell from him, there is reason to conclude that he was resigned to the will of his Heavenly Father, and departed in peace to his eternal rest.

MEDITERRANEAN.

American Board—Mr. and Mrs. Bird with their Family, and Mr. and Mrs. Whiting, sailed from Malta, on the 1st of May, direct for Beyrout: see p. 158.

Church Miss. Soc.—The Rev. Dr. Korck was married, on the 5th of May, to M. Mary Philaethes, daughter of M. Constantine Philaethes, formerly of Constantinople—The Rev. Theodore Mueller has resumed his labours in Egypt, in connection with the Society—Advices from Cairo, of the 25th of June, state that a report had reached that place of the safe arrival of Messrs. Gobat and Kugler in Adowah, in the Province of Tigré; and that they had met with a favourable reception from Sebaggadis, the Governor of that province.

PERSIA.

Mr. Groves, late of Exeter, set forward, in June last year, with his Wife and two Sons, as a Missionary to Persia, at his own charge. By a Letter from him, dated Tebriz, November 5, 1829, it appears that he and his Family had arrived at that place from Shusha, a Settlement of the German Missionary Society: this journey, of eight days, had accustomed them to Persian saddles and Persian roads. They were about to set off for Bagdad, a thirty days' journey, on horseback.

He writes—

All the circumstances that have occurred since our departure from England have encouraged us on our way; and to our work we have found openings more and more extensive than we could have anticipated, not only among Mahomedans, but various sorts of Christians in the Mountains of Kourdistan, as ignorant as they, and also among the Armenians: never have I, for one moment, regretted the course which I have taken, but rejoice yet more and

more as I go on: there is a more important field open here for labour, if a holy, steady, devoted man would come here, particularly with the poor.

INDIA WITHIN THE GANGES.

Sunday in Calcutta—We notice with great regret a statement in the Calcutta Papers, that, at a Meeting of the principal Native Creditors of Messrs. Palmer and Co. who have lately failed to a large amount, which was held on SUNDAY the 31st of January, Sir C. Metcalfe and other European Creditors, instead of declining to transact secular business on the Lord's Day, met these Natives, and discussed with them various plans for best securing their mutual interests.

Bp. Heber's Monument at Madras—The subscription raised at Madras for the erection of a Monument to the Memory of the late Bishop Heber amounted, with interest, to 30,944 Rupees. Sufficient funds for the erection of the Monument having been allotted, there remains a balance of nearly 13,000 Rupees. This balance is to be kept as a distinct fund, to be styled "Bishop Heber's Monumental Subscription Fund." The interest of this fund is to be annually applied to the maintenance, education, and clothing of such a number of Scholars, for the office of Superior Catechists, as the same shall be found sufficient to support; to be educated in the Seminary now building in the Vepery Mission, for the service of the Society for the Propagation of the Gospel in Foreign Parts, within the Archdeaconry of Madras—such Scholars to consist, one half of the descendants of Europeans, and the other half of Natives; and to be designated "Bishop Heber's Madras Scholars."

AUSTRALASIA.

Statistics of New South-Wales—In an Official Census, published on the 25th of September, the Population is stated at 36,598 persons: of these, 27,611 are Males and 8987 Females: in respect of Religious Profession, there are 25,248 Protestants, 11,236 Roman Catholics, 95 Jews, and 19 Pagans. Of the total population, Came free, under 12 years of age, 285 males and 261 females; above 12 years of age, 2561 males and 1565 females: Born in the Colony, under 12 years, 2550 males and 2674 females; above 12 years, 1923 males and 1580 females: Free by servitude, 5302 males and 1342 females: Pardoned, 51 males and 51 females: Bond, 14,155 males and 1573 females—Total number of Acres allotted, 2,906,346: Acres cleared, 231,573: Acres cultivated, 71,523—Horses, 12,479—Horned Cattle, 262,868—Sheep, 536,391.

It may be observed, that, in the above classification of the Colonists, the details do not agree with the totals: the males amounting to 26,827, which is 784 under the total assigned 27,611; and the females to 9046, which is 59 above the assigned total of 8987.

Church Miss. Soc.—The Rev. A. N. Brown and his Companions (see p. 43) arrived in safety at Port Jackson. Mr. and Mrs. C. Davis, with Mrs. Hart, left for New Zealand, in the *Hawea*, on the 18th of October, and Mr. and Mrs. Brown on the 10th of November. Serious apprehensions are entertained

for the safety of the Labourers who first sailed, as no tidings had been heard of the *Haweis* at New Zealand up to the 23d of March: it was feared that she had either been cast away, or taken by convicts who had secreted themselves in her. Mr. and Mrs. Brown arrived at New Zealand on the 29th of November: his residence was fixed at Pyhea, as the most convenient spot in which he could take upon him his special charge, that of the education of the Missionaries' Children. The Rev. S. Marsden arrived in New Zealand (see pp. 119, 285) on the 8th of March: the Rev. W. Yate, who had gone to the Colony for the purpose of carrying through the Press some of the Translations which had been completed, and on other matters connected with the Mission, would supply Mr. Marsden's place at Parramatta during his absence.

SPANISH AMERICA.

British Protestant Chapel—On the 5th of April, the foundation-stone of the first regular and accredited Protestant Place of Worship ever begun in Spanish America was laid in Buenos Ayres, by Woodbine Parish, Esq. His Britannic Majesty's Chargé d'Affaires. The Chaplain, the Rev. John Armstrong, then invoked the Divine Blessing. This Chapel is intended for the special use of our Countrymen resident at Buenos Ayres, and is to be called and known as the "British Chapel of St. John."

UNITED STATES.

Baptist Miss. Board—The Rev. Eugenio Kincaid and the Rev. Francis Mason em-

barked at Boston, with their Wives, on the 24th of May, on board the *Martha*, Captain Lovett, for Calcutta, on their way to reinforce the Mission in Burmah.

Board of Missions—The Missionary Establishment at Brainerd, in the Cherokee Country, has suffered greatly by fire. Five principal houses were burnt. The fire extended its ravages so rapidly, that very little household property was saved. The damage has been estimated at from six to ten thousand dollars.

Jews' Society—Mr. Judah Isaac Abrahams, late of the Andover Theological Seminary, and himself by birth a Jew, has been appointed, by the American Society for Meliorating the Condition of the Jews, to labour among that People on the Coasts of the Mediterranean. He was Ordained, with this view, by the Presbytery of New York, in the Middle Dutch Church, on the 14th of May.

Anti-Sabbath Meeting—We extract the following from an American Paper:—

If Protestants wish to know what effect the prevalence of Popery in this Country will have on Religious Institutions which they secretly regard, let them read the following Resolution; which is one of a series, adopted a few weeks since, at a Public Meeting of those Citizens in Mobile "opposed to the closing of Stores on Sunday Morning!"—"Resolved, That a portion of the present Meeting is composed of Roman Catholics, whose religious opinions do not compel them to close their Stores or Shops on Sunday—that this custom prevails in all Catholic Countries in the world—that they have inherited these maxims from their forefathers, and are tolerated in them by their Own Church; and to this day, their conduct has never been called into question in New-Orleans, the capital of our Sister State of Louisiana."

Miscellanies.

RETURN OF BRITISH SLAVE POPULATION.

IN consequence of an Address to His Majesty, dated June 5, 1829, the following Abstract has been laid before Parliament of the latest Returns of the Slave Population in the British Colonies, with the Dates to which such Returns have been made up in the respective Colonies.

		Males	Females	Total
Antigua	1829 ...	14,066 ...	15,773 ...	29,839
Barbadoes	1830 ...	37,141 ...	32,326 ...	69,467
Bahamas	1827 ...	5,549 ...	5,292 ...	10,841
Berbice	1828 ...	11,284 ...	10,035 ...	21,319
Bermuda	1827 ...	2,208 ...	2,400 ...	4,608
Demerara	1830 ...	37,141 ...	32,326 ...	69,467
Dominica	1828 ...	7,362 ...	8,030 ...	15,392
Grenada	1829 ...	11,777 ...	12,565 ...	24,342
Jamaica	1827 ...	162,726 ...	163,393 ...	331,119
Montserrat	1829 ...	2,867 ...	3,395 ...	6,262
Nevis	1828 ...	4,574 ...	4,685 ...	9,259
St. Christopher	1829 ...	9,198 ...	10,112 ...	19,310
St. Lucia	1829 ...	6,280 ...	7,381 ...	13,661
St. Vincent	1829 ...	11,583 ...	12,006 ...	23,589
Tobago	1829 ...	5,966 ...	6,757 ...	12,723
Trinidad	1828 ...	13,435 ...	11,017 ...	24,452
Virgin Islands	1827 ...	2,505 ...	2,931 ...	5,436
<i>Total in West Indies</i>		345,662 ...	345,424 ...	691,086
Cape of Good Hope ...	1825 ...	21,210 ...	14,299 ...	35,509
Mauritius	1829 ...	47,657 ...	29,117 ...	76,774
<i>Total in British Colonies</i> ...		414,529 ...	338,840 ...	803,369

Missionary Register.

SEPTEMBER, 1830.

Biography.

CHARACTER AND OBITUARY OF LOLOHEA,

A CONVERTED CHIEF OF TONGATABOO, WHO DIED JAN. 12, 1829, AGED ABOUT TWENTY-THREE YEARS.

MR. THOMAS, Wesleyan Missionary at Hihifo in Tongataboo, communicates the following remarkable and encouraging particulars respecting this First-fruit of the Mission, in a Letter dated the 1st of June of last year.

Lolohea was son of the late Toobonus, of whom much is said in Mr. Mariner's History of Tonga: his Mother is now the Wife of Ata, the Chief of this part of Tonga. The exact period of his birth cannot be ascertained, as they have no dates to which they can refer; but from what I can gather, he was about 23 years of age when he died.

He had a fine open countenance, and was mild and cheerful in his disposition. He was afflicted, from a child, with a painful disease, which is very common at this place, of a scrofulous nature; and by its ravages he was rendered a pitiable object to all: this painful affliction was made the means of bringing him in the way of that Word, which gives eyes to the blind and health to the sick. He became strongly attached to us, and to the Worship of God, from the time of our taking up our residence here.

As he lived near to our temporary house when we first landed, he frequently visited us, to make inquiries respecting the things of God. On one occasion, he expressed to me his great ignorance; and, pointing to his heart, in a very humble childlike spirit, said, in broken English, "Me love book—You teach me book." He intended to say that he loved the Book of God, and wished me to teach him to read it. I was pleased to find in the mind of a Heathen a desire after an object so well calculated to make him happy; and, on inquiry, I found that he came by the desire in the following manner.

Some time before we arrived at Hihifo he returned from the Vavou Island, where he had been living with an elder brother. While he was there, he had been told a little about Jehovah by a sailor, then

residing at Vavou. The minds of the two brothers were impressed with what this sailor told them; and, though they did not fully believe at the time that it was true, yet, when we arrived at this place, and they heard the great things of Jehovah from us, they both were satisfied of the truth—cast away their Tonga Spirits—and determined that the Lord should be their God. They were the first two scholars whom we had; and being respectable Chiefs, their example and sanction were the cause of others attending to be instructed as long as Ata permitted.

Lolohea was not so quick in learning as many others; but, through his great diligence and perseverance he was enabled to make considerable progress. His attendance both at School and on Divine Worship was regular and constant; although, through his afflicted condition, it was with much pain and difficulty that he managed to walk, even with the help of a stick, on which he leaned his tottering frame: while at the House of God, it was very gratifying to see his marked attention to what was said, although, through our scanty knowledge of the language, all that we could tell them at that time was very imperfect. The last few months of his life he was not able to walk to the Chapel, or to bear his own weight; but was either carried by the boys, or wheeled in a barrow, to and from the Chapel, both to the School and to Worship. He always seemed pleased while in the Sacred Place of the Lord, worshipping at His feet; though, toward the latter part of his time, he could hardly bear to remain so long without lying down.

He bore his long affliction with much

patience. He once expressed a great desire to be cured, and to become strong; but when I gave him to understand, that God sometimes afflicts the body to save the soul, and told him that, possibly, had he not been afflicted he might have refused to be taught to read and pray like a poor child, but would have been living in the sins and foolish practices of his countrymen and in the way to ruin, he saw at once the truth of what I said; and I never afterward heard him utter a complaining word about his sufferings, but he appeared quite resigned to the Divine Will.

He manifested from the first a strong desire to know the truth of God, and I never had any cause to suspect his sincerity. I wished at times that he had got on faster; but I frequently thought that he would have made more progress had he been better taught, which could not have been unless I had been better acquainted with the language.

While Br. Turner was at Hihifo, we were both in the habit of visiting Lolohea, in order to his assisting us in the language, and in preparing our pieces to read to the Natives. In July, a subject on the Day of Judgment had been brought before him; and, on visiting him soon after, I was pleased to witness the concern which he felt. He was much affected at the sad condition in which he saw his countrymen; and inquired why some one did not come sooner to tell them these things—why one did not come when Capt. Cook visited Tonga. I had, by his request, a little while before, written for him two short Prayers in the Tonga Language: he now wanted them lengthened; for, having heard of Christ's coming to Judgment, he was much afraid, and wished, he said, to pray to Jesus Christ, that He might not be angry with him when He came to judge the world. From this time, I began to speak frequently to him on the state of his mind.

It has been our lot to be opposed in our object at this place, even from the first; and our trials have been neither few nor small. Those, who have favoured us, have also been called, from time to time, to bear a part in our trials for Christ's sake. Lolohea bore his part with patience; and none of these things moved his affection from us, or from the Cause which he had espoused. For some time previous to his death, he was the guardian and head of a number of interesting Youths, who lived at his place in

order that they might attend the Worship of God and our School. They were safe, under his protection, from the displeasure of their friends, and from the opposition of the Chief. By this Young Man and his Youthful Companions, the praises of the Lord our God were sung night and morning; and prayer was offered up to Him who is able to save. As this little praying party lived near our place, we could hear their singing; and it was truly gratifying to us, in our situation.

I called to see Lolohea just after a painful trial from his step-father; and it was with much affection and many tears that this young suffering Chief declared his love to us, and his sorrow on our account. He said he was greatly afraid for us: and when he heard that we were ordered away, he wept very much; and by some means got out of his house, and ordered a man to prepare him a canoe, for he would not remain there if we went away, but would go with us: he could not endure the thought of being separated from us; and while he talked with us of the conduct of his Mother, who was the principal cause of the trial, the tears rolled down his pale cheek. I felt thankful to God for Lolohea's love to us; and our affliction was made lighter through his tenderness and sympathy.

About December 1828, I began a Prayer-meeting at his house, between our two Services on the Sabbath; and on a Thursday Evening I attended for the like purpose. Lolohea took part, on several occasions; and he did not forget to pray for us, who had come to teach them. As he had long renounced all the foolish customs of his countrymen, as his mind was informed on the great truths of our holy religion, and as he had made some progress in the knowledge and fear of the Lord, I had on several occasions talked with him on the subject of Baptism; but had not urged it on him, as I wished to defer it a little, that I might be somewhat better acquainted with the language.

The first day of January 1829 I prayed with Lolohea, previous to my leaving home, for a few days, to attend the business of this Mission at our other Station. He also prayed; and I found it very profitable. He seemed much the same in health as he had been for some days; but he had appeared to be sinking for some time. The next day I set off for Nukualofa. While we were away he was taken much worse; and a messen-

ger came over, to let his brother and us know. On the 6th, we parted with our Brethren, and went on board a large canoe. The tide being unfavourable, we did not get home till it was quite dark; but, early next morning, I went to see him. I found him lying in a small house in the Chief's yard. He had been removed here by Ata's orders, since he was taken worse; thinking that he would be better attended to, if he were near. His Mother and several relations were sitting by him, as he lay on the mat. As I drew near, he welcomed me with the usual salutation; fixing his eyes on me, expressive of his joy at seeing me. I perceived that he was much altered; and that death was approaching him, with rapid strides. While I was away, the Enemy of Souls had tried him: some one had told him that I did not wish to come to him; and the thought had almost broken his heart: the tears rolled down his emaciated face, while he related to me what he had felt; but the snare was broken when I told him the cause of my delay. Several were in tears about him. He then asked me, what I thought of his state of mind, and what he was to do; alluding to conversations which I had with him some time ago. I had told him of the necessity of being pardoned, and renewed by divine grace, before we could be fit to die; and that when such a change took place in us, we knew of it, as it made us happy in our souls. I had also directed him to believe on the Lord Jesus Christ, as the Friend of Sinners.

We had long considered him as a fit subject for Baptism: but it had been delayed, partly on my own account, as stated above; and partly from some apprehension of what might be the conduct of Ata and the young man's Mother. Ata having ordered the young man to be brought into his own yard, and knowing his aversion to every thing belonging to our religion, it was natural for me to expect some interruption: I wished, therefore, to know their minds on the subject, and what they would allow me to do. I was, however, agreeably surprised to find that there was no objection made to any thing that I wished to do. I talked with Lolohea about his state; and found that he was at peace, and happy in his mind; though his body was in much pain. He expressed himself as wishing to go, to be with Jesus Christ; and I shall not soon forget the joy which sparkled in his eyes while anticipating his speedy removal

from his afflicted body, to be for ever with the Lord. In administering Baptism to him, we were in no danger of deceiving him, or of being deceived ourselves; and, God having given the "inward and spiritual grace," we could with safety add the "outward and visible sign." I prayed with him; and then left him, in order to make preparation for baptizing him. I took every opportunity of conversing with him, and of reading to him on the subject, for the two days previous to his being baptized, and was fully satisfied as to his fitness for the ordinance: he was so unwell on Thursday, that I thought it must be deferred, if not omitted altogether; but, on Friday Morning, I found him a little better, and made known my intention, with which he seemed pleased, and perfectly willing to give this public test of his having renounced the Tonga Gods, and embraced Jehovah as his God. I then wished him to choose a name; and mentioned Job and Lazarus, thinking one of them would be suitable; but he chose John. I then called together our friends, Ulaky, and several of the Praying Youths, and commenced the Service with prayer: afterward, I baptized the afflicted Lolohea, in the Name of the Father, and of the Son, and of the Holy Ghost: and concluded with prayer. The time was truly solemn. The Mother of the Young Man was close at his side all the time, and in tears: a great number of relations from various parts were sitting near: all were serious; and I hope good will result from it to many.

I visited him again in the afternoon, when he was in much pain of body, and very restless; but his mind was in peace, and he longed, he said, to be gone. I exhorted him to hold out in patience unto the end. He said, "Yes;" and after I had sat a few minutes, he proposed prayer, by which his mind seemed refreshed, though he continued in much pain.

On the 12th I visited him again, accompanied by my Wife. He was asleep; but, after some time, he awoke: his eye instantly caught me; and, with a sweet smile, he welcomed me to see him. He was much weaker, and had a great deal of pain. He expressed his desire to depart, and be with Jesus; and, after sitting a few minutes, he said, "Tau lotu," that is, "Let us pray." We then knelt down, and I prayed that God would look down, and deliver His suffering servant from his affliction; and have mercy upon

his dark relatives who were sitting by, that they might turn to God, and be saved. While we were sitting by his side, I perceived him change for the worse; as though nature was almost overcome by the pain. He became very restless, and took less notice than he had done. The change was soon perceived by his friends, who now began to draw near—to kiss his hands or face—and to weep over him. At this time, Ata came in; and Lolohea told me to speak to him, but was unable to explain himself further. I suppose he meant that I should talk to him about his soul.

Preparation was now made to remove him into a small house near the burying-place, that he might die there; which is the custom here. As soon as he knew their intention, he said, "Ia: tanou;" that is, "Yes: let us go." The Chief and his Wife both drew near and kissed him, and wept over him, before he was removed; and he was then carried out, by the mat on which he lay, into the small temporary house in which he was to die. Many persons were gathered together from all parts of the island; and placed themselves in groupes upon the ground, all clothed in mats, which is their mourn-

ing dress. We sat down by his side; when he dozed for a few minutes, but soon waked with pain. He wished his Mother to remove, that I might sit close to him; at which she was a little grieved, and shed tears. At times, he seemed a little delirious, but in the main was very sensible. He talked of prayer, and repeated several times, "Let us pray—let us pray." He dozed again; and waking up, saw me, and with much affection saluted me, with, "Jio-to-ofa," or, "My love to you!" Death was now taking down the earthly house. He laboured for breath. He looked at me, and said, "I am very ill;" and then adding, "I am now dying," in a few minutes he breathed his last, and with a sweet smile upon his countenance closed his eyes in death, Jan. 12, 1829.

We have strong confidence that he is now in that Country *where the inhabitants shall no more say, I am sick—that he rests from his labours and sufferings—and that he is with that Saviour, whom, having not seen, he loved; and ascribing his salvation to the blood of the Lamb. To the Sacred Name of Jesus be the praise and glory, now and for ever! Amen.*

Proceedings and Intelligence.

United Kingdom.

LONDON MISSIONARY SOCIETY.

THIRTY-SIXTH REPORT.

State of the Funds.

THE Directors gratefully acknowledge the largest amount of Contributions, within the year, which the Society has ever received; and, as this has occurred even in a year of considerable national pressure, they more especially regard it as indicating an increased prevalence of those great principles of Christian Liberty, on the due exercise of which, full confidence, as to the future maintenance and augmentation of the Society's Income (which may be considered as the measure of its active operations) can alone, under Providence, be securely placed.

In reference to the Expenditure, it may be proper to add, that it presents a diminished amount, in comparison with that of several immediately preceding years. This is rather to be regarded as the result of incidental circumstances,

than an indication of a reduced scale of expenditure; and therefore affords no basis for an estimate of the charges of succeeding years, which the Directors doubt not will progressively advance.

Receipts of the Year:		£.	s.	d.
Contributions	36,597	3	2	
Special Contributions	6641	9	11	
For Nat.-Fem. Educ. in India ..	160	19	4	
For Native Schools in India ...	139	19	7	
For Anglo-Chinese College....	91	16	6	
Bible Society, for Madagascar				
Scriptures	1000	0	0	
Legacies	2167	2	2	
Dividends and Interest	982	17	3	
Widows' and Orphans' Fund ..	292	8	4	
Sundries	212	4	0	
Total.....	£. 48,226	0	2	

Payments of the Year:		£.	s.	d.
Missions:				
Continent of Europe.....	200	0	0	
South Africa	6126	0	11	
Mauritius	252	4	5	
Madagascar	1500	13	3	
Greek Islands	938	10	3	
Siberia	1090	11	4	
China and Malacca.....	985	19	11	
Singapore.....	426	4	4	

Pinang	630	19	11
Northern India	4043	8	1
Southern India	4590	14	6
Java	576	18	5
Australasia	363	16	4
Polynesia	1491	9	11
Guiana	938	2	4
Mission College	1498	2	0
Missionaries and Candidates...	119	19	0
Missionary Families	2863	6	8
Publications	1275	15	9
Salaries, Poundage, Rent, Taxes, Travelling Expenses, Postage, and Sundries	2877	18	1
Total.....	£. 32,790	15	5

Changes among the Society's Missionaries.

Mrs. Henry Crisp, of Salem, in the East Indies, has entered into the joy of her Lord. Mr. Bourne and Family have returned from the South Sea; Mr. Humphreys, Mr. and Mrs. Smith, and Mrs. Kidd, from Malacca; Mr. and Mrs. Wilson, from Malta; Mr. and Mrs. Adam, from Benares; and Mr. and Mrs. Piffard, from Calcutta.

The following Missionaries have been sent out since the last Anniversary:—Mr. John Baillie and Mr. Theophilus Atkinson, with their Wives, to Africa, in company with Dr. Philip; Mr. John Reid and his Wife, to Bellary; Mr. Michael Lewis and his Wife, to Demerara; and Mr. Josiah Hughes, to Malacca. It is the intention of the Directors, that, at the earliest opportunity, Mr. George Christie should embark for Calcutta; Mr. Thomas Kilpin Higgs, for Chinsurah; Mr. William Harris, for Travancore; and Mr. James Smith, for Tahaa, in the South Seas. Mr. Hands and Mr. Mundy still remain in this Country for the re-establishment of their health; and also Mr. Ellis, who has been publishing his interesting work on the Progress of Christianity in the South-Sea Islands, entitled "Polynesian Researches," and who continues to be very usefully employed in this Country, in promoting the interests of the Society.

Mission College.

The Committee appointed to examine the Students (thirteen in number) have given the following Report to the Directors:—

We have examined the Students under the patronage of the London Missionary Society, in the Latin, Greek, and Hebrew, Languages; in Biblical Literature, Theology, and Mental Philosophy: we have also heard two Essays, composed each by a Missionary Student, the one upon an important subject of Doctrinal and Practical Divinity, the other on a question in Biblical Antiquities: and

we hereby declare, that this Examination has brought before us satisfactory evidences of the ability, faithfulness, and indefatigable care of the Tutors; and of the diligent, conscientious, and successful application of the Students.

Improved Tone of Public Meetings.

The Directors are happy to state, that, during the progress of the last year particularly, a considerable improvement has been apparent in the moral tone of the Public Meetings of the Auxiliary Societies. There has been much less of unhalloved excitement, and greater sobriety; with a more evident practical recognition of the great principles and motives of Christian Obligation, in the exercise of pecuniary liberality, and in the various other efforts made in support of the funds of the Society.

Improvement in Prayer-Meetings.

Beside the enlarged measure and improved spirit of Christian Liberality, to which the Directors have already adverted, they feel peculiar pleasure in recording the increased attendance, the livelier interest, and more fervent devotion of the Missionary Prayer-Meetings, both in the metropolis and several parts of the country. On the degree in which this spirit of united supplication, in reference to the object and operations of the Society, is diffused, and prevails among its members, they cannot doubt that the improvement in the moral tone of the Public Meetings connected with it, and the measure and the spirit of benevolence manifested in its support, will, in future, materially depend.

Value and Influence of Prayer.

And on what other ground than this, it may be asked, can we expect the Divine Guidance, in the general direction and management of Missionary Societies, and especially in the choice and preparation of candidates—the preservation of Missionaries *in perils in the sea; in perils in the city; in perils in the wilderness; in perils by the heathen; in perils by their countrymen; in perils among false brethren*—the Divine Blessing on their efforts—and those out-pourings of the Spirit on themselves, and on the people among whom they may labour, which are necessary to the production of those great moral results that can alone meet the just expectations of the Church, and eventually fulfil the predictions of the Inspired Volume, as to the universal establishment of Christianity in the world? To the discharge of this duty, therefore,

as being of primary obligation and indispensable importance, in connection with diligent and persevering exertions in the cause of Christian Missions, the Directors affectionately and earnestly invite the attention of every Member of the Society.

Striking Events of the Year.

The records of the past year have presented to our attention events of a more prominent and striking character, than the Directors have ordinarily had to report—some of them apparently indicative of that kind of hostile movement, on the part of the Prince of Darkness, which the Scriptures lead us to expect whenever real danger menaces any considerable portion of his kingdom; and which Christians should regard, only as an auspicious omen of an approaching enlargement of that of their Divine Lord. In Bengal and Travancore, in Lattakoo and Tahiti, Christianity has lately triumphed over various forms of hostility; and the Directors cannot but cherish the hope, that whatever clouds may yet lower over the Island of Madagascar or violence assail its shores, the Banner of the Cross will yet wave in light and peace on the summit of Tananarivo, as a pledge and a signal of the future diffusion of its blessings throughout the whole of its populous and interesting provinces.

PRAYER-BOOK AND HOMILY SOCIETY.
EIGHTEENTH REPORT.

Issues of Books.

The number of the Prayer-Books and Homilies issued as bound books, during the last twelve months, exclusive of those printed in India, is 9585—a number less by about 3000 books than that which was last reported; the diminution having been occasioned principally by withholding grants of Prayer-Books to Ireland, in consequence of its being supposed that such grants were not necessary: but the number of Tracts issued, amounting to 140,208, constitutes an increased issue of more than 60,000. The whole number of books circulated by the Society, from the first, is therefore as follows—of Prayer-Books, 177,215; of its Tracts, 1,450,555.

Issues of Books to Seamen.

The total number of ships visited on the River Thames, during the past year, is 1025; on board of which, 389 Prayer-Books and 8 whole Books of Homilies have been sold, and 1022 Books of Select Homilies have been deposited gratuitously. Of the Commanders of these,

121 hold Divine Worship regularly on shipboard when at sea, weather permitting—252 do so occasionally—and 652 entirely neglect the duty.

The Committee had hoped that they should be enabled to give a similar account of vessels visited at the Out-Ports; but, from some of them, returns sufficiently accurate have not as yet been received.

Increased Observance of Divine Worship on Shipboard.

In reference to the statement just quoted, the Society's Agent remarks:—

If from the foregoing statement it should appear that the number of Commanders who neglect Public Worship when at sea is still very great, it must be remembered that the largest part by far of these are Masters of coasting vessels, the crews of which are small—are at sea only occasionally on the Sabbath—and have frequent opportunities of spending that Holy Day on shore; but that, of the Commanders of vessels bound to Foreign Ports, full two-thirds now hold Divine Worship on board ship on the Sabbath, weather permitting; and that, where the Society's Agents are most active, there the most considerable improvement has taken place, even with regard to coasting-vessels, in this respect.

The Committee add—

So seldom, comparatively, is opposition now experienced, says the Committee of one of this Society's Associations in a sea-port, and so favourably disposed are Masters of vessels to the objects of the Society, that we hail these circumstances as satisfactory proofs of the improving spirit of the age; while those who are in earnest in religion thank God and take courage.

Instances of the Benefit of Agencies in Sea-ports.

The establishment of Agencies in sea-ports provides for the profitable use of some of those awful circumstances which occur from time to time among those who go down to the sea in ships. Seven vessels were stranded some months since, after one of the most tremendous gales remembered for years, near the place where one of the Society's most active friends has undertaken to labour. "After a scene so awful as this," he says, "I found the sailors impressed, and disposed to attend to us: even a hard-faced rough old Pilot, who once had declared, that, if he was in my place, he would let the

sailors go to perdition if they pleased, then said, 'Sir, I really do think I begin to think more seriously of these things—I do indeed.' ”

Improving Prospects in Ireland.

In reference to Ireland, it is said—

The calls for Homilies being both frequent and urgent, 60,000 in separate Sermons as Tracts, besides some copies of a Book of Selected Homilies, have been granted, and put into circulation. The Letters received in acknowledgment of these grants coincide generally in stating, that the books have been gratefully received, and, as far as they reached, have been eminently useful.

The Members of this Society may well rejoice, in common with others, in contemplating the dawn of better things, which seems to be gradually, nay, perhaps rapidly, rising upon Ireland. One Clergyman, the Minister of a Parish Church which had for many years been sadly neglected, says—“Thank God! things are better now. The members of my own Congregation are indeed a poor people; but I must say, that they are a kind-hearted people—anxious to receive religious knowledge and instruction—and most grateful for any little portion of it that I am enabled to impart to them.”—“I have the pleasure to tell you,” says another Clerical Correspondent, “that a great spirit of inquiry is afloat, and daily increasing, among the middling and lower classes of the Roman Catholics in my parish.” And another Clergyman states—“A spirit of inquiry has been excited in this Country, among all creeds and classes, which cannot be subdued. The spiritual wants of the Peasantry are great: they begin to feel them, and will seek to satisfy them.”

Foreign Proceedings.

Instances are adduced of the usefulness of the Society's Publications in Switzerland and Germany: of Germany it is said—

The Thirty-nine Articles will be of particular value to German Students of Divinity, of whom many are now returning to Evangelical Principles. To Young Men of this description, the ancient, public, and official standards of doctrine in the different Protestant Churches are documents of the greatest interest and importance.

Notices of the Society's proceed-

ings in other parts abroad will appear in the next Survey.

RELIGIOUS-TRACT SOCIETY.

THIRTY-FIRST REPORT.

Issue of Publications.

THE Publications sent from the Depository during the year amount to ten millions, five hundred and sixty-nine thousand, nine hundred and thirty-seven; being an increase of Four hundred and fifty-six thousand, four hundred and seventy-four, without including any of the Tracts published at the Society's expense in Foreign Countries.

The Total Circulation of the Society, at home and abroad, exceeds ONE HUNDRED AND FORTY MILLIONS of Publications.

Issues in Great Britain and Ireland.

The moral and spiritual wants of London have not escaped the attention of the Committee: they have, therefore, considerably increased their supplies: the Christian-Instruction Society has received 66,800 Tracts and 200,000 Hand Bills: a friend of the Society also received 25,800 Small Tracts, for distribution to those who neglect the sacred duties of the Sabbath. The Agent who visits the courts and alleys and dark parts of London, where his labours have been useful to many, has received, during the year, 79,150 Publications. The following grants have also been made: for circulation among the crowds found witnessing the Execution of Criminals, 39,300—for distribution at the Pleasure Fairs in London and its vicinity, 109,700—for Workhouses, 5375—for Hospitals, 3625—for Prisons and Convict Ships, 7025. The Committee granted 32,000 Hand Bills, pointing out the danger of Fairs, to be distributed to Sunday-School Children on the Lord's Day prior to the holding of St. Bartholomew's Fair. During the winter the persons under the care of the Committee for the Houseless Poor received upward of 7000 Tracts. To Foreign Sailors visiting our port, 33,020 were distributed; and 4100 to other Foreigners, from different Nations, who are now resident in our city. Jews received 1500 Tracts, to remind them that *Christ is the end of the Law for righteousness to every one that believeth*. The Committee, in closing this statement of their exertions for the benefit of London and its immediate vicinity, have only to add, that Soldiers, Seamen, Watermen, Boatmen, and Fisher-

men—classes who so frequently live in the entire neglect of the Public Ordinances of the Gospel—have been supplied with 27,830 of the Works of your Society; and that 21,800 copies of the Tract on United Prayer for the Outpouring of the Holy Spirit were given to various friends, prior to the meetings which were held during the past year in connection with that important subject. After this statement, the Committee hope that they cannot justly be charged with neglecting their own neighbours, while they feel the deepest interest in the salvation of Heathen Nations.

The Committee have endeavoured, also, to co-operate with several Institutions engaged in making known the Truths of the Gospel, in different parts of England. The Agents of the Home-Missionary Society have received 67,880 Publications, for distribution in the villages where they labour: for the same purpose they presented 20,600 Tracts, Broad Sheets, and other Publications, to the General Baptist Home-Missionary Society, for Leicestershire and the adjoining Counties—2700 to the Baptist Home-Missionary Society at Oxford—7000 to the North-of-England Evangelical Association—and about 27,000 to the Bristol City Mission, Frome, Newcastle-on-Tyne, and other Christian-Instruction Societies.

About 3600 Publications were sent to the Isle of Man: 24,450 Tracts and Hand Bills have been distributed at different Horse Races: 5000 Publications were sent to a Minister in the Scilly Islands; and about 5000 Tracts were placed at the disposal of a friend, for the use of the Masters connected with the British and Foreign School Society.

The applications from Ireland during the year, for gratuitous supplies, have been very numerous; but the Committee have been enabled to meet the wishes of their friends: 60,620 Tracts have been given to Ministers and Laymen of different Denominations, or placed at the disposal of Societies which are labouring for the good of the Country, in making known the glad tidings of the Gospel.

New Publications.

On the New Publications of the Year, amounting to 169, it is remarked—

The Works, which have been added to the Catalogue during the past year, will shew that the Committee have attended to the repeated calls upon them

for additional Publications. . . They have been able, by the kind assistance of friends, to add several valuable books—particularly Shaw's *Welcome to Affliction*, Sibbs's *Soul's Conflict*, Henry on *Meekness and Quietness of Spirit*, and Watson's *Divine Cordial*; and they hope to continue to issue similar Publications, until they shall be able to furnish a well-selected Library of the Works of the Old Divines at a very low price.

The *Annals of the Poor*, by your late Secretary, Mr. Richmond, has been added to the Catalogue: this Work contains, in addition to Mr. Richmond's well-known Tracts, *The Cottage Conversation*, and *a Visit to the Infirmary*. It seemed to be desirable that the Society should be able not only to furnish Mr. Richmond's Tracts at a low price for general circulation, but that they should also be printed in a style acceptable to those who would neglect them as Tracts.

A Series of *Narrative Tracts* has been commenced during the year. The Committee have had frequent applications, urging them to publish a greater variety of Tracts of this kind, to meet the want which has been created by the extensive circulation of Tracts on loan.

The Society's Second Series of Tracts having begun with No. 500, the totals on sale of that Series, mentioned at p. 484 of our Volume for 1828 and at p. 391 of that for 1829, should have been, respectively, 99 and 101, and not 599 and 601.

Notices respecting different Works.

The sales of the past year shew an increasing demand for the Publications of the Institution, which satisfies the Committee that they have pursued a right course in republishing many of the *Standard Works of the last Three Centuries*. Numerous testimonies which have been received shew how great a blessing such Works are likely to become. Notwithstanding all that has been hitherto done, the rapid progress of Education requires that the Committee should still go forward in this important department.

The History of the Church of Christ has been completed by the addition of the Sixth Volume, which brings down the history of the German Branch of the Reformation to the middle of the Sixteenth Century; the period when the Protestant Religion was established in Germany by the Peace of Passau. This work may be considered as complete.

Any portion of it may be had separately, and forms a distinct history of the period to which it refers. A Supplementary Volume may hereafter be published, but certainly not for a considerable period.

The Select Writings of the British Reformers have proceeded; and Three Volumes have been published during the year, containing the Writings of Knox, Becon, Tindal, Frith, and Barnes. The sales have greatly exceeded the expectations of the Committee. They are persuaded that the more these valuable works are known, the more they will be appreciated by the Christian Church.

Keith's *Evidence of Prophecy* shews the fulfilment of Scripture Prophecies from the Evidence of Modern Travellers, some of whom were Infidels; and refers to many circumstances relative to various Countries, which are a present and visible proof of the truth of the Scriptures. This abridgment of the Author's larger work is calculated to be extremely useful, at a period when infidels are greatly exerting themselves. This excellent work has also been printed in French, and is preparing in German.

Intended Commentary on the Scriptures.

The importance of a cheap and popular Commentary on the Holy Scriptures has frequently been under the consideration of the Committee; and in a former Report it was stated that several friends had urged them to undertake the work. The Committee were aware that they had numerous difficulties to meet; but, after much consideration, they have determined to comply with the wishes of their friends. They are satisfied that the Commentary may be published in strict accordance with the principles of the Institution, and so as to be acceptable to the different Denominations of Christians who support your Cause.

The Commentary will be compiled from the invaluable Writings of Henry and Scott, whose works are so generally acceptable to the Church of Christ; with a few additions from other writers, when they appear desirable. The Work will also contain Notes adapted to assist the reader in meeting the common, but often exploded, assertions of infidelity; without, however, unnecessarily raising objections in the mind.

It is intended to print the Work so that it may be purchased either with or without the Sacred Text; and the whole
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Comment will be comprised in Three Volumes, or Six Parts. The First Part is in the press, and, it is hoped, will appear in the course of the ensuing winter. It will be a pleasing feature in this new Work, that it will add THE BIBLE to your numerous Publications, without which the best selection of books for a library must be considered as deficient. The Commentary will be useful to Christians of all ranks and ages; but more particularly to the Cottager, the Sunday-School Teacher, the Missionary, the Visitor of the Sick, and the Agents of Christian-Instruction and District-Visiting Societies.

Progress in gratuitous Stereotyping.

During the past year, the Committee have received several donations for the purpose of stereotyping approved Works; which have enabled them to republish some valuable books, and to sell a large number of them at low prices. They trust that many friends, who have received spiritual benefit from particular Works, will adopt the plan of stereotyping, through this Society. In some cases, several friends may unite together, and so accomplish the object; or the Committee will receive small donations toward the publication of a particular book, if approved of by them; and such an example may induce others to come forward. The following Works have been printed and stereotyped with funds furnished for the purpose:—

Select Writings of the British Reformers.....	By a Friend.
Shaw's Welcome to Affliction,	Ditto.
Watson's Divine Cordial....	Ditto.
Henry on Meekness.....	Ditto.
Fletcher's Address... ..	By C. H. Clarke, Esq.
Sibbs's Soul's Conflict, By 2 Friends, in part.	
Keith's Evidence of Prophecy, in French....	By Rt. Hon. Lord Bexley.

The sum of 366l. 4s. has been received from benevolent friends, for stereotyping the Works which have already been reported.

Numerous Openings in Foreign Parts.

The calls upon the Society's friends to exercise an enlarged benevolence, in supporting the Foreign Objects of the Institution, were never so numerous and pressing as they are at present. The Chinese, who are found in Siam and the different parts of the Eastern Archipelago, gladly receive the Tracts, and confess that they are books "to reform the world." The Burmans have a written language; and the prevalence of educa-

tion opens the way for extensive usefulness among them. The Karens, a people without religion, without temples, and without gods, are crying out, "Give us books, give us books, in our own language! We want to know the True God." In India, the power of caste and the influence of the Brahmins are decreasing; and increasing numbers read your Publications with deep interest, confessing that "The time is at hand when all persons will be of one religion." The inhabitants of Ceylon, in addition to numerous Tracts, have received the "Pilgrim's Progress," to shew them the only true way to the Celestial City. In Polynesia, the Press is communicating the great truths of religion to a people

prepared for their reception. The Young, in Spanish America, have received, for the first time, instructive Juvenile Publications in their own language. Negroes, in the West Indies, have obtained Books which proclaim that Spiritual Liberty wherewith Christ makes His people free; and the Greeks, desirous of instruction, receive with grateful eagerness *the leaves of the Tree of Life*. The Nations of Europe have been visited by your silent agents; and they have made known the pure Truths of the Gospel, where Infidel and Neological Opinions are ruining many souls. Surely this review is encouraging, and should lead the friends of the Society to abound more and more in their *work of faith and labour of love*.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1831.

JANUARY.		Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	
1	Is. 66. 3.	26	Exod. 21. 16.	Math. 13. 41.	23	Pa. 66. 5.	Math. 11. 28.	
2	Job 5. 17. 18.	xvii	1 Kings 8. 61.	Luke 22. 28.	xxiv	Lev. 26. 45.	John 5. 25.	
3	1 Kings 19. 12.	28	Hos. 2. 1.	John 15. 15.	25	Deut. 5. 32.	Luke 18. 27.	
4	Gen. 17. 1.	MARCH.				26	Jer. 10. 23.	Rev. 3. 2.
5	Exod. 26. 2.	1	Gen. 16. 27.	Luke 12. 32.	27	Pa. 118. 5.	John 16. 24.	
6	Pa. 34. 2.	2	Is. 62. 5.	John 12. 12.	28	Is. 49. 2.	Math. 15. 6.	
7	Pa. 97. 1.	3	Pa. 89. 15.	Math. 18. 27.	29	Pa. 23. 6.	Math. 7. 7.	
8	Is. 28. 17.	4	Zech. 8. 23.	John 15. 8.	30	Pa. 18. 6.	Luke 7. 12.	
9	Pa. 104. 31.	5	Is. 41. 8, 9.	Luke 12. 47.	MAY.			
10	Job 4. 18.	6	Luke 8. 15.	John 19. 26, 27.	1	Is. 52. 15.	John 31. 17.	
11	Pa. 77. 20.	7	2 Kings 19, 15.	Math. 15. 17.	2	Is. 5. 26.	Math. 6. 8.	
12	Zech. 12. 8.	8	Pa. 81. 10.	John 16. 25.	3	Hos. 12. 5.	John 20. 15.	
13	Is. 42. 1.	9	Is. 40. 12.	Rev. 2. 11.	4	Pa. 118. 14.	Luke 10. 42.	
14	Pa. 19. 2.	10	Is. 50. 10.	Luke 16. 15.	5	Pa. 60. 7.	John 14. 9.	
15	Pa. 34. 2.	11	Gen. 26. 22.	John 17. 13.	6	Exod. 14. 14.	Math. 10. 25.	
xvi	Is. 63. 12.	12	Prov. 3. 11, 12.	Math. 5. 6.	7	Pa. 90. 12.	Rev. 2. 19.	
17	Is. 60. 15.	xiii	Hos. 14. 5, 6.	Math. 27. 46.	viii	Zech. 12. 10.	John 20. 17.	
18	Pa. 103. 10.	14	2 Sam. 7. 24.	John 14. 30.	9	Pa. 85. 6.	Luke 8. 16.	
19	Is. 8. 6.	15	Gen. 18. 17.	Math. 5. 22, 24.	10	Is. 55. 6.	Acta 1. 7.	
20	Zeph. 3. 12.	16	Gen. 1. 31.	Mark 9. 25.	11	Is. 47. 4.	John 14. 2, 3.	
21	Pa. 147. 5.	17	Pa. 17. 8.	John 17. 17.	12	Exod. 12. 12.	John 18. 20.	
22	Deut. 28. 12.	18	Pa. 2. 6.	Luke 8. 14.	13	Pa. 81. 1.	Math. 11. 27.	
xxiii	Pa. 25. 10.	19	Pa. 92. 13, 14.	John 8. 55.	14	Gen. 49. 28.	John 6. 51.	
24	Is. 31. 5.	xx	2 Chron. 14, 11.	John 19. 28.	xv	Exod. 24. 6.	John 16. 33.	
25	Gen. 5. 22.	xxi	1 Dent. 6. 4, 5.	Math. 12. 33.	16	Is. 64. 1.	Math. 16. 33.	
26	Mal. 4. 2.	22	Mal. 1. 2.	Luke 14. 23.	17	Pa. 15. 6.	John 7. 21.	
27	Lev. 19. 2.	23	1 Sam. 10. 7.	John 2. 14, 15.	18	Ex. 34. 31.	John 16. 8.	
28	Is. 6. 8.	24	Is. 62. 6, 7.	Math. 5. 20.	19	Gen. 15. 1.	Luke 10. 6.	
29	Jer. 22. 17.	25	Dan. 9. 14.	John 18. 37.	20	Deut. 10. 12.	Math. 10. 28.	
xx	Pa. 91. 1, 2.	26	Lam. 3. 31-33.	Luke 6. 44.	21	Lam. 3. 57.	John 3. 6.	
xxi	Is. 51. 16.	xxvii	Pa. 116. 12.	John 19. 30.	xxii	Gen. 6. 5.	John 16. 7.	
		xxviii	Is. 49. 6.	Math. 20. 28.	23	Is. 50. 4.	Math. 11. 28.	
		29	Prov. 10. 28.	John 17. 19.	24	Ether. 8. 12.	John 16. 12.	
		30	Pa. 119. 124.	Luke 19. 10.	25	Zech. 8. 2.	Luke 12. 48.	
		31	Gen. 12. 3.	John 12. 27.	26	Sol. Song. 8. 6.	Math. 8. 24.	
		APRIL.				27	Gen. 15. 6.	Luke 14. 22.
1	Is. 44. 26.	1	Pa. 63. 6.	Luke 22. 46.	28	Deut. 18. 2.	Mark 16. 24.	
2	Is. 65. 23.	2	Lam. 2. 22.	John 12. 24.	xxix	Is. 45. 19.	John 15. 16.	
3	Jer. 1. 5.	iii	Pa. 35. 27.	John 11. 25, 26.	30	Is. 37. 17.	Luke 8. 45.	
4	Pa. 72. 19.	4	Lev. 9. 23, 24.	Rev. 1. 18.	31	Jer. 16. 18.	Math. 13. 22.	
5	Is. 49. 22.	5	Pa. 136. 1.	Math. 23. 29.	JUNE.			
6	2 Kings 6. 16.	6	Ezek. 24. 12.	John 15. 16.	1	Jer. 1. 7.	John 14. 18.	
7	Micah 1. 3.	7	Deut. 7. 7, 8.	Luke 9. 21.	2	Jer. 27. 5.	Math. 7. 12.	
8	Deut. 26. 18.	8	1 Chron. 29. 14.	John 8. 21.	3	Pa. 3. 4.	Luke 8. 48.	
9	2 Kings 18. 5, 6, 7.	9	Jer. 8. 3.	Math. 14. 27.	4	1 Chron. 28. 26.	Mark 14. 8.	
10	Is. 48. 10.	x	Deut. 8. 10.	John 14. 15.	5	Pa. 2. 8.	2 Cor. 12. 9.	
11	Deut. 31. 6.	11	1 Kings 22. 12, 13.	Rev. 2. 8.	6	Zech. 6. 15.	John 4. 14.	
12	Pa. 4. 7.	12	Is. 51. 9.	John 5. 6.	7	Jer. 6. 15.	Luke 5. 22.	
xiii	Hos. 6. 2.	13	Judges 7. 4.	Math. 8. 16.	8	Jonah 2. 9.	John 15. 2.	
14	Is. 45. 11.	14	Pa. 130. 3.	Luke 9. 55.	9	Zech. 7. 10.	Math. 8. 26.	
15	Dan. 12. 2.	15	Ezek. 24. 14.	John 17. 18.	10	Exod. 33. 13.	Rev. 2. 12.	
16	Hos. 6. 6.	16	Pa. 128. 6.	John 6. 32, 33.	11	Pa. 20. 2.	Luke 22. 15.	
17	Pa. 80. 19.	xvii	Pa. 32. 22.	Math. 28. 18.	xii	Pa. 25. 3.	Math. 7. 12, 14.	
18	Numb. 11. 22.	18	Deut. 2. 7.	Math. 6. 23.	13	1 Chron. 23. 25.	John 8. 47.	
19	Prov. 4. 23.	19	Is. 11. 2.	Acta 20. 35.	14	Pa. 106. 48.	Math. 18. 17-19.	
xx	Is. 44. 11.	20	Mal. 3. 18.	John 10. 4.	15	Deut. 28. 6.	John 17. 10.	
21	Is. 42. 6, 7.	21	Pa. 69. 7.	Mark 7. 24.	16	Is. 25. 4.	Rev. 2. 15.	
22	Sol. Song. 8. 10.	22	1 Sam. 12. 22.	Luke 6. 46.	17	Pa. 141. 1, 2.	Math. 16. 28	
23	Pa. 63. 8.							
24	Pa. 28. 9.							
25	Is. 37. 25.							

Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
18	Is. 52. 14.	John 15. 4.	23	Gen. 2. 2.	Rev. 2. 19.	29	Is. 26. 9.	Doct. 6. 6.
xix	Is. 46. 10.	Luke 17. 17, 18.	24	Micah 5. 2.	Matth. 6. 24.	30	Prov. 22. 26.	John 6. 37.
20	2 Sam. 24. 14.	Matth. 11. 6.	25	Is. 43. 12.	John 4. 10.	xxx	Pa. 139. 18.	Luke 18. 14.
21	Pa. 94. 9.	John 6. 23.	26	Is. 28. 16.	Mark 9. 60.	31	Pa. 61. 13.	Acts 18. 10.
22	Pa. 45. 6.	Mark 4. 11.	27	Is. 12. 5.	John 16. 22.			
23	Ps. 107. 13.	John 16. 20.	28	Is. 63. 1.	Matth. 5. 4.			
24	Pa. 16. 8.	Matth. 18. 14.	xxviii	Pa. 23. 20.	John 15. 8.			
25	Ps. 46. 4, 5.	Luke 9. 26.	29	Pa. 24. 5.	Rev. 2. 5.			
xxvi	Pa. 54. 6.	Rev. 2. 23.	30	Pa. 139. 7.	John 14. 27.			
27	Is. 11. 4.	John. 8. 26.						
28	Jer. 32. 40.	Matth. 13. 45, 46.						
29	Hagg. 2. 9.	John 14. 20.						
30	1 Sam. 2. 10.	Luke 18. 13.						

NOVEMBER.

JULY.			SEPTEMBER.			NOVEMBER.		
1	Hagg. 1. 14.	John 6. 44.	1	Pa. 139. 17.	Matth. 10. 36.	1	Is. 44. 7.	Rev. 3. 5.
2	Pa. 35. 18.	John 15. 16.	2	Pa. 119. 48.	Mark 10. 29, 30.	2	Deut. 32. 3.	Matth. 6. 7.
3	1 Kings 10. 8.	Matth. 9. 15.	3	Pa. 34. 18.	John 7. 27.	3	Gen. 6. 16.	John 17. 11.
4	Deut. 3. 24.	Luke 18. 11.	4	Josh. 2. 10.	Luke 9. 56.	4	Pa. 8. 16.	Mark 10. 32, 34.
5	Prov. 21. 2.	Rev. 2. 15, 16.	5	Hab. 2. 3.	John 8. 26.	5	Pa. 100. 2.	Luke 16. 15.
6	Pa. 156. 6.	John 15. 20.	6	Deut. 33. 8.	2 Cor. 12. 9.	6	Is. 69. 21.	John 17. 3.
7	Pa. 3. 8.	Mark 8. 26.	7	Is. 45. 17.	John 7. 27.	7	Exod. 6. 2, 3.	Matth. 5. 37.
8	Is. 69. 20.	Matth. 9. 22.	8	Ps. 19. 12.	Matth. 19. 30.	8	Joel 2. 29.	John 6. 64, 68.
9	Exod. 14. 15.	Luke 2. 40.	9	Deut. 10. 18.	John 6. 37.	9	Gen. 17. 7.	Matth. 24. 28.
x	Deut. 4. 29.	Rev. 2. 10.	10	Dan. 9. 18.	Matth. 7. 3.	10	Pa. 102. 14.	John 15. 5.
11	Is. 51. 8.	Luke 7. 22.	11	1 Sam. 30. 24.	John 10. 7, 9.	11	Pa. 119. 52.	Luke 13. 8, 9.
12	Numb. 23. 9.	John 11. 14.	12	Is. 7. 14.	Acts 9. 6.	12	Exod. 6. 7.	Rev. 2. 3.
13	Is. 43. 4.	Matth. 8. 14.	13	Is. 11. 1.	Matth. 12. 34, 35.	13	Pa. 98. 7.	John 15. 14.
14	Jer. 23. 12.	Rev. 3. 2.	14	Deut. 26. 15.	John 10. 15.	14	Is. 11. 9.	Matth. 7. 11.
15	Is. 66. 12.	John 3. 18.	15	Prov. 14. 32.	Matth. 5. 14.	15	Jer. 31. 25.	John 16. 9.
16	Jer. 32. 27.	John 13. 47.	16	Is. 60. 19.	Luke 22. 27.	16	1 Sam. 2. 4.	Rev. 2. 12.
xvii	Pa. 89. 2.	John 17. 22.	17	Deut. 4. 8.	John 21. 16.	17	Pa. 149. 4.	Luke 22. 28, 29.
18	Is. 40. 9.	Luke 8. 13.	xviii	Is. 63. 10.	Matth. 16. 2.	18	Pa. 171. 17.	John 5. 24.
19	Judges 5. 2.	John 5. 25.	19	Ezek. 37. 14.	John 14. 27.	19	Jer. 21. 7.	Mark 13. 25.
20	Prov. 21. 1.	Matth. 6. 19, 20.	20	Pa. 119. 133.	Matth. 11. 30.	20	Pa. 2. 1.	John 10. 27, 28.
21	Exod. 15. 6.	John 12. 31.	21	Pa. 111. 9.	Acts 26. 17, 18.	21	Is. 40. 4.	John 13. 12.
22	Ezek. 16. 61, 63.	Luke 18. 7.	22	Ezek. 34. 16.	John 3. 3.	22	Is. 41. 50.	Rev. 2. 4.
23	2 Kings 20. 5.	John 2. 16.	23	Pa. 111. 9.	Acts 26. 17, 18.	23	Pa. 132. 15.	John 17. 1.
xxiv	Pa. 56. 8.	Matth. 7. 24.	24	Pa. 119. 23.	Matth. 11. 30.	24	Is. 38. 7.	Luke 17. 10.
25	Jer. 4. 2.	Luke 8. 50.	25	Pa. 111. 9.	Acts 26. 17, 18.	25	Pa. 45. 12.	Matth. 6. 14, 15.
26	Is. 37. 13.	John 10. 6.	26	Pa. 70. 4.	John 3. 3.	26	Pa. 41. 9.	John 6. 54.
27	Is. 42. 8.	Matth. 5. 45.	27	Is. 60. 14.	Matth. 18. 10.	xxvii	Pa. 137. 1.	John 9. 26.
28	Josh. 4. 14.	John 6. 63.	28	Hos. 14. 4.	John 21. 15.	28	Pa. 144. 3.	Luke 18. 14.
29	Is. 59. 11.	Luke 9. 62.	29	Hos. 14. 4.	John 21. 15.	29	Pa. 80. 11, 15.	John 12. 26.
30	Pa. 31. 5.	John 10. 10.	30	Hos. 14. 4.	John 21. 15.	30	Ezek. 16. 6.	Matth. 25. 1.
xxxi	Pa. 119. 67.	Matth. 12. 16.						

AUGUST.

AUGUST.			OCTOBER.			DECEMBER.		
1	Pa. 142. 5.	John 8. 34.	1	Gen. 21. 32.	Rev. 2. 17.	1	Pa. 33. 11.	Luke 11. 28.
2	1 Kings 16. 36.	Luke 6. 26.	2	Jer. 1. 9.	Luke 15. 10.	2	Is. 22. 18.	John 16. 16.
3	Jer. 29. 7.	John 13. 8.	3	Pa. 84. 4.	John 17. 4.	3	Ezek. 26. 37.	Matth. 8. 13.
4	Zech. 8. 8.	Matth. 18. 19.	4	2 Chron. 14. 11.	Matth. 8. 20.	4	Joel 3. 1.	John 5. 28, 29.
5	Pa. 147. 3.	Rev. 2. 23.	5	Pa. 71. 15.	John 11. 40.	5	Zech. 8. 19.	Luke 18. 41.
6	Is. 9. 3.	Luke 22. 26.	6	2 Sam. 7. 21.	Matth. 6. 9. pt. 1.	6	Pa. 111. 2.	Matth. 6. 42.
vii	Pa. 108. 2.	John 10. 6.	7	Is. 26. 9.	Matth. 6. 9. pt. 2.	7	Pa. 64. 4.	John 5. 27.
8	Is. 2. 2.	Matth. 6. 8.	8	Is. 26. 9.	Matth. 6. 9. pt. 2.	8	Pa. 130. 5.	Matth. 18. 37, 32.
9	Ecol. 7. 13.	John 3. 21.	9	Is. 26. 9.	Matth. 6. 9. pt. 2.	9	Pa. 6. 2.	John 14. 27.
10	2 Sam. 7. 9.	Luke 7. 47.	10	Is. 26. 9.	Matth. 6. 9. pt. 2.	10	Lam. 2. 27.	Mark 11. 17.
11	Is. 35. 8.	Matth. 9. 28.	11	Is. 26. 9.	Matth. 6. 9. pt. 2.	11	Pa. 42. 7.	John 3. 16.
12	Hos. 12. 10.	John 13. 34.	12	Is. 42. 12.	Matth. 6. 10. pt. 1.	12	Deut. 6. 3.	Luke 18. 21.
13	Pa. 119. 128.	John 17. 23.	13	Is. 42. 12.	Matth. 6. 10. pt. 1.	13	Exod. 24. 7.	John 15. 11.
xiv	Is. 46. 13.	Matth. 6. 3.	14	1 Kings 6. 12.	Matth. 6. 11.	14	Deut. 32. 47.	John 5. 29, 30.
15	Pa. 143. 10.	John 5. 39, 40.	15	Is. 32. 15.	Matth. 6. 12.	15	Jonah 2. 9.	John 4. 47.
16	Pa. 22. 16.	Matth. 7. 7.	16	Jer. 20. 11.	Matth. 6. 13. pt. 1.	16	Jer. 14. 9.	Luke 8. 18.
17	Pa. 138. 6.	Mark 10. 14.	17	Pa. 89. 33.	Matth. 6. 13. pt. 2.	17	Zech. 8. 2.	Luke 15. 22.
18	Numb. 23. 23.	John 10. 3.	18	Pa. 18. 35.	Matth. 6. 13. pt. 3.	18	Deut. 6. 18.	Luke 19. 42.
19	Pa. 42. 6.	Luke 14. 32.	xvi	Pa. 40. 17.	John 14. 19.	19	Pa. 69. 9.	Matth. 9. 13.
20	Is. 65. 24.	John 15. 7.	17	Dan. 6. 27.	Luke 12. 42.	20	Zeph. 3. 10.	John 20. 29.
xxi	Pa. 27. 5.	Acts 1. 8.	18	Pa. 119. 175.	John 17. 21.	21	Is. 49. 3.	Matth. 24. 14.
22	Is. 48. 16.	Luke 17. 4.	19	Pa. 60. 12.	Matth. 5. 17.	22	Micah 6. 8.	John 12. 17.
			20	Is. 54. 8.	John 18. 28.	23	Pa. 94. 7, 8.	Luke 19. 40.
			21	Job 28. 28.	Mark 4. 9.	24	John 8. 12.	John 8. 12.
			22	Prov. 18. 10.	John 8. 51.	25	Jer. 14. 7.	John 8. 56.
			xxiii	Gen. 12. 1, 4.	Rev. 3. 11.	26	Jer. 14. 7.	John 2. 17.
			24	Jer. 31. 10.	Matth. 5. 44, 45.	27	Joah. 34. 22.	John 2. 17.
			25	Is. 40. 5.	Rev. 3. 17.	28	Is. 28. 6.	Matth. 11. 25, 26.
			26	Jer. 31. 13.	Acts 9. 16.	29	Pa. 110. 1.	John 16. 8.
			27	Is. 58. 12.	John 4. 23.	30	Pa. 118. 22.	Matth. 13. 31.
						31	Deut. 23. 2.	Rev. 3. 13.

Continent.

distributed in so many directions.

BIBLE SOCIETIES.

France.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL BIBLE SOCIETIES.
 THE last Report of the British and Foreign Bible Society, with its Appendix, has furnished the materials for the following abstract. Dr. Pinkerton accomplished another extensive journey during the year; and witnessed many indications of improvement from the perusal of the Scriptures, which had been happily

The Total Issues from the Depository at Paris, under the superintendance of Prof. Kieffer, have been 38,384 copies; among which are 24,337 Bibles and Testaments of De Sacy. This Total is considerably less than that of last year; among the causes, that have contributed to this diminution, may be mentioned the absence of Prof. Kieffer for two months — an absence rendered indispensable from debility, occasioned by excessive application to business; and the pleasing efforts of the Ladies of the Roman-Ca-

tholic Association for distributing De Sacy's New Testament. Your Committee regret to be obliged to mention, also, the hostility manifested in some quarters to the dissemination of the New Testament; hostility which has intimidated some who would otherwise have proved friendly to the work.

There have been ordered for the Dépôt at Paris 7600 Bibles and 15,250 Testaments. Many additional Dépôts have been opened in different places during the year, and Schools in the Departments have been supplied.

The Gentleman who has largely assisted in circulating the Scriptures writes—

I have visited a great number of towns and villages, whither I had previously sent New Testaments. Everywhere I obtained sure proofs of your charitable views having been appreciated, seconded, and crowned with the most happy results.

The Paris Protestant Bible Society circulated, during the year, 6355 copies. While the Committee lament over some symptoms of declension of zeal, they can yet make the following animating statement:—

On a review of the Reports of our Auxiliary Societies, you will find that in many Churches, in which the Sacred Scriptures have been circulated, they are diligently read; and that while the Public Service is there better attended to, Private Worship has been re-established in a great number of families. The conduct and the manners of the people have improved: in some instances, parents are seen leading on their children to the knowledge of the truths of religion; in others, the piety of the children themselves causes their aged parents to return to those religious views which they had too long forgotten. Far from collections which are made on behalf of the Bible Cause having a tendency to exhaust the sources of Benevolence, it is precisely in those very places where Bible Societies are the most flourishing that charity most fruitfully abounds; and, according to an expression, which we borrow from the Report of one of our Auxiliaries, it is in this way that the poor FIND CHRISTIANS among their brethren.

At their Annual Meeting in 1829, the Rev. Mr. Martin, of Bordeaux, presented a copy of the Basque New Testament, printed at the expense of your Society: and the mention of the circumstance is accompanied by the following observations:—

Among 60,000 souls, forming the Basque Population of France, it was found impossible, notwithstanding the most accurate search, to meet with a single copy of the Sacred Scriptures, which had, however, been formerly translated into the language of the Country. By the manifest direction of Providence,

nevertheless, there had been deposited in the Library of the University of Oxford a copy of the Basque New Testament, printed at Rochelle in 1571, and conveyed, without doubt, to England by a French Refugee. This copy, the only one which we have been able to discover, has formed the basis of the new edition, the distribution of which is now carried on with such activity.

Switzerland.

The *Bâle* Society has circulated, in the year ending in June last, 5001 Bibles and Testaments; and, in all, 156,307: the Secretary writes:—

Our Society, in its tranquil operations, continues with gratitude to experience the gracious assistance and blessing of the Lord; and is privileged to see many encouraging and cheering instances of the blessed fruits arising from the circulation of the Word of Life.

At *Berne*, the Income and Issues have augmented considerably beyond those of the preceding year.

The *Lausanne* Society has, since its formation in 1826, distributed 2782 Bibles and 420 Testaments, with its own funds; and all without the Apocrypha.

The *Geneva* Society, with its Twelve Ladies' Associations, having effected much in its own immediate sphere, has assisted the Paris Bible Society with a donation of 1000 francs, and has likewise given 1400 for the circulation of Testaments in Germany. Its Committee are now going to print an edition of the New Testament for Greece.

Netherlands.

Much opposition is manifested in many parts of the Netherlands: but, both at *Tourmay* and *Brussels*, your Agent felt authorised to encourage the friends of the Society to use

—a greater liberty and freedom in the gratuitous distribution of the Scriptures, and, if possible, to employ other friends in the work, so as to bring more copies into the hands of all ranks, leaving the fate of the copies circulated to the gracious protection of Divine Providence; and thus to provoke, as it were, the attention of the public to the subject.

Germany and Prussia.

Berlin—The Central Prussian Society, with its 44 Auxiliaries, has distributed, since August 1814, more than 450,000 copies of the Scriptures. . . . A Correspondent has been introduced to your Committee, who has manifested activity for several years; and his circle of distribution having greatly enlarged, he has, through Mr. Elsner, applied to your

Committee for assistance: the prospect appears most encouraging; and, though the quantity solicited was much larger, 4000 copies only have, in the first instance, been granted: more than One Thousand Schools are under the beneficial influence of this Gentleman, and these in districts in which hitherto comparatively little has been done. Another individual, introduced by Mr. Elsner, in order to avail himself of an opportunity of extensively supplying several regiments, has earnestly petitioned to be allowed to purchase 5000 Testaments at half the cost price; a proposal to which your Committee have acceded, to the extent of 1000 copies . . . Dr. Pinkerton observes:—

The Rev. Mr. Couard and Mr. Elsner, Secretaries of the Prussian Bible Society, have, in their individual capacity, taken charge of the distribution of our Bibles and Testaments since my visit in 1827. They have issued 2500 Bibles in German, and 350 in Hebrew; together with 3000 German Testaments, 900 Polish, and 2450 Bohemian. These have been sent, in larger or smaller numbers, to their Correspondents in various parts of the Prussian Dominions, for circulation, according to our Rules; or circulated in Prisons, Work-houses, and other Public Institutions.

Bremen—The Society has now circulated 8450 copies, but has not required further assistance in the present year.

Buchwald—The Countess of Reden has very recently forwarded two Letters, received by her from Upper Silesia, shewing a great impotunity on the part of the poor for New Testaments. . . She has sent a fresh application for 300 Bibles to meet the following case:—

Although Bibles without the Apocrypha, as we receive them from you, are comparatively little in demand, and some even refuse to take them instead of a complete Bible, there has, nevertheless, to our joy, a channel been opened for their circulation, and we are anxious to avail ourselves of the same without delay. Our Penny-a-week Bible Associations, which have been continued here during the space of three years with a good result, are more and more approved of; and my last report evinces that this benevolent regulation is fully adopted in many schools. It may easily be expected that the number of Bibles required will be considerably increased; and, with a view of satisfying all applications, it has been resolved, at our last meeting, that on Luther's birth-day, the 10th of November, we shall only distribute Bibles without the Apocrypha, as the children have no need of any other in their schools; and as thereby they will be imperceptibly introduced into private families, where often a more bigoted adherence to ancient customs, without any attempts at improvement, in-

duces people to object to receiving these Bibles.

Bunzlau—The Society writes—

The interest taken in the Bible Cause has evidently been increased: our receipts have been greater than in any previous year, and the demand for Bibles has likewise been enlarged.

Carlsruhe—The benevolent and active friend of the Society, Madame de Moser, though in her 74th year, continues her exertions: she has made application for and received 2000 copies of the New Testament.

From the Bible Society a very satisfactory statement has been received of the distribution of 500 Bibles and 1000 Testaments. On their arrival, the Protestant Superintendants of Dioceses were requested to ascertain if there were any poor families, who wished to have Bibles bestowed on them, and who would willingly accept of them without the Apocrypha: 2163 Bibles and 2776 Testaments were applied for; and, though regret was expressed by some at the absence of the Apocrypha, yet the Bibles were received in the most grateful manner, and the grant, so far as it would go, was disposed of in Twenty-seven Dioceses.

Cologne—This Society has issued 52,480 copies. . . The Committee have about one hundred Correspondents in different parts of the country, who communicate with them twice a-year, and each of whom is a distributor. A Correspondent writes—

I wish you could be a witness of the eagerness with which the poor, who are truly hungry after the Word of God, come from remote places to obtain it.

Dantzic—The Society, last year, circulated 1143 copies; and 15,105, since 1815. The Rev. Mr. Alexander, Missionary to the Jews, at Dantzic, writes—

We are at times asked why the Apocrypha is not in your Bibles; but never have they been rejected or refused on account of its being wanting: and it gives us a very good opportunity of pointing out to the people what is the Word of God.

Detmold—The Society has issued, in all, 3174 copies.

Dresden—Mr. Naumann had distributed, in the seven months preceding Dr. Pinkerton's visit, 571 Bibles and 173 Testaments. Mr. Naumann is now one of the Secretaries of the Saxon Bible Society: that Society has appointed three of its members to superintend the distribution of Bibles without the Apocrypha, and 500 have been placed at their dis-

posal. In the year ending August 9, 1829, this Institution distributed 5653 copies. In the pious wishes of its excellent President, your Committee anticipate the ready concurrence of all the subscribers, when he says—

May our Society, in distributing the Bible, never imagine that it has done enough merely in furnishing the Written Word: but may its members call to mind, that it is the duty of all who promote the circulation of the Bible to pray with increased ardour for true hunger and thirst after the Word of the Living God; and for the raising up of multitudes of Evangelists, who, with the Word of God in their hands, shall cry out—*We pray you, in Christ's stead, be ye reconciled unto God!* Should the Lord be pleased to favour His Church with such a visitation of His grace, a new field will be opened for the activity of Bible Societies.

Elberfeld — Dr. Pinkerton was delighted with the increased activity of the Committee of the Berg Society: their issues had, been 7000 copies. In the neighbouring States of Hesse-Cassel, a promising door of usefulness appeared to be opened.

Frankfort — Mr. Claus, the Society's Agent, has greatly commended himself to the Committee, by his devoted attention to the interests of the Society confided to him: he has, in a judicious manner, sought out new channels for the dissemination of the Sacred Volume, and kept his attention steadily fixed on such as he had before supplied. The Depôt under his charge has been supplied with 8984 Bibles and 15,825 Testaments, and his total issues have amounted to 20,239 copies. . . With reference to one of his journeys Mr. Claus observes—

On none of my tours have I had less reason to say any thing on the subject of the omission of the Apocrypha, than during my late journey into Nassau. The Clergy almost universally acknowledge the Canonical Scriptures as containing the sum of all wisdom, and are careless about the want of the Apocryphal Books: some, however, appeared to fear lest the people would not willingly receive Bibles without them, but I satisfied them by my own experience on that head.

In the same Letter he writes—

The Bibles and Testaments sent to Waechtersbach were soon disposed of. The Rev. Mr. Calaminus of that place wrote, under date the 3d October—"The Bibles and Testaments transmitted to me have already been distributed. In the first two days after they arrived, nearly the whole of the Bibles were disposed of; and I have witnessed several affecting and touching proofs of the anxious desire, which, in spite of all the unbelief that has, alas! spread so much among us, still exists here to possess the Word of God. I have met with children, who had hoarded up

a few kreutzers by degree; and have joyfully brought them to me, in order to obtain the Book which they so much prized. Even Jews have pressingly applied to me for Bibles; and, accordingly, I have distributed several copies among them, for which they cheerfully contributed something. I was the more ready to do this, as a very peculiar spirit animates the Jews residing here: their children not only frequent the Schools of Christians, but even, at the request of their Parents, attend the religious instructions which I impart: they read in our Old and New Testaments—learn passages and hymns by rote—and give me (as well as the Christian Children) an account of our and their doctrines of Faith."

From a person holding the situation of District Commissioner of Eisfeld, in the Duchy of Saxe Meiningen, Mr. Claus had received a painfully-interesting account of the impoverished state of the inhabitants of the Seventeen Villages of which the District is composed. The writer observes—

There exists a deep religious feeling among the rude inhabitants of the forests: and it is desirable, as much as possible, to nourish the same in the present turbulent times; for what will become of man if he is here deficient! With a view of ascertaining their wants, I have called upon the Schoolmasters (for there are Fourteen Village Schools, containing 2500 children, under my inspection) to make a report; but several have declared, that, under the present impoverished circumstances of the fathers of families, it was utterly impossible for them to purchase the Bibles wanted out of their own means.

Halle — Professor Tholuck has requested a small depôt for the use of the Students. Dr. Pinkerton writes:—

He is much encouraged in his labours, as Professor of Divinity in Halle; a great change for the better having taken place since my visit two years ago: he has now about One Hundred Students attending his Lectures, of whom about thirty he considers decided in their attachment to right principles. He lately returned from Rome; where he spent about a year as Chaplain to the Embassy, and where he exerted himself in favour of the spread of the Scriptures.

At the Orphan House, I found that the Chancellor, Niemeyer, and the principal Director of the Canstein Press, Burgold, were both dead since my visit in 1827. The present Director expressed his willingness to supply us with Bibles without the Apocrypha. This is so far well; because, when the public see that even the Canstein Institution issues Bibles without the Apocrypha, it cannot fail to diminish, in some degree, the strong prejudice which still exists among the Lutherans to Bibles in this form.

Hamburgh—To Correspondents there have been forwarded 425 copies. The Hamburgh Society has now circulated 40,857 Bibles and 5774 Testaments.

Herrnhut—Of Bp. Fabricius, Dr. Pinkerton writes—

His Issues, from January 1 to July 14, have been 2110 copies; making the amount of copies distributed since the year 1814, 11,314 Bibles and 38,202 New Testaments, of which the greater part have been either sold or sent into Bohemia . . . He has met with gratifying encouragement, in some instances, of the cessation of that strong feeling which existed for the Apocrypha.

Koenigsberg—The Society writes in the following gratifying strain—

Several parishes have informed us, through the medium of their Ministers, that they are ready, without hesitation, to accept Bibles without the Apocrypha; it being their sole object to have their hunger after the Bread of Life appeased.

The Rev. Mr. Bergfeld writes—

Although the Apocryphal Books are not in your Bibles, I find no difficulty in circulating them; because the people can get them cheap, and the poverty in these parts is very great, especially in the country . . . You have no adequate idea how scarce the Word of God is in most parts of this country: in most families there is only an old tattered New Testament, which serves for all the children and children's children, when they go to the Minister for instruction, previous to Confirmation.

Leipsic—Arrangements were made, by Dr. Pinkerton, with Mr. Tauchnitz the printer, for an edition of the Bohemian Bible, to consist of 5000 copies and 5000 extra New Testaments; and likewise for an edition of the Servian and Polish Testaments, the first to consist of 2000 and the second of 5000 copies.

Liegnitz—In the course of the year the Society circulated 1206 copies.

Lubeck—The Society has issued, in all, 4516 copies.

Minden—The Society has circulated, in all, 4838 copies, with 1278 Van Ess's Testaments. The President writes—

Bibles without the Apocrypha gradually meet with more acceptance, and that too among the poorer and lower classes of the people.

Moettlingen—Pastor Barth, who had made a successful attempt with the circulation of your Society's Bibles, earnestly petitioned, through Dr. Pinkerton, for an additional supply, and received 200 Bibles and 300 Testaments.

Munich—Professors Schubert, Puchta, and Schnorr have undertaken to receive copies of the Scriptures for the sake of 1700 Catholic Students at the University, of whom upward of 600 are studying Theology; while many, from their great poverty, are destitute of the Scriptures. These Gentlemen have, likewise, most

kindly engaged to act as a Committee, for a person whose occasional services have been engaged to make short excursions, for the purpose of opening channels for the distribution of the Scriptures among Roman Catholics in this vicinity. A new edition of Gossner's Testament, consisting of 5000 copies, has been provided; and, from the journeys already accomplished, considerable demands have been made. Much affecting information has also been obtained of the want of the Scriptures, and much has been the gratitude for copies most seasonably supplied.

Nuremberg—From the Report, made up in November last, it appears that the Central Society had circulated, in the year, 4736 copies of Bibles and Testaments; and that, of the Bibles, 316 had been on account of your Society: during the five years of its establishment it has issued 18,179 copies: it has now 76 Associations. The Society gave to Dr. Pinkerton a very satisfactory account of the disposal of copies formerly received, and requested the following fresh supplies: 1000 German Testaments, 800 Bibles, 150 Hebrew Bibles, and 150 Greek Testaments.

Osnaburgh—The Society's Correspondent writes—

The longer I am engaged in the circulation of the Scriptures, the more applicants do I find: they even come to me with tears; and I only wish that I could give you an idea of the scenes which I daily witness.

Potsdam—The Society has, in all, distributed 7400 copies. Its Secretary, with a few more of its members, have expressed a willingness to receive your Society's Bibles.

Stettin—The Society, in the twelve years of its operations, has issued 13,141 copies.

Wuerttemberg—The Society had circulated in the eleven months preceding Dr. Pinkerton's visit, 19,596 copies; being an increase of more than 2000 on the issues of the previous year: the total distributions, according to the last statement, amount to 203,019 copies.

Denmark.

From the *Copenhagen* Society no communication has been received. From the *Fourteenth* Report of the *Sleswig Holstein* Society, it appears that it has circulated, since its establishment, 54,309 copies; and, including consignments to other Countries, 80,000. To Mr. Reicke, who has offered to act for your Society

at Sleswig, German and Danish Bibles have been sent.

Norway.

The Society's Correspondents at *Christiana* write—

We resolved to print a Circular, for the purpose of privately calling upon a number of Ministers, with whom we are acquainted, in the Diocese of Aggerhuus, as well as other Christian Correspondents, to co-operate with us . . . The replies of these Clergymen (twenty-five in number) were encouraging. They received our Circular, as an invitation to co-operate in the work of the Lord, with joy and gratitude, and invoked the blessing of God on this benevolent arrangement of the Society.

The Danish Bible has been completed during the year; and 300 copies have been voted to Dr. Bugge, Bishop of *Drontheim*. This individual has sent in a satisfactory account, with a remittance for a former grant of 500 Danish Testaments, and has received 1000 additional copies.

The little Society at *Stavanger* has circulated 790 Testaments; and has been furnished with 300 Bibles and 2000 Testaments, Danish. Mr. Lange has accounted for supplies entrusted to him; and 1000 Testaments, with 100 Bibles, have been confided to him.

Sweden.

The Rev. Mr. Wählin, in transmitting the Report of the Swedish Bible Society, gives a gratifying account of the reception which the Swedish Bible printed by your Society has met with. He writes—

His Excellency Count Rosenblad has, in a Letter to me, expressed his full and decided approbation of the late edition of the Swedish Scriptures; on account of their uncommon correctness, good paper, the beautiful types, and excellent ink. If these Bibles can be obtained at a moderate price, I have no doubt that they will be in great demand in Sweden and Finland; and may, in a short time, pave the road for a total exclusion of the Apocrypha in those Countries.

The arrival of supplies of the Swedish Scriptures has been most gratefully acknowledged by the Arosian, Carlacrona, and Wexio Societies. It was in these provinces, that such gratitude was felt by the poor inhabitants for the Bibles and Testaments sent to them, that they could not, in the time of war, view the English as their enemies; and petitioned, and obtained permission, not to use the War-prayer against the British Nation. (*Owen's History*: vol. ii. p. 322.)

From the Report of the Swedish Society, it appears that the total number of

copies of the Sacred Scriptures printed by it, from its first establishment to the 11th of April 1829, is 106,687 whole Bibles, 177,100 New Testaments—in all, 283,787 copies; while its issues have been 273,518. This Society has put more copies of the Sacred Volume into circulation in Sweden, since its establishment, than were issued in that Country during the first three centuries after the Reformation.

Russia.

Of the Russian Bible Society nothing has transpired during the year; but, from a Correspondent in St. Petersburg, a series of very interesting Letters has been received, and your Committee have cheerfully attended to his urgent applications. . . . In settling his books to January 21st, the following statement appeared:—

Brought into circulation, 8568 Bibles, Testaments, and Psalters, at a cost price of 18,361 rubles: 3000 Testaments out of this number were furnished by the British and Foreign Bible Society, at two separate grants; and many of the other New Testaments were purchased by the money arising from the sale, at low prices, of the books given by the Society.

A grant of 2000 Testaments was made in September; and, at the close of November, he sent information that they were all gone: 2000 Russ, 1000 German, and 1000 Finnish were then ordered for his use. The lamentable want of the Finnish Testaments appears in the following passage in one of his Letters:—

Last week two of my friends travelled into Finland, about as far as from London to Exeter and back again. They took with them 160 New Testaments, which they purchased of me at a reduced price; every copy of which they gave to poor families who could read, but who never possessed a copy of the Sacred Volume in their lives. They stopped at one place containing 1000 souls, yet only one New Testament could be found among them all! I make no comment; but my friends are preparing for another trip, and intend to penetrate still further into the abodes of ignorance and poverty: therefore I do earnestly entreat the Gentleman of your Committee to send me 1000 Finnish New-Testaments from Stockholm, by the first ships next spring.

Roman Catholics.

After having so frequently had occasion to notice the laborious and long-continued services of the Rev. Dr. Van Ess, the Committee particularly regret to announce to the Society at large, that circumstances have arisen which have eventually led to the dissolution of their connection with an individual whose active agency in the important department

assigned to him, of distributing the Holy Scriptures among Roman Catholics on the Continent, has eminently promoted the object of the Society. . . Your Committee indulge the hope that the circulation of the Scriptures, from the measures already adopted, and the arrangements which will be made on Dr. Pinkerton's next visit to the Continent, will not be materially impeded. There have been forwarded to the Dépôt, during the year, 26,284 copies of Bibles and Testaments; and the total issues from it have been 22,689.

Your Committee proceed to give a few particulars of his distributions, and extracts from his correspondence.

— applies for 350 copies for his parishioners' and school. There is a large House of Correction in the place where he lives, in which many convicts are confined. Here it is that the Word of God wholly supplies the place of Christ, who sat at table with publicans and sinners in order to bring them to salvation. It is also very gratifying to learn from this Clergyman, that the Testaments which he received on a former occasion have produced an abundant harvest in his Congregation, and have prepared a new and fruitful field.

— requests to be supplied with 250 New Testaments for his schools. This valuable Correspondent has been recently transferred from his former living to his present place as Dean; and, in this latter capacity, has Seventeen Schools under his inspection.

— writes: "It is now six years since I have been, under the peculiar guidance of the Lord, appointed to superintend the Protestant Congregation here, which a short time before renounced the Roman-Catholic Faith; and . . . am, in this district, which comprises eight villages, surrounded by Catholics, and am frequently applied to by them for New Testaments, and in particular for whole Bibles: the number of those is very great who have not a copy of the Sacred Volume in their houses. . . I am not afraid of any offence being taken at the want of the Apocrypha; but I am rather of opinion, that, by judicious and Christian instruction, I may contribute to have it thrown aside."

— after receiving a consignment, lamented the indifference of his Congregation to the treasure; but he adds: "Nevertheless, after making my first rounds, for the purpose of informing the overseers of the districts of the treasure which I had received, and of inducing them, when they had to make collections for the poor, to note down such families as had no Bibles, and to refer to me; and after I had myself paid several visits among the peasants in the country, and among all the inhabitants of the suburbs—one father of a family, and one mother of a family, came after another; so that the consequence is, that I have already disposed of the whole of the 100 Bibles which I received from you. God be praised for this quick distribution of His

Sept. 1830.

Holy Word! He has chiefly bestowed it upon the poor and the truly indigent. He has permitted me, and a friend who assisted me in the distribution, to witness many a convincing proof of heartfelt joy on the part of those who obtained the Holy Scriptures; and to receive a sum in payment which exceeded our expectations; while He has not suffered us to hear a single objection made against the omission of the Apocrypha."

— writes: "I have ascertained, that, through the exertions of my predecessor, the Sacred Scriptures have been circulated in almost all the houses belonging to my parish—that many take great delight in reading them—and that they find in them what, according to 2 Tim. ii. 16, they ought to find there." And again: "Although the Rev. Mr. K., according to one of his Letters, has circulated from this place 22,000 New Testaments, yet, as some copies become in time useless, and there is particularly a demand for them among the Younger Clergy, for their schools and for upgrown persons, I anticipate many applications being made to me."

Dr. Pinkerton writes—

The exact number of Van Ess's Testaments printed in this Office [that of Messrs. Von Seidel, of Sulzbach], up to the present time, is 508,130 copies. The good which has been done, and is doing every day, in the Families and Schools of the Catholics of Germany, through the reading of the Word of Truth, is not easily to be estimated.

Such opportunities as have offered for introducing the Scriptures into *Spain, Portugal, Italy, and Austria*, have been cheerfully improved; and if those opportunities have not been more numerous, they have not been diminished during the past year. Natives of these Countries, visiting or residing in England, have, with much readiness, accepted copies of the Sacred Volume; and a distribution of considerable magnitude was made by the friends of the Society not long since at Plymouth and Falmouth. An edition of 5000 Bibles has been completed in the Italian Language.

Your Committee have been rejoiced to hear that the operations of the Corresponding Committee at *Gibraltar*, which had been suspended by the awful epidemic which raged in that place and swept away some valued friends of the Society, have been resumed. An effort is making to extend the circulation of the Sacred Volume; and the Secretary writes—

Many of the Spaniards are very much disposed to receive the Scriptures; and although they are strictly watched by persons who are opposed to the spread of divine knowledge, yet there is abundant evidence that hundreds of them, who have been supplied from Gibraltar, regularly read the Bible themselves, and persuade others to purchase it.

3 F

RELIGIOUS-TRACT SOCIETIES.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON & THE CONTINENT.

It appears from the Thirty-first Report of the Religious-Tract Society, that the Committee are greatly enlarging their assistance to the Continental Societies, and giving increased efficiency to Tract Distribution. We subjoin an abstract of the chief intelligence given in the Report.

Visit of Rev. R. W. Sibthorp.

The Committee have long been anxious to extend their operations in Germany and the surrounding Nations; feeling it to be a work of great importance, to assist in circulating the pure truths of the Gospel in those parts. They have frequently corresponded with pious Ministers and Laymen, on the objects of the Institution; and, from time to time, grants have been made, to the full extent which your funds would justify. The Committee have had to regret a want of stability in the proceedings of several of the Continental Societies, and they feared that local efforts were not sufficiently made: grants were applied for, and gratefully received; but when expended, all operations, in many cases, were at an end, until another grant arrived. It appeared to the Committee a positive duty to HELP their Brethren, but not to bear the whole heat and burden of the day: they thought that their assistance should GENERALLY be granted in proportion to the extent of local effort. In order that the wishes of the Committee might be realized, their respected Secretary, the Rev. R. W. Sibthorp, undertook, at his own expense, to visit many of the stations on the Continent, where Tract Operations have been carried on. They have reason to be thankful to their friend for his kind and efficient services, and the successful manner in which he endeavoured to promote their object.

Grants of Stereotype Plates to the Continent.

Mr. Sibthorp proposed, on the part of the Society, to furnish various Institutions on the Continent with stereotype plates of Tracts, suitable for circulation in the respective neighbourhoods; and to defray the expense, in whole or in part, ac-

ording to circumstances, of a certain number of copies. On this subject the Committee remark—

The aid granted by their Secretary, being in Stereotype Plates of Tracts approved by your Committee, will prevent the diffusion of error by the funds of the Society, and will also be a great saving in expense. There will be more unity and greater local exertions in the Continental Societies, which the Committee trust will lead to beneficial results. It is clearly understood by all the Societies, that the original Stereotype Plates of Tracts paid for by your Institution will remain its property, and subject to its entire controul.

Assistance of this kind was offered and accepted in Alsace, and at Bâsle, Elberfeld, Bremen, Hamburg, Leipzig, Berlin, Nurenberg, and Sleswig; particulars of which are given in the Report.

France.

The Report of the Paris Tract Society for 1829 shews the steady progress of the Institution: its income amounted to upward of 12,000 Francs, and its circulation to 303,150 Publications: the total number distributed is 1,225,190. Your Committee have circulated, during the year, 32,256 Tracts.

The Alsatian Society has been exceedingly active: during the year, more than 30,000 Tracts had been put into circulation. The Secretary, in reference to the stereotype plates of Twelve Hand Bills, presented by your Committee, says—

Sixteen Thousand Hand Bills were printed for the first trial: the reception which they met with was so encouraging, that, after only four weeks from the printing of the first editions, we printed another edition of Forty-eight Thousand Bills.

The First Report of the Society states—
The seed has been accompanied, in a good number of instances, by the quickening power of the Spirit of Christ. In town and in the country, and even in some solitary and sequestered places, persons have been led to real conversions by reading Tracts; without having, at the same time, the use of any other external Means of Grace. The great increase of attendance at Meetings for Religious Worship which has taken place, and the spirit of seriousness which has marked the worshippers, are ascribed, in a great measure, to the circulation of Religious Tracts.

Switzerland.

The Rev. C. F. Major, at Bâsle, has published a variety of useful Translations

in German. Since February 1829, he has printed 16,000 copies of Six different Tracts, 16,000 Hand Bills, and 1500 copies of a small Periodical Work for Children.

Germany.

Hamburgh—From the last Report of this Society, it appears that the demands for its Publications have rapidly increased, and the benefits accruing from them are very great. There seems to be a growing conviction in Germany of the great usefulness of Tracts. During the last year, 260,692 Tracts were printed by the Society, and 304,692 were issued from its Depository, and circulated in the Kingdoms of Hanover, Holland, Bohemia, Saxony, Bavaria, &c. The whole of the funds, including nearly 100*l.* received from the Religious-Tract Society, did not exceed 350*l.* Your Committee feel greatly encouraged by the successful operations of their friends at Hamburgh. One of its friends, in October last, wrote—

The demand for Tracts on our Society has been lately very large. The most encouraging Letters come to hand almost every week, and sometimes every day.

Herrnhut—Bp. Fabricius stated that Bohemian Tracts may be circulated together with the Scriptures; and would, with the Divine Blessing, prove a most valuable gift to the Bohemian Poor, who are living under a Government not disposed to favour the diffusion of Religious Knowledge. Mr. Sibthorp agreed to pay part of the expense of printing Five Tracts in each of these languages, in editions of Four Thousand each.

Iserlohn—The Rev. J. H. Bernheim, who has been labouring for several years in Westphalia, received, since the month of May last, from the Hamburgh Society, 20,000 Tracts, in addition to many which he had obtained from Berlin and Bremen.

Stutgard—A variety of circumstances have retarded the efforts of the pious persons who conduct this Society. . . It has but few friends—its funds are limited—and there is much opposition to its proceedings. As it regards, however, this part of Germany, that may be effected through individuals which it does not at present seem can be effected through a Society.

The Rev. R. C. Barth, at Moettlingen, has an income little exceeding Sixty Pounds a-year, out of which he has to maintain a family of six persons, and the care of nearly 900 souls in two parishes;

yet he occupies himself in printing Children's Books, which are accurate Translations from your Works: these, together with the cuts, he publishes at his own expense; and prints an edition of Ten Thousand copies of a new book every six weeks or two months. He has already published Five Numbers of Ten Thousand copies, making in all Fifty Thousand copies, which have been diffused throughout Germany. He can only calculate on the sale of about half the editions.

Another Individual, who is actively engaged in spreading the knowledge of True Religion through the Press, is the Rev. M. J. Burke, of Thailfangen. In a Letter to your Committee, he mentions the baneful influence of many Works now in circulation, and the means employed by him to counteract their bad effects. He remarks—

In Wuertemberg there are certain Printers and Booksellers of a low grade, who subsist by printing small pieces for the people; and afterward circulating them at Fairs, or through the medium of pedlars in the country. These Works consist of Almanacks, and a great variety of Histories, Songs, &c. They are generally badly drawn up, and their contents are more despicable; being sad specimens of the lowest superstition, or even tending to promote wickedness and immorality. It is impossible to contemplate without sorrow the mass of deadly poison which, in this manner, is introduced to the people: and it would almost seem incomprehensible that Government should tolerate the mischief, if it did not also appear that it might regard it as a branch of industry; or moreover considered, and not without reason, that writings of the description here alluded to are only the more anxiously sought after the more they are prohibited.

In this situation of affairs, I have come to a determination to establish a small Association, the object of which shall be, in confidence on the Lord, to induce the Printers before mentioned to adopt better Works for their circulation; and, from a conviction of it being more conducive to their own interest to become the distributors of really good Tracts. In this way there is no doubt but many Tracts may be conveyed to places whither none could come through the medium of the usual Tract Societies: besides which, it may fairly be assumed, that Tracts which are purchased are more sure of being read; and lastly, this consideration must not be overlooked, that by these channels a considerable deal of good may be effected with very small means.

Mr. Burke has commenced his labours by the publication of two important Tracts, and has hitherto met with much encouragement. Mr. Sibthorp proposed to him, that the Society should pay half

the expense of printing editions of Ten Thousand copies of four new Tracts, being faithful Translations of any of your Works. These Publications are to be circulated as widely as possible, either by sale or gratuitous distribution.

Poland.

During the past year, several Societies have been formed in Poland by Christian Friends, which have for their object the translation and circulation of Tracts and other Religious Publications in the Polish Language. There is a great disposition among the Poles to receive information on religious subjects; and it is hoped that their Rulers will not continue to prevent the people from receiving instruction through the instrumentality of the press.

Russia.

The friends at St. Petersburg have it in contemplation to form small Libraries in all the Finnish Villages, which will furnish useful occupation to the inhabitants through the long and dreary winter. Thousands, for want of better occupation, get intoxicated; but should these Libraries be established, they may prove of unspeakable importance, in leading the people to useful subjects for the employment of their leisure hours.

Many will remember the pious and extensive labours of the Princess Mestchersky, in the circulation of the Scriptures and Religious Tracts. On leaving St. Petersburg, she placed about Eighty Thousand useful Tracts in the possession of a pious friend. A considerable number of these Works have been sent into the interior, to the distance of 900 miles: between Twenty and Thirty Thousand have been thus circulated.

South Africa.

UNITED BROTHERS.
HEMEL-EN-AARDE.

Of the excellent Missionary, the late Br. Leitner, under whom a Hospital for Lepers had been several years established at this place, we gave a Brief Memoir at pp. 241—244. We subjoin, for the last time from his pen, an

Extract from the Journal of the Mission.

Jan. 1, 1829—We entered on the New Year with a renewed determination, to run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; and, with a believ-

ing hope, that He would continue, as hitherto, to command His Blessing on our feeble and imperfect services in His House.

On the 12th and 13th, we were occupied in speaking individually with those of our people who belong to the classes of Baptized, Candidates for Baptism, and New People. In many, we rejoiced to perceive an increased desire after the *one thing needful*: of these, fifteen were subsequently admitted to further privileges in the Church.

On the 18th, three of the above-mentioned persons were solemnly baptized into the death of Jesus; and six admitted as Candidates for Baptism and for the Holy Communion.

In the following week, we were under the painful necessity of excluding two individuals of our little flock, on account of their improper and sinful conduct.

Feb. 1—Our Church was filled with attentive hearers; among whom were the work-people at present employed in the repair of the buildings belonging to the Hospital.

On the 8th, a waggon arrived from Cape Town with eight patients: of these, three were Mahomedan Slaves. Some weeks after, we had a further accession of 17 from the districts of Uitenhage and Graaff-Reynet; for whom we had some difficulty to find suitable accommodation.

March 17—A Female Slave, one of the Mahomedans mentioned in the preceding paragraph, came to Br. Leitner, and requested him to write a Letter for her to her Mistress at Cape Town. Among other expressions which she dictated was the following:—"I feel very happy and comfortable at this place; where I have obtained what has been the desire of my heart from my youth." To the inquiry, what she referred to, she replied—"An opportunity of hearing the Word of God, and seeking the salvation of my soul."

On the 19th, another Slave, who was baptized last year, came with a similar request: the Letter [written at his dictation] contained an earnest wish, that his Master, his Mother, Brothers and Sisters, and all his Friends might henceforward seek to live to God alone, and learn to know Jesus as their Redeemer. A request was added, that they would all remember the Writer in their prayers.

April 6—We conversed with the Baptized, Candidates for Baptism, and New People.

Peter, a baptized Slave, who, though he understands Dutch, can only utter a few detached words, said, "I wish that nothing of what passes around me may disturb me: my desire is fixed on Jesus."

Jonathan—"I have learnt, by bitter experience, what it is to forsake our Saviour: I, therefore, pray fervently to Him, that He would support me by His grace, and preserve me from straying from Him any more."

Benjamin, an excluded Communicant, observed—"It is indeed true, that I have forfeited my privilege as a Member of the Congregation, by my own fault; but I pray the Lord to forgive my sins, and to restore me to the enjoyment of the blessings which He has so dearly purchased for sinners."

Edward, a baptized Hottentot, who has, for some time, absented himself from the Meetings, came to us to ask forgiveness for his indifference and obstinacy; and to tell us how much ashamed he felt at the remembrance of his foolish and improper conduct.

On the 11th, we entered into the Passion Week, with fervent prayer to the Lord, that He would cause our meditation on His bitter sufferings and death to be productive of renewed blessing and refreshment to our hearts.

On the 14th, was the funeral of the Hottentot Samuel Aris, who departed on the preceding day, as we hope and believe, in the faith of Christ. He was baptized on the 16th of September 1827; and, shortly after, was attacked by the lazarus-sickness. During the last half-year of his life he suffered much; and frequently expressed his longing to depart and be with his Saviour, in whose fellowship he assured us he spent his waking hours.

Thus far Br. Leitner was able to continue the Diary: the remainder is from the report of his Widow, and contains some particulars of his death and funeral.

On the 16th, being Maunday Thursday, we met for the celebration of the Lord's Supper; and experienced, while partaking with our Hottentot Flock of the body and blood of Christ our Saviour, that He was verily in the midst of us, to bless us, and to explain to our hearts by His Spirit the great mystery of His love unto death, which we on these days more particularly commemorate.

On Easter-Sunday Morning, we prayed the Litany appointed for the day, in our Burial-ground: all who were not prevented by bodily weakness were present on this occasion; and the remaining Services of the day were likewise well attended.

On Easter Monday, the 20th of April, a meeting was appointed for the baptism of an adult Hottentot. Br. Leitner, who had officiated at the foregoing Public Service, during which he had delivered a Discourse on the great subject of the day with peculiar earnestness, proceeded to the performance of this solemn rite, to all appearance in very good health. During the prayer, which he offered up over the Candidate, his voice was observed to falter considerably; and when, in the act of baptism, he came to the words—"Into the death of Jesus, I baptize thee," his hand suddenly sunk; and he had to be conveyed from the Church, amidst the loud weeping of the whole Congregation. He had still sufficient consciousness remaining to observe to those around him, that he had yet to pronounce the blessing upon the Candidate; but, shortly after, he became speechless, and it was evident that he was labouring under an apoplectic attack. A messenger was immediately despatched to Caledon for medical assistance; but, before the Doctor could arrive, the redeemed spirit of our Brother had taken its flight into the mansions of eternal bliss. He breathed his last about seven o'clock in the evening, having attained to the age of 59 years and 10 months.

On the following morning, Br. Hallbeck, to whom an express had likewise been sent, arrived at the Hospital; and the necessary preparations were made for conveying the corpse to Gnadenthal for interment. The funeral took place on the 22d; and the concourse of persons by whom it was attended, and the many tears which were shed, afforded a gratifying proof of the affection and esteem with which the services of our late Brother in this Mission were regarded.

April 23d—Br. Hallbeck accompanied Sr. Leitner on her return to Hemel-en-Aarde, to assist her in arranging the private and official concerns of her late Husband.

On the 26th, the Female Hottentot, whose baptism was interrupted in a manner calculated to make so deep an impression on herself and all who wit-

nessed it, appeared again in the presence of the Lord, for the reception of this solemn rite. She was baptized by Br. Hallbeck, and named Amelia; all present being deeply affected. On the 28th, Br. Hallbeck returned to Gnadenthal; promising to make an arrangement, by which the duty at the Hospital should be successively undertaken by Brethren from that Settlement.

May 2, 1829—The Female Slave Elizabeth departed this life happily. She was brought hither in 1824; and in the course of the following year was baptized, on her sick-bed, at her earnest request. She afterward recovered sufficiently to allow of her leaving her room; from which time she became one of the most diligent and devout attendants at Church. In December 1826, she was admitted to the Lord's Supper; and her conduct proved that the grace bestowed upon her was not in vain. During her last long and painful illness, she manifested great patience; at the same time earnestly desiring to depart and to be with Christ.

During the following fortnight, we enjoyed the services of the Br. Luttring and Stein from Gnadenthal; who conversed individually with the different classes of our small Congregation, besides caring for the public and private meetings.

On the 17th, a Young Slave named Jonathan departed this life. For some years after his removal hither, he shewed no concern whatever for the salvation of his soul; and we were obliged to exercise much patience toward him: but, within the past year, he seemed to undergo a great change—expressed himself convinced of his need of a Saviour—and earnestly entreated to be baptized. This privilege was accordingly conferred upon him, in January last. He was not long confined to his bed; but, during the progress of his illness, gave satisfactory evidence of his faith in Christ, and his state of preparation for the change which awaited him.

On the 27th, he was followed into eternity by Charles Francis, a Slave who had been brought up in the Mahomedan Religion. Soon after his arrival at the Hospital, he gave us to understand that he wished to be a Christian; and evinced the sincerity of his purpose, by diligently attending the Means of Grace. In September 1828, he was baptized; and we can give him the testimony, that, from

this period till the day of his death, his walk and conversation were to the praise of that Lord, who had called him out of darkness into His marvellous light.

June 7 and 8 — The celebration of the Festival of Whitsuntide was less numerously attended than it would have been, had not the weather proved so boisterous, that it prevented many of our patients from quitting their habitations.

On the 14th, departed the Hottentot Johannes Kleinhaus. He had been baptized at Zuurbrak, by one of the Missionaries of the London Missionary Society; and, during his abode here, always conducted himself to our satisfaction. When he perceived his end approaching, he thought that he should never see his Wife again in this world appeared to distress him greatly; but he was at length enabled to give up this last cause of anxiety, and to resign his spirit to his Lord and Saviour, in the assured hope of a heavenly inheritance.

Mediterranean.

AMERICAN LADIES' GREEK COMMITTEE. PROCEEDINGS OF REV. JONAS KING.

Mr. King's proceedings, under the Ladies' Greek Committee formed at New York, which were inadvertently not noticed in the last Survey, will be found in detail at pp. 268—272, 506—517 of our last Volume. From some communications dated the latter part of the year, we extract a further account of his proceedings.

Opening of a Female School at Tinos.

Of this School, which is supported by some benevolent persons at Charlestown, Mr. King gives the following account, under the date of the 19th of October:—

The School was opened on the 31st of August; on which day, 14 females presented themselves for admission: since that time, 41 have been added. Yesterday, a Young Lady, of 16 or 17 years of age, who has regularly attended the School for nearly three months, was prohibited by her Priest, a Roman Catholic, on pain of excommunication, from attending any longer: of those who remain, the greater part are from 10 to 16 or 18 years of age. More than 30 are able to read with more or less fluency,

and are learning to write. A class of eight or nine have commenced the study of Ancient-Greek Grammar. The principal books used in the School are—the New Testament, and Tracts printed at the American Press at Malta. About 20 daily read the New Testament; and every week commit to memory from 5 to 100 verses. I have in vain sought for a Female capable of taking the charge of the School, and willing so to do: my Wife* and myself have, therefore, been obliged to take that charge upon ourselves.

Every Sunday Morning, at ten o'clock, the Scholars assemble to recite their lessons from the Gospels and the Catechisms: after which, they read a Chapter, which I explain to them, and then make such remarks as I think may be useful. Some of the people of the place occasionally attend, and listen to my instructions.

One of the Members of the Greek Senate, and one of the principal Directors of the celebrated Church in this place, send their daughters to this School. Some of the Priests are very friendly, and occasionally visit the School.

In the same Letter, Mr. King gives the following account of his Distribution of the Scriptures and Tracts:—

A Lancasterian School has lately been opened in one of the villages, about two hours distant from where I reside: the Priests have applied to me for books; and I have furnished the School with New Testaments, Catechisms and Tracts: another School about four hours distant, which was opened about a month since, and contains upward of 100 Scholars, has also applied for books. Thus I have the means of distributing Tracts in a most advantageous manner; and of placing the New Testament in Schools, which I consider of the highest importance.

Since I came to this place, I have distributed upward of 300 copies of the Sacred Scriptures. This, taking into view the prejudices which existed in this island with regard to the common people's reading the Scriptures, I consider a great thing. This place, as I remarked in a former Letter, is one of the most fanatic in this Country, and contains what Dr. Korck calls the Juggernaut of Greece. The distribution of the Sacred Scriptures

I consider as the grand and primary object, and to which every thing else should give place: from this, and the establishment of Schools, is all my hope for this dark but interesting Country.

On the same subject, he thus writes to the American Bible Society, on the 21st of November:—

I have distributed, since coming to this place in the month of June, 307 copies, for the most part New Testaments; of which number I sold 167. Those distributed gratuitously were for the most part placed in Schools. In connection with this, I must remark, that it is not long since the impression existed among many in this island, and it even now exists, I believe, among some, that it is wrong for the common people to read the Word of God: I speak of the Greek Population; for the Roman Catholics here, as in almost every other place, are always opposed to the distribution of the Sacred Scriptures. Happily for me, when I came here, I found a Priest, who was willing, for a little compensation, to be employed in selling the New Testaments; and what he recommends, the people have no doubt is good: the employing of this Priest was the more necessary in this place, as the Roman Catholics endeavoured to propagate the idea that my books contained Freemasonry and latent poison, and even some of the Greeks began to fear lest this might be the case: but their fears are at once allayed, when they hear, from the mouths of their own Priests, that the Gospel which I distribute is the same as their own. The Bishop of the place keeps rather at a distance from me, and neither aids nor opposes. From the number sold, you will perceive that there is some desire to possess the Sacred Scriptures. Should I distribute gratuitously to all who would receive, my stores would soon be exhausted.

In the same communication we find the following

Remarks on Hilarion's Modern-Greek Testament.

I have just received a copy of Hilarion's Translation of the New Testament, printed by the British and Foreign Bible Society in 1828, and have not had time to examine it very thoroughly; but, from the little I have examined it, I cannot feel disposed to give it my approbation, or distribute it in this country. In Rom.

* Mr. King has married a Greek Lady of Smyrna, since his return to the Mediterranean.—Editors.

iii. 12. where we read, *There is none that doeth good, no, not one*, in the New Translation of Hilarion it is thus, "There is no man that doeth good, no, not scarcely one." In Gal. iii. 1. the words *Evidently set forth* are so translated as possibly to lead some to suppose that pictures were in use in the Church, in the time of St. Paul. If the words were taken figuratively, they would not be so objectionable; but they might be taken literally. I make this remark, as I see, by the late Report of the American Bible Society, that the subject of printing an edition of Hilarion's New Testament was mentioned. The Old Translation, which I have been distributing, is generally correct; but it contains many low words and phrases. The language of Hilarion is much better; and, so far as I have heard any opinion expressed with regard to it, pleases the people: but I think it is not always correct; and that it should be so, is the most important point. On a more thorough examination, I may find less to correct than I now anticipate. I would also add, that the sanction of the Greek Church or the name of Hilarion will, I fancy, be of very little consequence in Free Greece. That there should be a correct and elegant Translation of the New Testament into Modern Greek is extremely desirable.

Intended School for the Instruction of Teachers.

The sum of 525 Dollars having been remitted to Mr. King by the Committee, for the establishment of Schools at his discretion, he has determined to form, when opportunity shall offer, a School for training Female Teachers, at Athens, or some other eligible spot.

India within the Ganges.

Increase of Deism among the Hindoos.

THE diffusion of knowledge is working a great change in the minds of many of the more learned Hindoos. It has exposed the absurdity of their own Idolatrous System, and has led them to reject all the pretended revelations by which it has been supported. Some of them, like Ram-mohun Roy, admit, at least par-

tially, the authority of the Christian Revelation; but others reject that real and only discovery of the Will of God to man, as well as all merely-pretended revelations of that Will. There is reason to fear, that both the perverters and rejecters of the Sacred Scriptures are more prejudiced against the peculiar and distinguishing Truths of Revelation even than when living in their state of Idolatry; but if the men themselves, who are employed to break down the strong-holds of Idolatry, refuse to avail themselves of the refuge of the Gospel, yet we may mark the Hand of God in making way, by their means, for the erection of that Spiritual Temple, in which, at no very distant day, acceptable sacrifices shall be offered to Him in Christ Jesus, from all people, nations, and languages upon the earth.

The growth of Deism, taken in its most extended sense as implying the rejection of all Revelation real or pretended, is evinced by the following curious document, which is an extract from the Trust Deed of a building about to be erected in Calcutta, by some learned and wealthy Hindoos, to be appropriated to Religious Worship, according to their own peculiar notions.

Upon trust and in confidence that they the said [here follow the names of the Trustees] or the survivor of them, or their heirs, &c. shall, from time to time, for ever hereafter permit the said message or building, land, tenements, &c. with their appurtenances, to be used as a place of public meeting of all sorts and descriptions of people, without distinction, as shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for the worship and adoration of the Eternal, Unsearchable, and Immutable Being, who is the Author and Preserver of the Universe; but not under or by any other name or title, peculiarly used for and applied to any particular being or beings, by any man or set of men whatsoever—and that no graven image, statue, or sculpture, carving, painting, picture, portrait, or the likeness of any thing, shall be admitted

within the said message, &c.—and that no sacrifice, offering, or oblation, of any kind or thing, shall ever be permitted therein—and that no animal or living creature shall within or on the said message, &c. be deprived of life, either for religious purposes or for food—and that no eating or drinking (except such as shall be necessary, by any accident, for the present preservation of life), feasting, or rioting, be permitted therein or thereon—and that, in conducting the said worship and adoration, no object, animate or inanimate, which has been, or shall hereafter be, recognised as an object of worship by any man or set of men, shall be reviled and contemptuously spoken of or alluded to, either in preaching, praying, or in the hymns, or other mode of worship that may be delivered or used in the said message or building—and that no sermon, preaching, discourse, prayer, or hymn, be delivered or used in such worship but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe, and to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening the bonds of union between men of all Religious Persuasions and Creeds—and, also, that a person of good repute, and well known for his knowledge, piety, and morality, be employed by the said Trustees, or the survivor, or their heirs, &c., as a Resident Superintendent, and for the purpose of superintending the worship so as to be performed as is hereinbefore stated and expressed—and that such worship be performed daily, or at least as often as once in seven days.

CHURCH MISSIONARY SOCIETY.

FROM recent communications we extract the following details relative to various Stations in the South of India.

MADRAS.

Congregations.

The Rev. P. P. Schaffter states, that the average Native attendance at the Church at Black Town is 100; at Perambore, 60; and at Poonamallee, 40. He adds—

Eight Heathens and two Roman Catholics, whom I received into the Church in the course of this year, have attended Divine Service diligently, and have
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given no reason to the adversary to speak reproachfully of the Name of Christ.

Seminary.

There are, in the Seminary, 28 Youths under preparation: of three of these, Mr. Schaffter writes—

One Native Youth and two Country-born Boys give evidence that the work of Divine Grace is begun in their hearts. They are examples, by their good conduct, to the other Seminarists, often prevent them from doing that which is wrong, and ask, from time to time, very interesting questions on the Word of God. During one of our Evening Prayers, I had occasion to explain to our Seminarists the important subject of Justification by Faith. After Prayer, I asked one of the three above alluded to, if he had a well-grounded hope of his sins being pardoned by faith in Christ. To this question he gave the following answer:—

Six months ago, while I was very ill with my parents at Poonamallee, I was afraid to die, and my sins laid heavy on my mind: I therefore often prayed God to be merciful to me, and I soon felt a comfort which I had never known before: I was assured of my sins being forgiven; and I desired to die very much, because I was sure that God would receive me into heaven; but since, I do not feel so comfortable, therefore sometimes I am much afraid.

Schools.

In the Schools connected with the Station, 25 in number, there are 1066 Scholars: in reference to the introduction of the Scriptures into the Schools, and the consequent benefit, Mr. Schaffter writes:—

All the Children of the First Classes in our Schools in Madras, or in Schools which may often and easily be visited from Madras, read the New Testament with much correctness and fluency, and are acquainted with the most important truths of the Christian Religion. They know incomparably more of Christianity than of the superstitions of their fathers; and, if left to their own choice, many of them, I have no doubt, would embrace Christianity; but their relations are a great impediment to their spiritual welfare.

Measures have recently been adopted for preparing the Native Schoolmasters for the more efficient instruction of the Children entrusted

to them: these are thus noticed by Mr. Schaffter:—

Arrangements have lately been made for instructing our Schoolmasters more perfectly in the knowledge of Christianity, of which some of the Heathen Schoolmasters are still very ignorant. In the beginning of every month, when they meet together to receive their salaries, I, with some of the Catechists, spend three or four hours explaining to them the truths of our Religion, as contained in the Catechism introduced in our Schools. We take particular care to explain to them those points of the Christian Religion which the Heathens find most objectionable; and full liberty is given to every one of them to propose for explanation any doubt or objection which may arise in his mind against any point of the Christian Religion. After some questions of the Catechism have been thus explained, the Schoolmasters catechize one another.

PULICAT.

This Station has been without a resident Missionary since the death of Mr. Kindlinger; but it has been regularly visited every month by Mr. Schaffter, who spends four or five days at each time in visiting the Schools and Congregation. During Mr. Schaffter's absence, the Tamul Services are performed every week by a Native Catechist. Of the state of the Congregation Mr. Schaffter writes—

Congregation.

Though this Congregation has been for more than six years under the active care of Mr. Kindlinger, it is still in a very deplorable spiritual state. Some of the old people are so ignorant, that they know scarcely any thing of the Christian Religion but the name: besides the Catechist, the Schoolmasters, and the Young People who have been instructed in the School of Mr. Kindlinger, I really believe there are not eight persons in the whole of the Congregation who could answer themselves the important question, *What must I do to be saved?* And their moral conduct bears an equal proportion to their knowledge of divine things: some of them do not appear to distinguish the Sabbath from another day, and live, without shame, in open and abominable sins. However, by the blessing of God bestowed on the labours of Mr. Kindlinger, the Children

and the Young People of the Congregation are, in respect of their knowledge and morals, in a far better state. They all read the Gospel fluently, understand the chief contents of it, come to Church regularly, and pay much regard to the advice and instructions of their spiritual guides.

Schools.

There are 11 Schools at Pulicat, containing 347 Scholars: of the preparation of the Masters Mr. Schaffter writes—

I have a Monthly Meeting with our Pulicat Schoolmasters, similar to that at Madras, to instruct them in the knowledge of Christianity, that they in their turn may teach it to their Scholars. When examining our Schools at Pulicat, I avail myself of the opportunity of addressing the Heathen who are collected in great numbers in and before the School-house to hear the examination of their Children: they usually shew a great deal of regard for the things which I endeavour to commend to their minds: some make objections, but always in a spirit of inquiry.

The improved state of the Native mind, with reference to Schools, he thus notices:—

When Mr. Kindlinger attempted to establish Schools at his Station, he had to contend with incalculable opposition and difficulties, arising from the aversion of the people to our Christian Books: but now this great aversion has ceased, the inhabitants of the three places have recently earnestly requested me to establish Christian Schools in their Villages, for the instruction of their Children. This circumstance, I think, affords a clear evidence that, under the blessing of God, the labours of Mr. Kindlinger have not been in vain, and an encouragement to our Society to continue its operations in that place. I would however observe, that the labours of a Missionary permanently stationed at Pulicat would prove much more effectual than the monthly visits which are made to that Station.

MAYAVERAM.

The Rev. G. T. Bärenbruck performs Divine Service in Tamul every Sunday; and instructs in the Scriptures, morning and evening, the Christians and Heathens who assemble.

Congregation.

Of the Congregation, Mr. Bärenbrück gives the following account:—

The Congregation at the Tamul Sunday Morning Service has been more steady than last year; from 40 to 60 attend, including a few Heathen: in the afternoon, from 20 to 30 are present; and in the evening, at the English Service, about the same number. The daily instruction, morning and evening, is almost constantly attended by 40 Christians, including Heathens: it fluctuates from 46 to 50. The Lectures at the Compound School, every evening, has been attended by from five to ten Heathens: a few of them, however, are regular in coming.

The number of Christians attached to the Mission is 68; consisting of 25 Men, 19 Women, 10 Youths, and 14 Children. The Communicants vary from 25 to 28. In the course of last year there have been seven Heathens received, by Baptism, into the Christian Church; three of them Adults, and four Young People; the Adults who have been baptized are all Communicants.

Schools.

There are 30 Schools connected with the Station, containing 1508 Scholars: in two of these, the English and Tamul Languages are taught; in the others, Tamul only. Mr. Bärenbrück expresses his satisfaction at the general attention and proficiency of the Scholars; and states, that, of those who have passed through the Schools, some have turned out good Assistants and Masters of Schools.

Seminary.

In the Seminary there are 24 Youths, of whom Mr. Bärenbrück writes—

Their moral character is unblameable; they live together in peace as brethren; and, during the whole year, there has not been one day that they have caused me grief, or deserved punishment for ill conduct; neither have any of them applied for leave of absence on visits to their parents, out of the time of their vacations.

He adds—

Four of the Students in the First Class have been appointed to take a part in

our labours since August last; so, however, as not to interfere seriously with their studies, but only to give them some practical instruction in speaking to the Heathen, and in catechizing and instructing the Children, to which they devote an hour daily.

Female Christians.

Mrs. Bärenbrück has for some time given instruction to some of the Female Christians, two of whom are now able to read the Scriptures; while the good effects of her labours are visible in all. They meet together once in the week. Alluding to one of these occasions, Mrs. Bärenbrück writes—

I happened to be in an adjoining room, and heard them sing: after which, one read a Chapter from the Scriptures, evidently with much thought and devotional feeling; and another offered up a prayer, which certainly I did not hear without gratitude to God. Considering that some of them a few years before had bowed before Idols, it is undoubtedly matter of great thankfulness.

General View.

On a review of the proceedings at his Station, Mr. Bärenbrück writes—

There is not a day passing but, in one way or other, the Heathen about us have ample opportunities of hearing and being informed of what concerns their salvation; and, in which, exertions are making to instruct them: yet we must remember, that we are but workmen of the Lord, and are waiting for the life-giving breath to descend on the dead bones. Till then, many a deaf ear is turned, not only to our well-intended exhortation, but to the Word of God itself, and the voice of their own consciences; for we frequently see it as a matter beyond all doubt, and they confess it to be so, that their own consciences do testify against them at times, when we are the organs of declaring to them the Word of God.

He adds—

I am sure that I am expressing the feelings of the persons engaged in the Mission, in saying that we want more divine grace, faith, and heavenly-mindedness, and judicious zeal in the work of the Lord. I am happy in bearing a good testimony to them all; or rather, praising God for that grace which we

have enjoyed, and for our concord and brotherly love : we are united as a family ; when one suffers, all suffer ; and when one rejoices, all rejoice. One thing, however, still gives us pain—the remains of attachment to Caste in some of the young : this, indeed, is to be regretted ; but I trust, by the grace of God, it will be done away.

TINNEVELLY.

In the Summary View of this Mission, given in our April Number (pp. 192—194), it was stated, that there were, in June 1829, in 205 Villages, 1855 Families, consisting of 6243 persons, under instruction. By the Returns since received, it appears that 30 individuals were baptized in the following month, and that 4 additional Catechists had been engaged ; making the total number of Catechists and Assistants 57. The state and circumstances of the people will be seen from the following particulars.

Sufferings of the Converts.

Some parts of the District north of Palamcottah are just now in a state of great trial. The Word of Truth has there entered some villages of the Zemindary of Etiyappooram, where a number of families in each have lately embraced Christianity : the Zemindar will not allow the people liberty of conscience, and treats them most cruelly : they are forbidden to reap their crops, and to sow and plant their fields : the carpenter, smith, and other mechanics of the village, are prohibited from working for them ; the shopkeeper is ordered not to sell them rice or any other food ; the washerman must not wash for them ; the village wells are denied them ; their straw heaps are guarded, so that their cattle are exposed to starvation ; the Catechist is insulted and beaten ; &c. In one such place, a number of those who recently renounced Idolatry, and were beginning to be instructed, have been overawed by these afflictions, and gone back—we trust but for a season : others stand fast, saying, that they will rather die than return to Idols. Even the women are courageous, and cheer their distressed husbands.

In another direction, a Congregation is just now in great distress, because the Heathen have united together to expel Christianity from their borders : they

have beaten the people and the Catechist, threatening to pull down their Chapel, and even to take their lives. We have just obtained a piece of land, intending to settle the Christians upon it : the new village is to be called Samadanapooram, i. e. The Village of Peace.

In the South, the False Prophet has lately united with the Heathens to destroy a Congregation : they have maltreated some of the people, and the Catechist, whom they had nearly strangled : their Chapel they have pulled down.

Trials from within.

Some Congregations resemble the Corinthian or Laodicean Churches of old ; and have been much troubled by one or another of their own number, either from pride, envy, avarice, or carnal-mindedness. These appearances, however, when carefully improved and watched against, have served to awaken the Congregations to greater earnestness in Religion. We have all been tried by the unfaithfulness of two Catechists, whom we have been obliged to dismiss from their office. The case of one was particularly painful, as he was once a very efficient, zealous, and pious Labourer, enduring even afflictions for the sake of the Gospel. Carelessness in bad company seems to have produced one neglect of Christian duty after another, till he fell into gross sins. Since his dismissal, he seems greatly to repent of his fall : from sorrow and shame, he roved about as a fugitive ; and went to Mr. Knight in Jaffna, to whom he freely confessed his sins, and requested comfort and aid. He has lately returned to these parts, and applied to be received again ; but we do not feel ourselves at liberty to comply with his request.

Increase and Improvement of the Congregations.

Notwithstanding all these trying circumstances, the Congregations increase in every direction, and an improvement of character is visible. The Heads of the Congregation came some months ago, and of their own accord acknowledged having, in their heathen state, connived at certain frauds in the Government Revenue : now, as Christians, they could not do so any more ; and therefore discovered the fraud, whereby the Government have already gained several hundreds of Rupees. In all their other relative situations, also, many have made progress in faith and holiness, in self-knowledge and heavenly-mindedness : the instructions from the blessed Word of God are not in vain

among them; and prove a sure antidote against their natural vices and ungodliness. But, of course, this cannot be said of all who belong to the Congregations; nor do all of them, without exception, use the privileges of Christian Instruction as they ought; nor is every one of them truly desirous after the pure milk of the Word of God. They resemble persons in a hospital, with many and various sicknesses, which oftentimes break out with greater virulence after the application of medicine: pride, envy, love of the world, and such like, frequently appear, and occasion us no small trouble: but timely exhortations and admonitions are blessed, and the people gain fresh experience of their own depraved hearts, and of their need of a Saviour: they are settled more and more in the conviction that Christianity is the only religion that is true, and suited to their spiritual wants: they get a perfect disgust against Idolatry, and are more and more freed from vain superstition. In the various occurrences of life, in which the Heathen looks to the stars, the soothsayer, the lizard, &c. &c., they abandon these miserable props, and shew that they trust in the Living God that made heaven and earth. When they are despised, ridiculed, oppressed, and cruelly threatened, they indeed often fear, are ashamed, and feel provoked; but, by the blessed influence of the Gospel, they check themselves, and do not return evil for evil.

General Effect on their Heathen Neighbours.

Among those who still remain in Heathenism, a good opinion of Christianity is taking root; the worthlessness of their Idols is more openly acknowledged, and their worship neglected. Some have gone so far as to make presents to the Mission of parts of their lands, for the benefit of the Christians, for the establishment of Schools, &c. We will not say that they have the purest motives, such as Christians would have; but they evidently have done this from a conviction that the Christians have right on their side. There would, perhaps, appear still more of this benevolent spirit and of this favourable inclination towards Christianity, and opposition would be less, were there not some influential Natives, who, from interest in Idolatry, or from other motives, set themselves up as opponents; and secretly excite other people to opposition, by promulgating a number of falsehoods respecting ourselves

and Christianity. They tell, for instance, that, at Baptism, we give the people dirty water to drink, or that we put such water into human skulls and then offer it; or that we give them cow's flesh to eat; or that we dissuade slaves from serving their masters, and sub-cultivators from paying their landlords their dues, persuading them, at the same time, to wrest their lands from them; or that we allure people to become Christians by promising them remission of taxes, and such like. In short, sometimes we are said to be the worst people in existence: or they say that only the low Parriars and some senseless Toddy-people embrace this religion, by which they endeavour to lower it in the estimation of the people; and, when they cannot deny that Soodras are converted, of whom there are whole Congregations, and that even Brahmins are in favour of Christianity, desiring Christian Schools that their boys may learn this good religion, they quickly find out some other reason to condemn them also. The bulk of the people, however, become more and more aware of these falsehoods: in some places where they used to point at a Christian fellow with sneering and contempt, they now address him kindly, make him read the book which he may have in his hand, and often do not let him go without giving them a copy of it. While one rich Native does all that he can to injure us and the Cause, another rich Native favours us and promotes it. Brahmin Proprietors have given lands as a charity for the settlement of Native Christians. Two Brahmins, in the beginning of this year, even joined one of the Congregations; but, as we feared they would not hold out long, both because we suspected their motives and because they would find the persecutions of the other Brahmins too hard for them, so it has happened, and they have withdrawn. Instances have occurred, in which Brahmins, quarrelling among themselves, have threatened one another with becoming Christians, if they were not immediately satisfied according to their demands. Among the lower classes, they began, some months ago, to make superstitious use of our Christian Books. A man had resolved to become a Christian, and had taken such books into his house: in the night, either in a dream or otherwise, the evil demon told him, that unless he removed these books he would no longer be his friend nor do him any good. The man replied,

"Thou hast never done me any good, neither will I serve thee any longer; and these books shall remain here." This was soon spread among the Heathen; when some came and asked for books, in order to keep the devil out of their houses. This was, of course, refused.

Influence on Roman Catholics and Moormen.

Among Roman Catholics, likewise, the Truth is gradually gaining ground; and not a few have, in the course of the year, exchanged their superstitions for the pure doctrines of the Gospel.

The Moormen also begin to lend a more patient ear to the Word of Truth; and though they, in general, remain still very obstinate in believing their Prophet and his Korán, yet individuals read our books, and examine the nature of Christianity. Some have come and asked for the Scriptures; others have made Christians read them to them. In one place, a number of Moormen proposed to one of us to have a public disputation with their Priests about Religion: the next day was fixed for the purpose; but the latter failed to attend. In another place, two Moormen are very desirous of embracing Christianity; but still stand back, from fear of persecution and of remaining without a livelihood.

Although, then, we have to pass through various trials and difficulties, and through much evil report, yet, in this District, knowledge is increasing in all quarters. And if any District requires it, it is this; because the spirit of lies and deceit has so extensively and shockingly possessed this people, that it has been justly called the worst in India. Christianity only can change this horrible state of things; and blessed be God that this glorious work is making steady progress!

Schools.

There are, in the District, under the superintendance of the Missionaries, 55 Schools; containing, at the date of the last Returns, 1360 Scholars, with an average attendance of 943.

Applications for Schools.

During the past year, many important Heathen Places made applications for Schools; a compliance with many of which was postponed, because of the want of competent Masters: so that all the 17 Schools, granted by the Committee, were not established at once. Encouraged by the small School Fund, which

was obtained in this manner, Mr. Schmid requested, in July last, the Catechists and Schoolmasters of our Establishment to look out and send, for further instruction, such persons as they thought fit and willing to become Schoolmasters or Teachers; and, as the presence of an European Missionary seems to be particularly necessary at Satangkoolam, he assembled them there, and stayed with them as long as he could be absent from Palamcottah.

Increase of Teachers and Schools.

In the month of July, 15 persons, mostly Heathen Soodras, of different ages, came together, and were instructed on the same plan as last year. After a short time, a considerable attention and seriousness were observed amongst many of them; and although, in the School-exercises, they were treated exactly like school-boys, yet the second month a greater number than was anticipated (not less than 15 new persons) applied for instruction, and were received on trial. Two of them, one a Physician, and the other a Merchant, had formerly lived as Wise Men, or Sanniasies, and had been, as we were informed subsequently, as well as several others of them, deriders of and disputants against Christianity. Conviction of the Truth is evidently increased among them during the month: three Soodras, who had previously been more or less acquainted with our books, applied for Baptism; and others, in private conversation amongst themselves, expressed their conviction that Christianity is true, and that they would, after a longer examination of our books, also come to the resolution to be baptized.

As, in the mean time, several pressing requests for Schools had been newly made, or old ones repeated, it was impossible not to follow up these hints of Providence; and, consequently, in the beginning of September, five new Schools were established, partly in Heathen, and partly in Christian Villages; and, after a month's more exercise, eight other Preparandi were appointed, in the beginning of October, to new Schools.

One of those who had requested Baptism was placed as Schoolmaster in his own village, where he had some time back been diligently reading our books to his relations and other Soodras. About a month after his appointment, the village was visited by one of us, when we saw the fragments of two clay Idols, which had been broken down by the

Schoolmaster, in conjunction with the Soodra and Shunar Inhabitants, scattered about, near the Temple. Subsequently, they have destroyed a stone Idol.

Want of Female Schools.

It will be remembered, from the statement in the last Report of the Committee, that the number of Girls attending our Schools was 37, and in March 1829 they had increased to 84; but we are sorry to add, that they gradually decreased to 60. This diminution is principally owing to the ignorance of the Parents, and to the aversion of the Girls to attend Boys' Schools; which can easily be accounted for, from the manners and morals of the Hindoos. It is therefore necessary, if we wish to benefit the Females more generally, to establish separate Female Schools in suitable places: but for such we have not sufficient funds, and we must appeal to the Public for assistance. Christians! sums are lavished to buy a jewel, which would be sufficient to make many poor children intelligent, useful, and happy; who would impart the benefits, which they have received from you, to many of their neighbours and their own descendants. We evidently see that the Lord is extending His kingdom. Fellow Christians! will you still stand back—cold, doubting, and unconcerned?

Preparation of Native Teachers.

As has been stated in our former Reports, the necessity of supplying villages with Christian Teachers, according to the request of those who renounce Idolatry, has created this class of Students, preparing for the service. They are grown Natives, of various ages and castes, Christians in heart, apt to teach, and desirous of serving their Master, Christ. They must have been already baptized, though sometimes circumstances force us to make exceptions; but none are employed as Catechists before Baptism: as Schoolmasters, they may be so. At present, we have 15 such persons, whom Providence has brought into our hands, just when we feared that we should be left without subjects to supply new Congregations. They stay with us, and receive a small sum for their subsistence: they are daily instructed in the Principles of Christianity, and otherwise exercised in the necessary duties of Teachers: they learn the Doctrinal and Scriptural Catechisms by heart, with large portions of the Apostolic Epistles, which are expounded to them: they attend Lectures on the Books of Moses and the Prophets,

which are publicly given every evening, and especially on the Sunday. They are nearly all Soodras; which we mention, chiefly because it is often said that only the low classes become Christians. They are not learned men; neither is there time to instruct them in the Sciences; though they receive, in the course of instruction, also a good deal of general knowledge: our principal aim with them is, to promote piety—to fill their heads and hearts with Religious Truths, and to fit them for teaching the same to those who know less than themselves. An unexceptionable conduct, in proof of their faith, is particularly required; and if any one fail therein, he is dismissed. We have often been surprised at the pains which they take; and the success which they have in their lessons, to which they were not accustomed before. Their self-denial is likewise remarkable: they leave their homes for a considerable time, excepting occasional visits, and content themselves with a small pittance: they are an important branch of our machinery, and require the good wishes and hearty prayers of all the People of God, that they may be taught by the Divine Spirit.

The Seminary.

Since the last Return in July, 7 new Boys have been received into the Seminary; so that it consists now of 40 Scholars. We think it necessary to make some special remarks on the nature of our Seminary, that none may expect more from it than is just. These remarks refer to the disadvantages under which it labours. Besides Theology, they have been studying the Tamul, English, Hebrew and Latin Languages, Geography, History, Arithmetic, Logic, and Rhetoric. But their progress, though steady, is but slow, because of the want of Elementary Books in Tamul. All instructions are carried on in Tamul; and those Elementary Books are prepared whilst they are instructed. The Hebrew has latterly been discontinued, because of the want of Hebrew Dictionaries: the Teacher had always to prepare a Vocabulary for each lesson; which, in his daily accumulating labours, he found too much for him. And again, excepting Tamul, English, Latin, and Arithmetic, which are taught by Mr. Regel, the rest devolves on one of the Missionaries; who is sometimes absent from home, or otherwise so much engaged with the Catechists, which hap-

pens regularly eight days in the month, at their periodical assemblies, that frequently he cannot attend to the Seminary. It is true, that the Students, in those days, repeat their previous lessons; still it cannot but be a great obstacle to their progress. So long, therefore, as those Elementary Books must be prepared whilst teaching, and so long as there is no scientific man to attend constantly to the Seminary, the Students must be viewed as under very disadvantageous circumstances.

The Missionaries further remark—

Elementary Books are gradually coming forward. A Tamul Geography and History are now in the Madras Press; an Introduction to the Scriptures, a Volume on the Evidences of Christianity, a Tamul Grammar, a Tamul Hebrew Grammar, a Tamul Latin Grammar, an English Grammar, and a Chronology, are finished and preparing for the Press. When these are printed, the study of them will be more easy and rapid; and some of the Elder Students may then take the place of Teachers in these branches: each boy will then have a copy in hand; whereas, now, he must make himself one, with pen and ink on paper, or with an iron pen on Palmyra-leaves: this certainly has some advantage, but the progress, on the whole, is retarded. They are all fully employed; but they must now do in two days that which, otherwise, they might do in one. Making these allowances, we are fully satisfied with the state and progress of the Seminary; and if others make the same, they will be so too. Moreover, in the present state of the Country, our aim with the Seminarists is not to make them great Astronomers, highly-expert Mathematicians, or profound Philologists—to this neither our time nor our abilities are adequate—but to make them, generally, well-informed men, sound reasoners, and able Theologians, of whom this Country stands, at present, in great need. If Providence favour us with the accomplishment of this object, we shall be thankful, and leave the rest to the next generation.

The Press.

Besides the Tracts which we have noticed on former occasions, we have recently addressed one to the Mahomedans, the first of the kind, which we have published by the Tract Association in these parts; likewise the First Part of the 28th Homily of the Church of England, translated into Tamul, and printed for the Calcutta Prayer-Book-and-Homily

Society. The Address to the Mahomedans shews, as kindly and carefully as possible, the difference between Christ and Mahomed; with the impossibility of obtaining salvation by means of the Korân. When it began to be circulated, some Moormen were made attentive to the subject; others got angry; and there is reason to suppose that the persecution just now in a village, by the Mahomedans united with the Heathen, before noticed, is partly owing to the reading of this little book.

In the Translation of the Bible into Tamul, Mr. Rhenius has advanced as far as the xth chapter of Numbers. The Book of Proverbs also is ready for the Press.

Beneficial Influence of Publications.

Both the Gospels and Tracts have been widely circulated, and have proved the means of blessing to many. A Brahmin having read one of our Tracts, has been convinced of the folly of Astrology, and frankly declared it. Other Brahmins and Soodras have, by reading the Tracts, been led to request Christian Schools in their villages; and Soodras, Shanars, and others, have renounced Idolatry, and embraced Christianity. The Tracts have been the means of removing much prejudice against Christianity among the people: they are, however, regarded by some with enmity: such a person, once highly displeased with them, tore one in the presence of the Native Teacher.

Concluding Remarks.

Reviewing the transactions of the Mission during the last year, we must acknowledge that some further considerable advances have been made in the great work of destroying Satan's dominion, and extending the Kingdom of our Lord and Saviour Jesus Christ among high and low, rich and poor, old and and young. Considering the strong entrenchments which Satan has around his dominion in this part of the world, and by which so many of our fellow-men are held secure, in ignorance of themselves and their God, in lies and all other ungodliness—and considering the feebleness of the Instruments which are engaged in overthrowing them, like David before Goliath—we do not hesitate to say, from the fullest conviction, that every degree of success in this grand undertaking is solely to be ascribed to the powerful influence of Him, who *ascended on high, and led captivity captive.*

May we be but strong in faith, and not cast away our confidence in His presence, care, wisdom, and power! Very much is still to be done; and who is sufficient for these things? We tremble when we look on ourselves in this contest: but our Lord is with us. *Every valley shall be exalted, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. They shall not be ashamed that wait for Him.*

Extracts from the Journal of the Rev. C. T. Rhenius.

July 2, 1829—Yesterday afternoon, the Catechist of Vattakaiviley, with the Headman, brought a cart-load of Idols, which they have ceased to worship: the group consists of the Corlsegarapatna Rajah riding on a horse of stone, his Wife, a Cobra Capella with Krishna, a single Cobra, and a kind of large Rat. The Rajah and his Wife seemed to have been made about 100 years ago: they stand near my Study, to be worshipped no more! The heathen cartman felt rather backward to transport them, fearing that some disaster would happen to the cart on the road; but all came safe; by which, Superstition has received another blow. Some of these Idols I hope to despatch to England: those who formerly worshipped them are greatly ashamed and astonished that they should ever have thought these things to be gods.

July 5: Sunday—This evening we had the Lord's Supper with about 60 Native Brethren: new encouragement, I trust, was imparted to all, to go on with renewed vigour in our warfare against Satan's kingdom.

July 13—The Seminarist, Manikam, reported this evening, at the Missionary Prayer-Meeting, that he had been sitting in his village reading Tracts, when several Mahomedans listened; and one of them, a respectable Merchant, told him to come the next day to his house. He accordingly went; when, besides other books, the Merchant made him read the Gospel of St. Matthew, of which he had received a copy from Mr. Winckler at Tutecoryn. A crowd assembled before the door, and heard his reading: some of them expressed their displeasure at the Merchant's having brought this boy into his town; but the Merchant quieted them,

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and told the boy to come again next day. Manikam went, when they finished reading the Gospel. The Merchant being pleased with it, told him now to go to an open place and read to the people; to which Manikam expressed reluctance, fearing that the other Moormen would beat him; but the Merchant encouraged him. He went and read. A crowd of Moormen heard for a time, when some of them became angry, and one man actually beat him. He then went and told the Merchant; who consoled him, and asked if he would go and make complaint against the offender. Manikam said, "No: many Christians have been thus ill-treated; and we must bear such things patiently." The Merchant asked him, whether his Ministers taught him such forbearance? He replied, "Yes, and many more such good things." The man was pleased, gave him something to eat, and told him that he would come and see his Minister.

July 26: Sunday—This was a great day for Tinnevely: I had the pleasure to baptize 15 persons, including the Subahdar, who has served forty years in the Company's Army. It seems that his long acquaintance with Europeans, his travels in various Countries, and general acquaintance with things, had made him long ago indifferent to Idolatry: about two years ago, he began to pay me visits, and to hear more about Religion; receiving Tracts, which made him think seriously on the subject, and gradually produced in him the resolution to become a Christian. He is a Gentoo Man; and has many connections in Tinnevely, who have hitherto tried many means to shake his purpose. Some time ago he gave once way to them, on a particular family occasion, by putting the mark on his forehead; which he did from a persuasion that it was of no importance. Soon after, he came to me, when I explained the evil of it; which made him very sorry, and he immediately went and remonstrated with his relations. His determination was strengthened; and he desired Baptism more earnestly than ever. He was named Cornelius. The other people were from among the Weavers, mostly young men. Many Heathens were present; among others also, the Brahmin from Manur, mentioned some time ago: he attended the whole Service. I encouraged them all to do likewise. I mentioned to them some false reports with which the enemies try to frighten

the people against Baptism. One of them is, that we take a human scull, put dirty water in it, and make the Candidates drink it. "Yes," said the Brahmin, "I also have heard it; but I have now seen it to be a lie." This is commonly reported: and a Heathen this morning, when he saw clean water put into the basin, expressed his surprise to David.

July 27, 1829—A Heathen Boy came this afternoon from Pettey, asking for a Gospel of St. Matthew. He had got, somewhere in the street, a Catechism, of which he could tell me several parts by heart. I was much struck with the desire which he had to read these books; and when I hesitated (on purpose) to give him a Gospel, he craved exceedingly for it, saying, that he wished to become a good boy. I could not refuse him; and marvelled at the various ways in which the Holy Spirit works on the minds of men.

Aug. 3—This forenoon I marked the principal Christian Villages on a Map: it was a pleasing task. Though the villages are many, and all could not be inserted for want of space, yet they are still but few, when compared with the whole of the district. It shewed me how much darkness there is still around us. *Let God arise; and let His enemies be scattered!*

Some people of Vaanaramutti, of the Etiyapooram Zemindary, are here, and shew a remarkably intelligent mind; paying much attention to the Word of God, from which the Catechist, Nganadesi, addressed them this evening, on, *He that loveth father or mother more than me, is not worthy of me.* It suited them well; and, unless they are very great deceivers, they exhibit much grace, and very strong faith against all the persecution which is coming on them: they have now been prohibited to till their lands. The new people from Elanganadapooram, near Solikudiyirupoo, have applied for a Catechist; and several other places ask for assistance, to build Chapels.

Aug. 10—From Alvarneri, a village about 8 miles south-east from hence, came half-a-dozen men, with the Catechist of Aaneiyappooram, requesting, in the name of 20 Families (Shanars), to be received into the Christian Church. This idea has been in their minds these four months, having been often spoken to by the Catechist. I was much pleased with them, and rejoice at the grace of God vouchsafed to them. They have many

Idols, which they will presently destroy; and their small Idol Temple they will convert into a Chapel.

Aug. 14—This evening I instructed some women who wish to be baptized. We assembled in a Moorman Bungalow recently purchased; which is very advantageously situated for our people when the Church is too far for them, particularly for the women. The purchase was made quite privately by our people; so that the Heathen knew nothing of it till this evening, otherwise they would have done every thing in their power to hinder it: about 20 men and 8 women assembled, with some female children. I was glad to find that the women had so far overcome their former shame, as that they can now be talked to, and that they appear desirous of instruction. I explained to them what state of mind was necessary for Baptism, and exhorted them to seek after it.

Aug. 23: Sunday—This day I had the pleasure of baptizing two Young Men of the Seminary, Nganavuejer and Ananden, and of receiving two Roman Catholics into the Christian Church: a number of Heathen were present; and I trust the Lord imparted His blessing. A man, Michael, who had been a Roman-Catholic Catechist, arrived from Aanirkudiyirupoo, with a Letter from Catechist Savarimuttoo, requesting me to receive him as a Preparandus. He had five months ago been led to renounce Popery, having heard and read the Gospel; on which the Priest had ejected him, because he had gone into "the cursed way." When his threatenings did not bring Michael back, he at last used milder means; and offered to receive him again into the office, if he would return. Michael replied, that as he had once gone into "the cursed way," he would not return to him.

Aug. 29—The Catechists have assembled; and this evening we had a Missionary Prayer-Meeting. Many Stations have had an increase during the month: among others, seven Roman-Catholic Families from Peykoollam.

Aug. 30: Sunday—A large Congregation. A number of new people from Alvarneri came, during Divine Service: they flock like the doves to the windows. We had Isaiah xliiv. Mr. Coombes returned this morning from his tour; and has, on the whole, been much gratified. Several new people, of several new villages in that quarter, have subscribed their names to serve the Lord. When

Mr. Coombes is at home, he assists in instructing the Preparandi.

Sept. 9, 1829—This evening we had the Lord's Supper with our Native Brethren: the Catechists were dismissed to their Stations. Yesterday we had the Tract-Society's Committee Meeting, when we resolved to have the Anniversary on the 30th of this month. We likewise resolved on printing, in the new year, a Course of Short Sermons on the principal subjects of Religion, chiefly for the use of the Catechists and the Congregations. They were very glad of the proposal; and engaged to pay half an anna for each Sermon as it comes out of the Press, besides their regular subscriptions. Various testimonies shew that much good is done by means of Tracts: it is undeniable that many have, by their instrumentality, been led to know the Truth, and to forsake Idolatry. Titus, among others, related, that when he was lately reading Tracts, and speaking about Christianity, a Maraver said, "It is true: these are all good things; and Christianity spreads: the Idols perish: it has such an effect upon the people, that now even a sheep can stand fearlessly before a wolf." It brought to my mind the words of Isaiah, *The wolf shall lie down with the kid*; though the man's words did not go quite so far. About seven families of Pudiyaputtoor, near Otapadaroom, north-east, have left Idolatry. This is one of the places which Mr. Coombes mentioned: the Headman was here, and gave me much pleasure by the state of his mind. This village is in the Etiyapooram Zemindary; and several others there have opened the door to the Gospel. What will the Zemindar say to all this? Whilst he is endeavouring to stop the irruption in the first place, Vaanaramutti, the fire breaks out in three or four other quarters.

Sept. 10—Some of the people of Vaanaramutti have applied again to the Collector for help against the oppressions of the Etiyapooram Zemindar's people. Their difficulties are great: their crops have been cut down by the enemies: they are prohibited from plowing and sowing: the village carpenters, smiths, &c. have orders not to do any work for them; and the shopkeeper must not sell them any rice, &c.; and all other inhabitants have been prohibited from talking with them. They have been thus situated many days, without any prospect of relief from men. Their whole case we have especially committed to the Lord: He alone

is our help and our shield. Many of those who came forward in the beginning have been frightened by such cruel treatment, and have gone back. Five or six families only stand fast, and seem remarkably courageous. I have sent them some provision.

Sept. 12—Yesterday and to-day a number of Maravers from Melapaleyam and the surrounding villages came, and expressed a desire to become Christians. I examined them very particularly as to their motives and designs, and found reason to be satisfied with them. However, time will shew whether they are in earnest. If they resolve fully to be worshippers of Jehovah, our ground in Melapaleyam, formerly bought for a School, will serve excellently well for building a Chapel.

Sept. 14—A busy day. New people from three or four different villages were here, requesting permission to join the Christian Church.

Sept. 15—Again a day full of business, as well as yesterday; which prevented me from doing any thing in translating. The Maravers of Melapaleyam came again, to speak about their being instructed in Christianity. The Headman mentioned, that the owners of the village, having heard of their determination, have threatened them with deprivation of all their advantages, if they become Christians. This has evidently frightened them. I informed them, without reserve, that, in such a great affair as that of their salvation, they must not mind such losses, not even of their lives. These were hard doctrines to them. I gave them still more time to consider the cost well, before they begin building. Two Soodras from Parattipettah, about ten miles south-east, near Aaseiyappapooram, arrived just when I was speaking with the Maravers. I advised them also to defer subscribing their names, till they were firmly convinced. They replied, that they, and two more of their number, had examined Christianity already these six months; and that they are fully persuaded in their minds, and desired to believe in Christ, and serve the Living God.

Sept. 17—Old Ignatius, Catechist of Vaanaramutti, in the Etiyapooram Zemindary, came to-day, with some of the people, shewing me his back; having been flogged by the Zemindar's people, because he remonstrated with them against their cruelties towards the people (see

Sept. 10). They have also lately sealed up their straw-heaps, so that their cattle are left to starve. Indeed, the people are now so hemmed in on all sides, that they must either wander about or starve; yet they stand fast, and say that they will rather die than return to their former Idols. It is remarkable, that their women also are steadfast, and learn the Catechism well. What can we do for them? In the evening we had a special Prayer Meeting on their account; and found consolation in the gracious designs of God by these afflictions, viz. to root out pride, envy, and love of the world.

Sept. 30, 1929.—The Anniversary of our Native Tract Society.—The Church was filled. Animating Speeches were made by our Native Brethren, Michael, David, Mootteyen, Asirvadani, and also by the Country-Priest Adeikalam. The income during the year was 1298 Rupees, including the amount of the Nagercoil Branch: 35,000 Tracts have been printed—in all, since the commencement, 146,900 copies. Mootteyen stood up, and said, that last year he had been prevented stating a particular mode of providing means for the Society, which he would therefore do now; namely, In the course of the year his wife had taken daily a small portion from the quantity of rice allotted for every day's meals, and put it by: this had produced, in the course of the year, 1½ Rupee, which he now paid in; and exhorted the people to do likewise. He was asked, whether they had felt any diminution of their food; to which he said, "No; none at all." This is certainly worthy of imitation, and may safely be followed in Europe. I would especially recommend this plan to be adopted by all the Members of the Church Missionary Society for this Mission, calling it "The Tinnevely Provision;" which might quarterly or half-yearly be converted into money, and transmitted to us. A small portion of tea, sugar, coffee, wheat, &c. thus daily laid by, from what otherwise would be consumed, will afford us material assistance. Let it be considered a kind of tithe, and laid up from a feeling of gratitude to God for the blessings which He bestows. Asirvadani addressed the Meeting thus:—"My dear Brethren, there is one thing which I greatly desire to tell you: it is this: If we do not do this good work, who else will do it? Will the Mahomedans?—the Roman Catholics?—the Heathens?—or other unbelievers?

They will not. Shall, then, this work be left undone? Shall we Christians, also, who have received better knowledge, through our Lord Jesus Christ, be still, and do nothing? By no means. Let us then not be slack in this good work, but do it diligently, for the salvation of the people around us. May the Lord stir us all up to do so!"

We have received 10 new persons into the Preparandi Class, who, after some labour bestowed on them, promised to become useful Labourers: we have now, in all, 15: this is the largest number we ever had together. May the Lord prosper this important branch of our labours!

Dec. 19.—This evening we had a Missionary Prayer-Meeting; when the Preparandi reported various pleasing things of their excursions during the day. One of them, Sooviseshamuttoo, walking to-day in a street of Tinnevely, observed a Soodra, surrounded by a number of people, reading and explaining a printed book: going near, he found that it was one of our Catechisms, and that the man commented on it with a good deal of understanding. Sooviseshamuttoo appeared, at first, as if he was unacquainted with the subject, and made several inquiries about Christ and Ramasamy. The Heathen Reader shewed him that Rama's Incarnation was not at all to be compared with Christ's; telling him of the profligacy of Rama, but that all which was said of Christ was very good. After some conversation, the man perceived that he was a Christian: he then asked for more books, and expressed himself much pleased with this Vedam. The same Preparandus, on his way to the Fort, was singing a Hymn to the praise of God, when two men, following him, seemed to listen with attention. At length they passed him; but one of them returned, and asked him to sing it again. Sooviseshamuttoo having done so, he gave him a trifling reward, and requested him to come to his house and give it him in writing: in the house, he again rewarded him, and spoke very pleasingly about Christianity, and gladly received Tracts: the other Preparandi had met with encouragement.

I received a Letter from a Brahmin of Alvar Tinnevely, saying, that the Maravars are a very bad people, not worthy to be instructed in the Christian Vedam. "The people," says he, "are desirous of learning the Vedam of Jesus Christ, who is the image of virtue, and

of walking in this good way: but this Maraver Caste is thievish, and will not leave off these wicked things." He complains, also, that some of his Slaves, very wicked people, have become Christians, and requests us not to receive them. The Brahmin fears that all the people of his village will become Christians, and therefore endeavours to prevent it by false accusations. I have answered him accordingly; and advised him not to think any people Christians who rob, steal, or lie, whatever they may say. I shewed him, also, that just such "wicked people" need the Christian Vedam, in order to make them better.

Oct. 1, 1829—Business with the Catechists, and people from the country. Another outrage has just been committed on the Catechist Arokiyam, and others of the Congregation of Sekkadvali, by Heathens and Moormen. The Catechist has been beaten, and nearly strangled: other persons, also, have been maltreated, and a part of the Chapel pulled down. Two other places in the Etiyapooram Zemindary are beginning to experience the same ill-treatment as Vanaramuttli. A variety of other such things, and troubles among the Congregations themselves, put our faith to a severe trial. My mind was much oppressed to-day: the people are so timid, that the least thing frightens them. We can only commit all to the Lord.

Oct. 3—The Catechist of Kanabadinadenoor, old Rayappen, has been beaten by the enemies, and a part of the Chapel has been pulled down: the Congregation here is in great distress. The enemies strive hard to get the Vedam away from thence. We are endeavouring to get a piece of land in the neighbourhood there, for the settling of the Christians. Seven Rettiyars, from a village near Nannikoollam, have been here, requesting to be received into the Christian Church. I had a very pleasing conversation with them.

Oct. 27—When some of the Preparandi returned to-day from the river, an aged man, newly beameared with ashes and ornamented with his Ruttiratcham, met them, and, seeing them without ashes, stood before them, and, spreading out his hands, exclaimed, "Why are you so? No ashes this New-Moon day!" They asked him what benefit he had from smearing the ashes and keeping the New Moon? He replied, "Why, I can now go home and eat well." They said, "Well; we have eaten already. For

what shall we do vain things?" The man, perceiving that they were Christians, said, "As your Christ is said to have become incarnate, so also our Ramasamy was." They then reasoned together about the merits of both, which was listened to by other persons. At last, the man cried out, "Oh! it is pollution to talk with these Christians. Come, let us hasten away!" and so they ran off, with full speed. One man, however, seemed to be pleased with the conversation, and said that he would come and inquire further.

Nov. 28—The Catechists assembled: the rains seem to have hindered some. In several places the Congregations have increased, notwithstanding all troubles. We had a cheering Missionary Prayer-Meeting this evening. The troubles in the Etiyapooram Zemindary seem to have abated a little. Rayappen of Kanabadinadenoor related, that one of the Christians had his leg broken lately, by an accident: he behaved well under the affliction, and still encouraged the Heathen to turn to Christ: at the time of the accident, he exclaimed, "Well; I am in the Lord Jesus's hands."

Dec. 26—Towards the evening, I talked with a few men and women from Shevel, near Kovindabady, who had come to spend the festival with us; but they could not give a proper answer to any question which I put to them on Religion, so that I was much grieved. In the evening, at the Prayer Meeting, I had a further conversation with them; when, at first, they shewed the same ignorance; but, on further conversation with them, my sorrow was changed into joy: they discovered sufficient knowledge and experience to make me believe that they really have faith. Thus I have often found it with these people: either fear or surprise operates on them at first, so that they appear different from what they are.

Dec. 29—We received glorious news in these days—the Suttees abolished by order of the Governor-General!—the Mahomedan Crescent rapidly declining! These are topics which roused our hearts to give special thanks to God.

Dec. 31—We concluded the year in the Church, by proposing various questions to our hearts for self-examination. Many of the Catechists, and other people, assembled, and united with us. The words in 1 Samuel vii. 3, *Prepare your hearts unto the Lord*, were our

subject. We endeavoured to humble ourselves before our God, and to give thanks to Him for all the mercies which we and all His Church have received during the year. When we consider our inability, and the manifold trials which His Cause has had to pass through, we cannot but wonder that it still flourishes; and behold the finger of God therein. To Him alone, therefore, be all the honour and glory, through Jesus Christ, our Redeemer!

COTTAYAM.

State and Prospects of the Mission.

The Rev. Messrs. Bailey, Baker, and Doran had continued their labours at Cottayam till the date of the last communications; but Mr. Bailey's health having declined, he was about to return to England. The Senior Metropolitan of the Syrian Church, Mar Philoxenes, who had long been suffering from illness, which greatly incapacitated him for the discharge of his public duties, died on the 6th of February: in allusion to that event, Mr. Bailey writes:—

The Syrian Church has sustained a great loss, and the Missionaries have been deprived of a true friend. His memory will ever be dear to us. I have every reason to believe that he duly appreciated the advantages enjoyed by the Syrian Church from our residence at Cottayam.

Mr. Bailey afterwards remarks:—

His death will be deeply felt and sincerely regretted by the Syrian community at large, by whom he was universally esteemed.

It is but doing justice to the memory of this deservedly lamented individual to add, that the Members of our Mission have, from their first arrival in Travancore, enjoyed his full confidence; and mutual attachment and esteem have ever existed between him and the Missionaries.

Mar Dionysius is the new Metropolitan.

In reference to the MINISTRY OF THE WORD, Mr. Bailey writes:—

Our Malayalim Congregation has considerably increased since the last Report; and would, I am persuaded, continue to do so, had we a larger Place of Worship.

Of the Scripture Readers he states—

The Readers employed under me go out daily to read the Scriptures. They have frequently long disputes with the people on different portions of Scripture, and meet with many opponents. Recently, they have not met with that encouragement among the Soodras which they previously did: some, however, continue to hear them with attention, and I trust that their labours will not be in vain. The Roman Catholics generally refuse to listen to the reading of the Scriptures; nor are they inclined to receive them.

The numbers in the SCHOOLS and COLLEGE are not mentioned; but of these, generally, Mr. Baker writes—

Our Schools are well attended; and, had we funds, we could increase the number considerably and with advantage. The reductions that we made several months ago in the different branches of our Mission have obliged us to lessen the sphere of our operations; and we regret that we have not been successful in a late application for increased allowances in the School Department. In the College, however, there are more Students now than there have ever been heretofore, and Mr. Doran devotes his whole time and attention to them.

The following statement of the Works which have been carried through the press was made by Mr. Bailey, in October:—

In my last Report, I believe I stated that the printing of the Gospel of St. Matthew was nearly completed. Since that was finished we have printed the following Works:

	Copies
St. Mark's Gospel	5000
1st Corinthians	5000
2d Corinthians	5000
Galatians	5000
Ephesians	5000
Philippians	5000
Colossians	5000
1st Thessalonians	5000
2d Thessalonians	5000
1st Timothy	5000
2d Timothy	5000
Titus and Philemon	5000
Hebrews	5000
James	5000
1st Peter	5000
2d Peter	5000
1st John	5000
2d and 3d John	5000
Jude	5000
Watts's 2d Catechism, in Malayalim ..	2000

	Copies
1 Small Tract, 11 pages.....	700
1 Ditto, for a Lady at Tellicherry, 8 pp.	700
1 Ditto..... Ditto.....8 pages,	500
1 Ditto..... Ditto.....8 pages,	500

The Book of Revelation is now going through the Press; and when finished, we shall have the whole of the New Testament printed in the Malayalim Language.

On this, Mr. Bailey thus expresses his sentiments:—

This circumstance calls forth from me feelings of unfeigned gratitude to God, for sparing me to accomplish it. I have long wished this blessed Book to be put into the hands of the inhabitants of this Country, printed in their own language. Many have been the difficulties we have had to contend with, particularly as it regards printing; but these difficulties have been overcome; and I trust no other impediment will be thrown in the way, to prevent the free circulation of the Scriptures among the Heathen as well as the Christian Inhabitants of North and South Malabar.

The difficulties to which Mr. Bailey alludes, he thus notices:—

We have 4 Presses daily engaged, and sometimes 5. When we have a larger number of Malayalim Types cast, I trust that we shall have all the Presses constantly at work, printing the Scriptures, Tracts, and other useful Works. As we are continually making improvements in the Malayalim Types, we are, of course, under the necessity of recasting many. Having every thing to manufacture here, where workmen are so very slow in their movements, there must necessarily be great delay; and it requires no small degree of patience to bear with their tardiness.

In the revision of the Old Testament, Mr. Bailey has gone through the Books of Genesis and Exodus; but has been greatly hindered by the state of his health, which renders him incapable of the exertion to which he had been accustomed.

In the Spring of last year, Mr. Baker, at the request of the Madras Committee, visited Tellicherry and Cannanore. On his way thither, he passed through many villages and several considerable towns, principally inhabited by the Maplas and Mukva Castes. The condition of the people he thus describes:—

They appeared to be living in a lamentable state of ignorance. On inquiry, I found that there were but few Schools among them, and those chiefly among the Maplas; and that little else besides the Arabic Characters, and a few verses of the Korán, were taught. The language of the Country is almost entirely neglected. Several Brahmins and Nairs, whom I met with, spoke very contemptibly of them, and represented them as deceitful, revengeful, false, and as grossly immoral in their domestic habits. A people, however, so neglected and despised, as they seem universally to be, are rather objects of pity than contempt. One thing I was pleased to learn concerning them, that they seldom are seen in a state of intoxication.

ALLEPIE.

State of the Mission.

The Rev. Thomas Norton gives the following account of the Station entrusted to his care. Of the attendance on his MINISTRY, he writes:—

Our Congregation has increased to more than 200, who have been brought in principally by persons employed as Readers. These Readers, besides reading the Scriptures and Tamul Tracts in the Bazaars and adjacent Villages, enter people's houses; in which they collect as many of the neighbours as they can, and read to them a Tract, or a portion of the New Testament, and converse on it with those around. By this simple means the Word of God is widely diffused; and some have been induced, both Heathens and Members of the Church of Rome, to apply for Christian Instruction.

Besides a School for Boys on the Mission Premises, there are 10 other Schools; containing altogether 358 Scholars. Of the Boys at the Station, Mr. Norton states—

They are learning to read, write, and cipher, in Malayalim and Sanscrit. On week evenings, they learn portions of Scripture, Watts's and our Church Catechism; and they have commenced learning English, as have also some of the Girls.

Of the impediments which he has met with in the management of Schools, Mr. Norton writes—

Our greatest difficulties have been occasioned by the influence of the Romish Priests, in exciting a prejudice against the Scriptures. And their exertions are

not confined to their own class, but, like the opposing Jews of old, they do all they can to set the minds of the Heathen against them, and in some cases prevail; by which much trouble has been experienced, so that I have been necessitated to change Masters, and to break up Schools in some places, and remove to others more hopeful.

In the FEMALE SCHOOL under Mrs. Norton's care there are 20 Scholars; of whom it is stated, that they are making progress in spinning, knitting, and various kinds of needle-work.

Mr. Norton is accustomed to meet the Scripture Readers on one evening in the week, and the Schoolmasters on another, for the purpose of giving them instruction. A considerable number of Tracts and of separate Portions of the Scriptures have been distributed during the year.

COCHIN.

State of the Mission.

The Rev. Samuel Ridsdale continues in charge of this Station; and is assisted by two Converted Romish Priests; one of whom, Mr. Lima, had for some time been engaged at Tellicherry; and the other, Mr. Nunus, lately Vicar of Tellicherry, is at present on probation. Of the Services and Congregations Mr. Ridsdale gives the following account:—

Divine Service is performed six times during the week; namely, in English three times, hearers 250; in Portuguese twice, Congregation 200; in Malayalim once, hearers 100. In my own house, Malayalim Worship is attended, six times in the week, by about 90 persons.

There are also two Portuguese and two Malayalim Services in the week, at two places, Mattaneheri and Waippa, in the vicinity of Cochin. Of the Congregations, Mr. Ridsdale writes:—

In the English Congregation, we are not without pleasing instances of some forsaking the follies and vanities of the world, to follow Christ; whilst to others the Gospel seems but the savour of death unto death. In the Portuguese and Malayalim Congregations, which consist mostly of Papists, there is much inquiry

after the Truth, and an apparent desire to embrace it; but many are kept back by the machinations of bigotted and violent Members of their own Communion, who refuse to enter the kingdom of heaven themselves, and forbid those who would enter.

In 10 SCHOOLS under Mr. Ridsdale's superintendance, there are 358 Scholars; and in the SEMINARY, 44 Youths, of whom six are Indo-Europeans, and 38 Natives. There are 63 Females among the Children attending the Schools.

The following case of a Brahmin Schoolmaster is mentioned by Mr. Ridsdale:—

The Brahmin Schoolmaster, whom I before mentioned as desirous of Baptism, was for some time under my immediate instruction in the Seminary, where he became convinced of the truth of Christianity: he is now using all his influence with his tribe, especially with those employed in the Pagoda, to induce them to cast away their Idols, and turn to the Living God.

TELLICHERRY.

State of the Schools.

The Society has no Missionary at this Station; but the Schools connected with it are under the care of Mr. J. Baptist. When Mr. Baker visited it from Cottayam, he preached, on the Sunday Morning, in English, and, in the Evening, in Malayalim, to a numerous Congregation. Of the Schools, Mr. Baker makes the following report:—

The English School, of which Mr. Baptist has charge, is a very useful Establishment: Mr. Baptist has considerable influence among that class of inhabitants who are Writers and Translators in the Cutchery and Court, most of whom were his pupils. The Scriptures are the principal books in use; and most of the larger Boys have committed to memory many of Watts's Hymns and Catechisms. There is no objection made, either by Heathens or Catholics, to learning any thing which they are desired. The number of Scholars is from 50 to 60. The Malayalim School, which is about two miles distant from the English, is overstocked with Scholars; and Schools might be established here, in all directions, with the greatest benefit to the inhabitants.

BAPTIST MISSIONARY SOCIETY.

We collect from the last Report the following

View of the Society's Stations.

Calcutta—To the Lal Bazaar Church, although Mr. Robinson's health has been much impaired by long-continued exertion, no fewer than 43 members were added by Baptism, in 1829; the clear increase to their number being 33: of the persons baptized, 27 had been Idolaters, 13 Portuguese or persons born in the country, and 3 Europeans. By the help of Chodron and Gorachund, Native Preachers, attention is paid to the spiritual wants of several Villages near Calcutta: the prospects are very encouraging, and Mr. Robinson earnestly solicits that aid from home which may enable him to embrace them. Mr. Yates has fully resumed his various labours: a Native and an Indo-Briton were baptized by him on the Lord's Day after his arrival, and six or eight have since been added to their number. In preaching to the Hindoos and Mussalmans, Mr. Carapit Aratoon, assisted by Sojuntullee and others, has been diligently occupied; though new engagements of a most promising character, in several Villages to the eastward, have absorbed a considerable portion of that time and attention which would otherwise have been devoted to Calcutta itself. Among the inhabitants of that city, some hear with attention, and it is hoped with profit; though but few are inclined to forsake all, and follow the Redeemer.

Aware of the vast importance of presenting the Word of God to the Natives of Bengal in a form as correct and idiomatic as possible, and convinced that successive efforts are absolutely necessary for that purpose, our Calcutta Missionaries have prepared for publication a *Bengalee Version of the New Testament*; in which they have availed themselves of the co-operation of Missionary Brethren of other Communions, as well as of the labours of their predecessors in the same field of exertion: they have prepared, also, a fount of types for the Publication; by using which, it is expected, the whole of the New Testament will be comprised in a portable volume, of much smaller compass than any preceding edition. Founts of types have also been prepared, under the superintendance of Mr. W. H. Pearce, for the Missionaries in Burmah and at Singapore; while many thousand Tracts have issued from the Printing

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Office, to meet the growing demand, in various parts of India, for Publications of that kind. Nor should it be forgotten, that, while our Press in Calcutta has thus been rendering most important aid; in the direct form of providing Divine Truth for general circulation among the Natives, it has also, by the dedication of its profits, derived from other sources, to the Cause of God, enabled our Society to secure, at a comparatively easy rate, spacious and convenient Premises for the residence of its Missionaries, instead of being subject, as formerly, to a heavy annual charge for house-rent.

Mr. Bruckner, whose removal from Samarang to Bengal was mentioned in our last Report, made a commencement with the printing of the *Javaneese New Testament* early in the last year; but was attacked with severe illness before the second sheet could go to press, and ordered to take a distant voyage as the only means of saving his life. He, accordingly, sailed for Malacca at the close of March; and derived very considerable benefit from the voyage, so that he was enabled to return to Bengal, which he reached on the 31st of August last. He immediately resumed the printing of his *New Testament*; but anticipates that it will occupy at least a year to complete it, on account of the great intricacy of the Javaneese Character.

The *Mission Boarding School*, intended as an asylum for the Children of Native Christians and others whose destitute condition seems especially to require it, appears to go on well, although as yet on a contracted scale. The behaviour of the Children is said to be satisfactory, and their progress hopeful.

Doorgapore—Mr. G. Pearce, assisted by Pannchoo, has been very actively engaged in various modes of Missionary Labour. Divine Worship has been maintained at Chitpore and Boronogur, and many visits paid to villages on the banks of the Ganges. The Congregations have frequently been large and attentive; and Mr. Pearce has occasionally been gratified to discover, in obscure and unfrequented parts of the country, Christian Books which have been carefully preserved by individuals well acquainted with their contents. Of late, a Native has been employed at this Station, to go from house to house to read the Scriptures to their inhabitants—a mode of instruction which is deemed peculiarly adapted to the indolent manners

of the Natives. [Though the Native Church at Doorgapore does not appear to have had many additions, the view given of its spiritual condition is pleasing:—"In this small assembly," says Mr. Pearce, "there are individuals, once Heathens, who pray with as much feeling, Scriptural expression, arrangement of ideas, variety of thought, and propriety and fluency of language, as some of our best-gifted English Christians. This simple fact proves that some Bengalee Christians do study the Bible, and give themselves unto prayer."

Howrah—Mr. Thomas, having been relieved from the charge of the Circular-Road Chapel, by the return of Mr. Yates, has removed to Sulkea, which adjoins Howrah; and will thus be enabled to supply the wants of that Station, both in maintaining Divine Worship in the Chapel, and in holding intercourse with the surrounding population of Hindoos and Mussulmans, which is said to be exceedingly great.

Bonstollah—In consequence of the spirit of inquiry existing in many of the Villages round Calcutta, a New Station has been lately commenced at Bonstollah, which lies eastward from that city. This has been supplied chiefly by Carapelt, who has raised a School, containing 50 children, and been much occupied in giving religious instruction to the poor inhabitants. Not fewer than 60 inquirers were said to be on his list in the month of July last, and nine had then been baptized: they were called to endure great persecution and oppression; but sustained their trials with exemplary fortitude and cheerfulness.

Cuttwa—After a long and distressing interval of exertions, apparently useless, Br. W. Carey has been greatly encouraged by proofs that he has not, in reality, been labouring in vain. In the spring, he received, at one time, nine Natives, five women and four men, into the Church by Baptism; and this pleasing circumstance appears to have given new energy to his Christian Friends. Several of the younger members of the Church had been stirred up to go out on the Sabbath into the surrounding villages, and the increased attention paid of late to the Word of Truth warrants the hope that he may yet see greater things than these. The Female Schools at this Station, under the care of Mrs. Carey, contain 120 pupils.

Soory—An addition of four Members has been made to the Church, under the

care of Mr. Williamson. Having acquired such a familiarity with the language as to be able to dismiss his Pundit, he can devote more time to visit the populous surrounding district; and in these exertions he is aided by Four Native Itinerants, who act under his directions, and whose Journals shew them to be men well adapted to instruct their ignorant countrymen in the first principles of the Oracles of God.

Monghyr—The progress here is not less encouraging than at the Stations which have already been enumerated. The desire of the Natives to hear the Word of God has been such as to constrain Mr. Leslie to build an additional Chapel for their accommodation, much larger than the preceding, the whole expense of which has been defrayed without charge to the Society. Six persons were baptized and added to the Church during the past year, who appear to have furnished very decisive evidence of a genuine change of heart.

Digah—Notwithstanding the increasing engagements of Mr. Leslie at home, he has several times visited the bereaved Station at Digah, distant more than 100 miles from Monghyr: for here also, though as yet the chasm occasioned by the removal of our dear and lamented fellow-labourer, Mr. Burton, has not been filled up, the fruits of divine mercy have been delightfully apparent. Twenty-nine have made a profession of their faith in Christ at this Station; many of whom, it is stated, were a short time before bigoted Catholics, and nine others were waiting for baptism in January last.

SERAMPURE MISSIONS.

THE Second, Third, and Fourth Numbers of the European Series of the Periodical Accounts have lately appeared: they were all issued together, and carry the intelligence to the close of 1829. We shall give the chief details, as opportunity may serve; and shall, at present, extract the general views which are afforded of the Missions and Schools.

The Missionaries give the following

General View of the Stations.

The following Thirteen Stations, that is, Serampore and the twelve connected with it, are not mentioned in the order of time in which active operations began; but it may be of use to do so occasionally.

Dr. Carey arrived in India, Nov. 1793; and in January 1800 removed to Serampore, where the Brethren, so long associated with him, had arrived about three months before.

1800—Serampore.		
1805. Dinagepore.	1815. Delh.	1821. Arracan.
1807. Jessore.	1816. Dacca.	1829. Assam.
1814. Allahabad.	— Dum-Dum.	— Barripora.
1815. Benares.	1819. Chittagong.	— Burriahol.

During these years there have been, of course, several other places, where the Word of Life has been made known to the Heathen; but such are the names of the present Stations. When noticed according to their distance from Serampore, seven of these are situated within the Province of BENGAL.

<i>Dum-Dum</i> —Soobhroo—distant about 10 miles southward.
<i>Barripore</i> —Mr. Rabeholm..... 31 miles ditto.
<i>Jessore</i> —Mr. Buckingham, &c..... 65 miles N.E.
<i>Burriahol</i> —Mr. John Smith 140 miles eastward.
<i>Dacca</i> —Mr. Leonard..... 170 miles N.E.
<i>Dinagepore</i> —Mr. Fernandez, &c. ... 230 miles north.
<i>Chittagong</i> —Mr. Johannes—317, or, by Dacca, 343 m. east.

Three Stations are situated in what is generally styled UPPER HINDOOSTAN.

<i>Benares</i> —Mr. W. Smith, &c.—dist. about 460 miles N.W.
<i>Allahabad</i> —Mr. Mackintosh, &c. 540 m. ditto.
<i>Delhi</i> —Mr. Thompson—by the shortest r. 960 m. ditto.

And Two Stations are beyond the boundaries of either Province.

<i>Arracan</i> —Mr. Fink, &c.—dist. about 450 miles S.S.E.
<i>Assam</i> —Mr. Rao.....413 miles N.E.

State of the Missions.

It thus appears, that the most distant on the north-east is Assam, and on the north-west Delhi; but, in consequence of the visitors at Hurdwar, individuals are met with, and the Scriptures given to them, who have come as far as from Cabul in Afghanistan, or about 1800 miles distant from Serampore. Occupied as these Twelve Stations are, by men who, without exception, have been brought to the knowledge of the Saviour in India itself, there is at once equal ground for thanksgiving as to the past, and hope as to the future.

The names of the Natives in general are so peculiar, that no one can mistake them: but it seems necessary to remind the friends at home, that those of others, on whom much of this work depends, are the names of persons who have never seen this Country. When, for example, the Reader comes to such men as Thompson and Smith, Mackintosh and Fink, or Buckingham, &c., he will recollect that these are not individuals sent out from either England or Scotland, as their names would imply; but the names of men who were born in India—called to the Ministry there—and sent out from

Serampore, at successive periods: when it is borne in mind that they are, in fact, East Indians, the communications from them become doubly interesting; and especially so when the language employed by them discovers such faith in the divine ordinance of a Christian Ministry.

Should it be observed that the information here given, though only from certain fixed points, refers in its effects to a very wide surface, perhaps the impression on the whole will be, that there are indications, not a few, of the Heathen Mind awaking from the sleep of ages. At all events, an influence, however feeble as yet, and but little noticed, is thus extending from beyond the Indus, and even the Caubul—in Afghanistan on the west, to Assam on the east—and from Cashmere on the north, down to Arracan.

Great Openings for Extended Labours.

In allusion to the Journals of Mr. Thompson and to the New Stations, it is remarked—

When Labourers, such as these, are thus employed, not one day in seven only, but nearly every day, in sowing the good Seed of the Word, it will not be a question whether their number should be increased. Such has been the earnest desire of the Serampore Brethren; and it is under the pressure of this desire, that Three New Stations have been resolved upon during the last year. One of these, indeed, has been almost, if not entirely, provided for in India; and thus it is that God can make the resources of the Country itself available toward the extension of His Cause, in a greater degree than we have yet witnessed. But surely it would be making a sad use of such generosity abroad, were Christians at home to relax in their support. It is simply to be regarded as a proof of what one man may feel himself constrained to do, when his lot is cast on the field of action.

By this time, Three additional Labourers are about ready to leave Serampore, provided that the means are furnished. The Brethren there will go on as they have done hitherto; but their own resources are not equal to the opportunities presented to them, for extending the Cause. And this has occurred at a season when the encouragements to proceed never were so great. "We have," says one of them, "an unbounded and white field before us, and Labourers of the best sort ready to go forth."—"But I see more clearly than ever," says another,

“that, in Missionary Work, and particularly in our situation, every thing must come from God—money, men, health, and a heart to labour: and, after all, success is His gift alone. But, then, how rich is He in mercy! how ready to bestow! Let us take new courage, and rejoice in Him.”

Beneficial Influence of the Female Schools.

The Female Scholars, amounting, as was stated at p. 24, to 579, are thus assigned:—

Serampore, 224—Beerbhoo, 68—Dacca, 161—Chittagong, 94—Jessore, 17—Benares, 12—Allahabad, 3.

On these Schools it is said—

We are not now reporting interesting, but uncertain experiments. We are approaching the Sixth Anniversary of the extended establishment of our Female Schools: and have the pleasure of seeing them assume, more and more, the character of a confirmed institution; while,

in extent and efficiency, they are at least equal to what they have been at any time since their commencement. It is no small reward to have seen the First Generation of our Scholars pass almost entirely away into the engagements of active life; while their places are occupied by others, in every way as promising. We now see around us a number of Young Wives and Mothers, whose minds have been stored with useful knowledge—with that which is most useful; who are familiar with Divine Truth, entirely through our Schools. Every day their number is increased; and it will be truly astonishing, if these Young Women exercise no better influence upon society than those who have grown up with minds void of all instruction—unaccustomed to mental culture and enjoyments—and, of necessary consequence, vain, indolent, and vicious. We assuredly expect—we have begun to reap—better things.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Anti-Slavery Soc.—The Committee have addressed the following Circular to the Friends of the Anti-Slavery Cause throughout the United Kingdom:—

The Meeting of Parliament is fixed for the 26th day of October next. It is hoped, and most earnestly requested, that those, who intend to unite in imploring the EARLY AND UTTER EXTINCTION OF COLONIAL SLAVERY, will transmit their Petitions to both Houses of Parliament by that day, or as soon after as possible.

No needless delay should be allowed to prevent the fulfilment of this Sacred Duty.

Church Miss. Soc.—The health of the Rev. John Murrell having become seriously affected, he embarked at Sierra Leone, June the 24th, on board the Navarino, Captain Rolls, and landed at Portsmouth on the 26th of August.

Jews' Society—The Rev. J. B. Cartwright and the Rev. J. C. Reichardt returned from their visit to Warsaw (see p. 240) on the 18th of August.

London Miss. Soc.—Some misapprehension existing among the friends of the Society, in different parts of the country, as to the usual practice of the Directors, in regard to the application of individuals offering themselves as Candidates for Missionary Service, who have previously formed an acquaintance with a view to the Marriage Relation; the Directors have stated, that the application of persons who have formed such acquaintance will not, except in extraordinary cases, be entertained by them.

Wesleyan Miss. Soc.—Mr. Turner, Mr. Watkin, and Mr. Wood, with their Wives, lately sailed for the Friendly Islands.

Dr. Milnor on Public Meetings—The Rev. Dr. Milnor, who, with the best effect, appeared, at our last Anniversaries, as the Repre-

sentative of several of the chief Societies of the United States, thus compares, in a Letter from London printed in the Philadelphia Recorder, the Public Meetings of the two Countries:—

The Public Meetings in London are differently conducted in one respect from ours. Most of our Addresses small of the lamp, having all the steadfastness and accuracy of PREPARED Compositions. Here, on the contrary, they appear, with very few exceptions, at least as to language, the effusions of the moment. If less elegant and precise, they are, nevertheless, in London, more full of animation and fire than in New York; and if the report of them, in the Publications of the day, place the Speakers here in an inferior light to ours (who generally furnish the Manuscript from which their Addresses have been committed, they are abundantly more stirring and interesting, in the delivery.

Irish Schools and Popery—The Titular Roman-Catholic Archbishop of Tuam bears unwilling testimony, in the following Extract from a Circular to his Clergy, to the efficiency of Protestant Schools in undermining the errors of his own Church:—

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. Prosytylism 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 obscured 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.

Curates in the Church of England—The following Abstract of a Return, made by the Archbishops and Bishops to the Privy Council for the year 1827, and lately made public, will give a view of the comparative labours of the respective Dioceses, and of the manner in which they are remunerated. Number of *Curates* employed in the several Dioceses—St. Asaph, 30; Bangor, 58; Bath and Wells, 190; Bristol, 103; Canterbury, 135; Carlisle, 44; Chester, 158; Chichester, 110; St. David's, 194; Durham, 78; Ely, 71; Exeter, 256; Gloucester, 128; Hereford, 153; Llandaff, 94; Lichfield and Coventry, 268; Lincoln, 550; London, 234; Norwich, 473; Oxford, 69; Peterborough, 116; Rochester, 47; Salisbury, 174; Winchester, 177; Worcester, 83; York, 261. Total, 4254. *Stipends* received by *Curates*—6 receive under 20*l.*; 59 under 30*l.*; 173 under 40*l.*; 441 under 50*l.*; 892 under 60*l.*; 300 under 70*l.*; 415 under 80*l.*; 458 under 90*l.*; 156 under 100*l.*; 500 under 110*l.*; 69 under 120*l.*; 207 under 130*l.*; 52 under 140*l.*; 32 under 150*l.*; 162 under 160*l.*; 26 under 170*l.*; 15 under 180*l.*; 5 under 190*l.*; 3 under 200*l.*; 17 under 210*l.*; 2 under 220*l.*; 2 under 230*l.*; 2 under 240*l.*; 3 under 250*l.*; 4 under 260*l.*; 1 under 290*l.*; 2 under 310*l.*; 1 under 390*l.*; and 1 under 340*l.*

Oriental Translation Fund—Professor Lee, some time since, suggested to Sir Alexander Johnston the expediency of establishing a Society, the object of which should be the Translation into English of such Oriental Works, whether in Europe or elsewhere, as contain information new and interesting to the European Public. This suggestion was zealously acted upon by Sir Alexander, and met with liberal countenance in the highest quarters. His late Majesty became Patron; and the principal Members of the Royal Family, with many Noblemen and Gentlemen, Vice-Patrons. An Annual Subscription of Ten Guineas entitles the Subscriber to a fine-paper copy of every Work issued by the Committee; and one of Five Guineas entitles to any of the Works published by the Committee, to the amount of the subscription, at half the price charged to Non-Subscribers. From the Third Annual Report, delivered on the 14th of June, it appears that the Receipts of the year had been nearly 2400*l.* The Society has published many valuable Works, and has formed important and extensive connections, particularly with the Indian Presidencies and with Rome: the treasures of the Vatican have been thrown open to the Society.

Idolatry-Tax in India—Mr. Poynder brought forward the Motion, mentioned at p. 385, relative to the Collection of Tribute at Places of Idolatrous Worship in India, at a Quarterly Court of East-India Proprietors held on the 22d of September; and enforced it in a long and able Speech, in the course of which he quoted a great number of testimonies to the scandalous nature of the worship which is thus virtually sanctioned by a Christian Government. The Motion was supported by Mr. Trant and other Gentlemen; but was lost on a division. Perseverance will, no

doubt, be ultimately crowned with success, as in the case of the Abolition of the *Suttee*.

WEST AFRICA.

Colonel Findlay, formerly Commandant at the Gambia, has been appointed Lieutenant-Governor of Sierra Leone.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. C. L. F. Schleins returned to Malta August the 23d, having been absent four months on a visit to Greece for the benefit of his health, which had become impaired.

NEW SOUTH-WALES.

King's Schools—A Plan for the establishment of Grammar Schools, introductory to the ultimate institution of a Colonial College, drawn up by the Archdeacon, has been laid before the Governor by the Trustees of the Clergy and School Lands. It is proposed, for the present, to found one School for Day Scholars in Sydney, and another for both Day Scholars and Boarders at Parramatta; each Day Scholar is to pay 8*l.* per annum, each Boarder 28*l.* It is to be declared in the Deed of Endowment, that these Schools are established for the "training up of the rising generation, and of all succeeding generations in this Colony for ever, in the Faith of Jesus Christ, the Redeemer of the World, and in a firm assurance of the sufficiency of His Atonement for the Salvation of Mankind;" and in the Address of the Trustees to the Governor, they thus state the principle on which it has been prepared in reference to Religious Principles:

It is made imperative on them by the Charter, and it is no less coincident with their own views and persuasions, to "maintain and support Schools in connection with the Established Church, and under and subject to the visitation and control of the Bishop, or, in his absence, of the Archdeacon for the time being." Anxiously desirous, however, that all classes of the community should equally participate in the benefits of the projected Course of Education, they have strenuously endeavoured to accomplish the purpose with which they are charged, upon terms as little exclusive as the nature of the case would admit. While, therefore, they have made provision for the maintenance of their own principles, and, above all, of the great principle, that Revealed Religion should form the Basis of Education, they have considered it the soundest policy to trust the attention of the Established Church to the influence of a general persuasion of her desire to promote the good of all, and to the inculcation of those Chief Truths which in common with other Christian Churches she holds as a sacred deposit, rather than to any direct interference with the opinions of those who are not attached to her Communion.

UNITED STATES.

Baptist Missions—The Rev. John Taylor Jones sailed from Boston, with his Wife, on the 2d of August, in the ship Cows, Captain Spaulding, for Calcutta, on their way to join the Burmah Mission.

Board of Missions—The Rev. W. Ramsey, the Rev. W. Hervey, and the Rev. Hollis Reed, with their Wives, sailed also in the Cows, destined for Bombay.—The Rev. Elijah C. Bridgman and the Rev. David Abeel, who sailed (see p. 18) from New York on the 10th of June, arrived at Canton, after a passage of 125 days.

Episcopal Miss. Soc.—The Rev. J. H. Hill (see pp. 240, 336) has been appointed a Missionary to Greece by the Executive Committee.

Religious Denominations—The following Table is founded on a detailed estimate, given in the Quarterly Journal of the American Education Society, of the Ministers, Congregations, and Members or Communicants belonging to the different Religious Denominations in the United States: some corrections have been made from the New-York Observer; and a column has been added from that Publication, in which the Editors have assigned to each Denomination that portion of the general population, which they consider, according to the best information to which they had access, to belong to such Denomination: they add 1,500,000 as Infidels or persons of no Religious Profession, carrying the total population to upward of Thirteen Millions.

<i>Denominations.</i>	<i>Mn.</i>	<i>Cong.</i>	<i>Members.</i>	<i>Population.</i>
Congregationalists, 1000	1250	150,000	1,200,000	1,200,000
Presbyterians	1600	2070	162,316	1,600,000
Associate	72	104	15,000	100,000
Cumberland	—	—	—	250,000

<i>Denominations.</i>	<i>Mn.</i>	<i>Cong.</i>	<i>Members.</i>	<i>Population.</i>
Reformed Dutch	189	194	23,800	125,000
Prot. Episcopal	519	—	—	600,000
German Reformed	130	500	—	348,000
Evang. Lutheran	200	808	—	455,000
Method. Episcopal, 1817	—	—	677,743	2,500,000
Baptists:				
Calvinistic	2914	4384	304,827	2,500,000
Seventh-day	30	—	2,000	20,000
Six-principle	25	30	1,800	30,000
Free-will	300	370	16,000	150,000
Free-communication	30	—	3,500	30,000
Mennonites	200	—	30,000	128,000
Tankers	40	40	3,000	30,000
Emancipators	10	—	400	4,000
Christian-Society	300	1000	30,000	300,000
United Brethren	23	—	2,000	6,000
Quakers or Friends	—	500	—	300,000
Unitarians	149	192	—	300,000
Swedenborgians	39	—	—	5,000
Shakers	45	16	—	5,000
Universalists	150	300	—	150,000
Roman Catholics	230	—	—	500,000

Miscellanies.

BRIEF ACCOUNT OF KIDDEEKIDDEE, IN NEW ZEALAND.

(With an Engraving.)

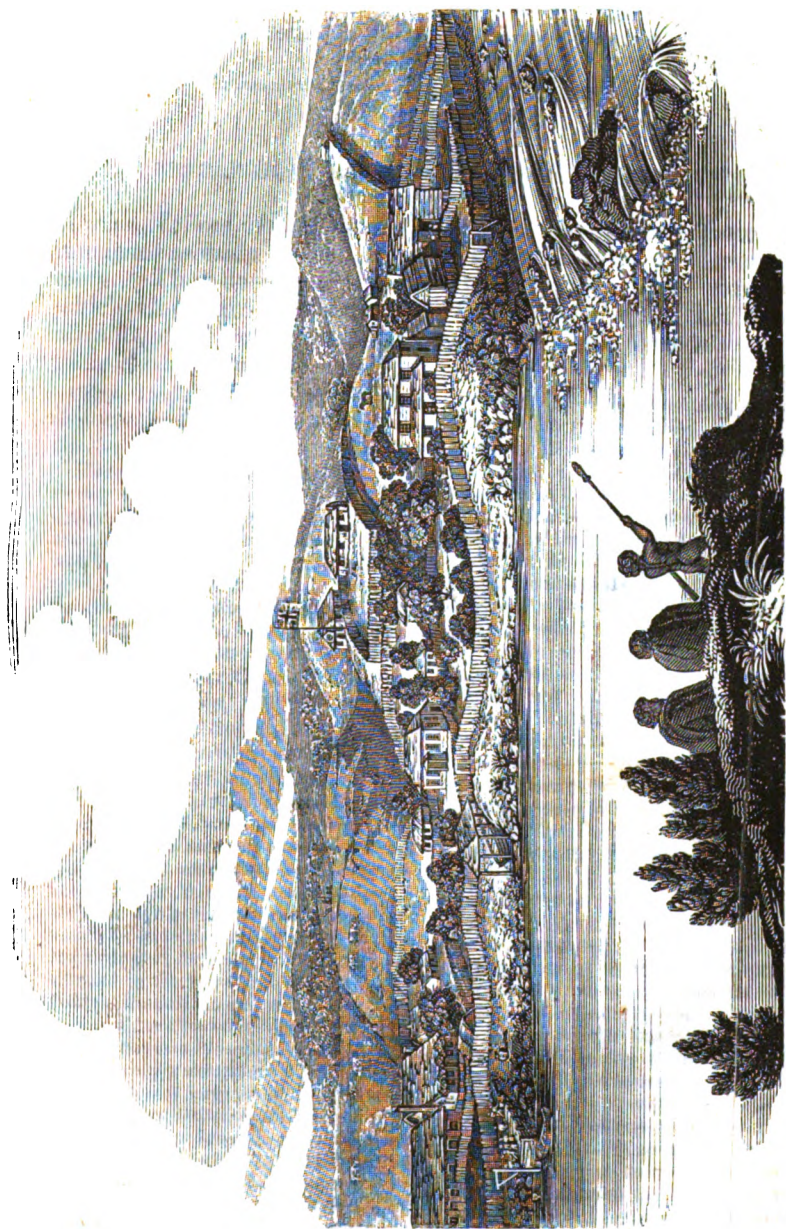
KIDDEEKIDDEE is situated on the banks of a river, from whence it takes its name. The fresh-water stream, which is not navigable even for a boat, empties itself, by a fall of ten feet, into a natural basin in the front of the Settlement, where it is mingled with the tide, and lost in the waters of the Southern Ocean. The Station is entirely surrounded by hills; and the valley, in which it stands, is of very small extent: it was formerly an extensive Native Residence, the metropolis of the Bay of Islands, but is now totally deserted. The climate of Kiddeekiddee is very salubrious: though on the banks of a river, and in a valley, it is seldom visited with fogs or damps; neither are showers of rain so frequent here as in other parts of the island. The seasons are regular: the middle of May may be called the commencement of winter, and the middle of August its termination. The winter is particularly mild: there are sometimes slight frosts in the night, but they vanish with the morning sun. Winds prevail very much during the whole year, particularly from the south and west.

It is somewhat more than ten years since a Mission was established here by the Church Missionary Society; but the Station has not been supplied with an efficient number of Labourers till within about five years. Of its advantages, in reference to the Mission, the Rev. W. Yate remarks—

Kiddeekiddee is within seven miles of Waimate and twelve of Ahuahu, which are by far the most populous places on this side of the island: it being the principal way to the sea, great numbers are constantly passing through, with whom we have much intercourse; besides which, there are parties to be found on the banks of the salt-water river, who may be visited by means of the boat: these come from inland; some of them from such a distance as to render it impossible for any of us to visit them there.

Of the population of the District, consisting, perhaps, of from 3000 to 4000, Mr. Yate states—

They are all Heathen; without, I believe, a single exception. Their state of mutual feeling is such, that they cannot depend on one another: suspicion and distrust are the prominent features in their character. They dislike quarrelling one with another; and this leads them to live in villages, containing, for the most part, not more than two or three families. These villages are at such convenient distances, that the whole of their inhabitants may be assembled at a very short notice, in case of danger threatening any part of the community.



CHURCH-MISSIONARY SETTLEMENT AT KIDDEKIDDEE, NEW ZEALAND.

Missionary Register.

OCTOBER, 1830.

Biography.

BIOGRAPHICAL NOTICES OF JOSEPH DACRE, ESQ.

LATE OF CHITTORE.

THESE Notices of this eminent Christian are collected from communications made to the Directors of the London Missionary Society. They furnish an exemplary illustration of the manner in which Christian Gentlemen in India may employ, to the highest advantage of the Natives, that influence which they derive from their elevated stations.

The Deputation of the Society thus speak of their visit, when in India, to Chittore:—

Here is a Civil Establishment; consisting of a Circuit Judge, the Zilla Judge, a Collector, a Medical Gentleman, and two or three others holding inferior situations. Their houses are good, and pleasantly situated. Both the Judges are truly pious and devoted men, and both are blessed with pious Wives.

The Judges here mentioned were Mr. Dacre and Mr. G. Jenkins Waters.

Of Mr. Dacre, the Rev. Stephen Jennings, the Society's Missionary at Chittore, writes, in October 1827:—

I ought to mention, with gratitude, the extreme kindness which we have received from Mr. Dacre, who discovers the utmost concern to promote our comfort and usefulness. On our arrival at Chittore, we had the most friendly entertainment in his own family for several weeks; and now we reside in a house of his, particularly adapted for Mission Premises: it is situated in the immediate vicinity of the Native Population; and within a short distance of the Provincial Court, where the English Service is conducted. The house itself is very commodious; and stands in the centre of a large compound, on which are numerous Buildings, that may be used immediately for Schools, or any other purpose connected with the Mission. For these premises, Mr. Dacre receives the usual rent allowed by the Society, though their estimated value is much greater.

But these Gentlemen were, themselves, zealous Labourers among the Natives. Mr. Jennings says—

Oct. 1830.

You already know the generous exertions of Joseph Dacre, Esq., to bring the benighted inhabitants of this place to the knowledge of the True God, and our Saviour Jesus Christ. His labours, which have embraced every means calculated to recommend the Gospel and to place Christianity in its true light, have been attended with signal success. Besides numerous families professing the Christian Religion who have left Chittore, there are now in communion with the Church between 60 and 70 persons: many other Natives, not yet emancipated from the chains of Idolatry, attend, and listen to the words of eternal life: not a few, likewise, express the conviction of the truth of Christianity, who have not yet sufficient resolution to make the sacrifices required by a profession of it in this Country.

Every morning and evening, Mr. Dacre conducts Family Worship, at his own house, in Tamal; when he expounds the Scriptures to an interesting assembly, and the Native Brethren frequently assist him. Public Worship on the Sabbath is held twice, and is attended by upward of 100 adults, besides many young persons and children: here Mr. Dacre again unfolds to them the meaning of the Sacred Volume, assisted, occasionally, by the Native Catechists. These interesting Services I have sometimes attended: I have heard them sing—I have heard them pray—I have witnessed their attention to the Word of God; and the whole has produced such an effect on my mind, that I have been ready to burst into a flood of tears—not of grief, but of the purest joy.

Mr. Dacre, I rejoice to say, does not stand alone at Chittore, in his efforts to

evangelize the Heathen. He is warmly aided by his friend, G. J. Waters, Esq., in all that is good. Mr. Waters has daily Family Worship at his house, conducted in Tamul by a Native Christian; besides which, Mr. Waters frequently addresses the people, on the Sabbath, in Teloofoo, a dialect which most of them understand.

Both these Gentlemen have Schools on their own premises; where Native Children, male and female, are daily instructed in reading, writing, and in the principles of the Gospel: thus, while young and before their minds are occupied by prejudice and error, their memories are stored with Divine Truth; and they are necessarily kept in contact with that Religion, which is destined to overturn every other, and to renovate a world now sleeping the sleep of death.

To the labours of Mr. Dacre and Mr. Waters the Deputation bear the following honourable testimony:—

The Protestant Religion was introduced into this place, some years ago, by the instrumentality of Mr. Dacre: he has it in his power to be liberal in supporting and promoting every good work; and it is supposed that he has expended in the cause of Religion between two and three lacks of rupees, or from twenty to thirty thousand pounds.

After mentioning the labours of Mr. Dacre and Mr. Waters, they add—

They are assisted by three Native Teachers, who appear to be decidedly pious. The Teachers are employed in preaching to the people, which they do with great zeal, fluency, and propriety: they also catechize the children. There are two or three other men who also preach occasionally, and assist in catechizing.

To give a general idea of the labours of our worthy friends, we need only mention what was done the Lord's Day that we spent here; and which, we presume, is but a specimen of the labours of every Sabbath. In the morning, at six o'clock, Mr. Waters went to the gaol; in the court-yard of which all the prisoners who chose to attend Divine Service were assembled, about 700 in number, all seated on the ground: from a kind of watch-tower on the wall, one of the Native Teachers addressed them for some time, and, afterward, Mr. Walters, for about a quarter of an hour: the *Great Salvation* was the subject of their Sermons; and there was the most profound

attention observable among this Heathen Audience. At nine, a Native Congregation assembled in part of Mr. Dacre's house, which he devotes to this object till a Chapel is built, and which is in contemplation: the Congregation consisted of about 60 men and women and 50 boys and girls all decently dressed and well-behaved, sitting either on forms or on the floor: the Service was conducted, by two of the Native Teachers, in Tamul. At eleven o'clock, there is an English Service at the Court House, conducted by Mr. Dacre or Mr. Waters; but, on this occasion, Mr. Tyerman preached: there was a Congregation of 16 persons, principally English, some Country-born. At three, there was Public Worship for the Natives again, in Mr. Dacre's house, conducted by Mr. Waters, in Teloofoo: he was assisted by a Native Teacher: the Congregation was nearly as in the morning. The children met in the intervals of Public Worship, and were catechized. In the evening, the English are invited to drink tea at the house of Mr. Dacre or Mr. Waters; after which is an English Service of Prayer and Exposition of the Scriptures. Early every morning in the week, a large School of Children meet in a room at the house of Mr. Waters, where they read, are catechized, and have a short Sermon addressed to them: there are Schools of Boys and Girls here, containing in all about 100 children: the Girls are under the immediate superintendence of Mrs. Dacre, who is much devoted to this object.

Mr. Jennings, in a Letter of March 11, 1828, gives the following particulars of the lamented death of Mr. Dacre:—

This eminent servant of God departed this life on Friday the 22d of February, 1828, at a quarter before two in the afternoon. About the commencement of the present year, he had an attack of nervous fever, which rendered him incapable of attending to public duty; and occasioned his removal, for change of scene and greater quietude, to Pullamunnaire, a salubrious spot, about 30 miles distant from this place. Here he partially recovered, and anticipated a speedy return to his official duties; but an unerring Providence had otherwise determined. In consequence of exposing himself one morning to a very heavy dew, he took a violent cold, to which bilious fever immediately ensued, and, after a fort-

night's suffering, terminated his valuable life. In an early stage of the disorder, under an impression that the disease would prove fatal, he removed to Chittore. Here, having arranged his earthly affairs by making his last testament, he gave himself up to the will of God concerning him.

I was with him day and night, a witness of his sufferings and of his faith. He appeared to wish and expect great manifestations of the Divine Favour: these, however, he did not appear to enjoy, so long as he was able to converse with us: notwithstanding, he had the temper of a dying Christian. Renouncing all self-righteousness and all self-dependence, he looked to the Saviour, with the same feeling of unworthiness and faith as did the penitent malefactor on the Cross; and, at length, enjoyed the placid assurance of his interest in Christ, declaring that "all was peace, built on the right foundation." On one occasion he said, "I have preached Christ with all the powers of my soul; and now he alone is my confidence. Jesus!"—assuming the language of prayer—"I have sinned against Thee! I have dishonoured Thee! but Thou art still my hope. And wilt Thou now let me go? Canst Thou let me go? No! Thy mercy is a sea of boundless love!" On another occasion, he remarked—alluding, probably, to the ungenerous and unjust construction which was too frequently put on his motives—"Had any one asked, for the last seventeen, I think I may say twenty, years, what had been the object I had chiefly in view, I could have answered, by Divine Grace, without hesitation, the GLORY OF GOD:"—an important judgment for the conscience to pass on itself, in the prospect of immediately standing at the bar of God. During his illness, he was sometimes delirious; but even on those occasions his remarks were interesting, as manifesting the state of his heart. The funeral took place by torch-light; and was attended by a great multitude of Natives, as well Heathen as Christian. He died, where he wished to die, in the room which he appropriated for Divine Worship, and where he had incessantly taught assembled numbers how to live and how to die. He was buried in a spot pointed out by himself, between the graves of two Europeans to whose conversion he had been made instrumental in the hands of God.

On his character, Mr. Jennings adds—

Thus died one of the most eminent Christian Philanthropists that ever appeared in this Country. His memory will be held sacred, by all who knew him, and were able to appreciate his excellencies either as a private Christian or as a public character. He came to this Country about twenty-five years ago, nearly twenty years of which were spent in the most ardent devotedness to God.

His Personal Piety was so deep, that it produced a decision of character very rarely seen: how much soever he was called to mingle with the world, the undissembled piety of his manners and conversations proclaimed him distinct from it. Retirement and devotion were his chief solace; and in order to enjoy as large a portion of it as his active life would permit, he invariably rose at the early hour of four every morning.

As a Public Servant, he stood high in the estimation of the Government, as is evident from the circumstance of his being permitted to remain twenty years at one station; and he was well known, among all the Natives, as a *terror to evil-doers, and a praise to them that do well.*

But the most remarkable feature in his character was, the intense interest which he felt and manifested, without variation, for the Salvation of the Heathen. Contrasting his own happy state, the happy state of every Christian, with the fearful condition of the Heathen, he, at once, perceived his duty, and felt his responsibility. His benevolent heart immediately devised numerous means to bring them to the knowledge of God, all of which he employed with vigour and constancy: he established Schools—procured Christian Catechists—preached the Gospel—conversed with all the Natives with whom he had intercourse (commonly with tears in his eyes) on the great subjects of Religion—circulated the Scriptures and Religious Books—evinced a general kindness and regard for their interests—in fine, did every thing which a heart overflowing with love to God and man could suggest. Though he was much imposed on by the professions of artful men, who took advantage of his benevolent solicitude, yet surely he cannot altogether have laboured in vain; for at his death he left not less than Four Hundred Natives at Chittore, distinguished by the name of CHRISTIANS, including Children. It was his intention, had he lived, to erect a Church for Public Worship: indeed, he was in actual treaty for the spot of ground,

most advantageously situated; and contemplated a large expenditure in the erection of the building: death, however, has put a seal upon his pious intentions.

The labours of this good man were not confined to the Natives. In his solicitude to recommend Religion to his own Countrymen, he often met with inconsiderate and cruel persecution: but God highly honoured him as an instrument of conversion to many, some of whom have fallen asleep; but others remain unto this

day, yet to bless the world. It was a great relief to his mind, that a Missionary was stationed here, who might enter into his labours. Indeed, almost ever since my arrival at Chittore, he had remarked to those around him—"My work is now done—God has made provision for His Church here—there is nothing to detain me longer—I desire to depart and be with Christ, which is far better." The event shews that he thought as Providence had designed and appointed.

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN SCHOOL SOCIETY.
TWENTY-FIFTH REPORT.

State and Progress of the Central Schools.

THREE-hundred-and-two Scholars have been admitted in the course of the year; making, with those formerly entered on the books, 8780, who have been admitted since the commencement.

In reference to a Public Examination, in April, it is said—

The questions put to the Scholars on the meaning, spelling, and etymology of words; on the meaning and grammatical structure of sentences; and on geography and history, both ancient and modern; shewed that they were acquiring a respectable stock of generally-useful information: but what was most gratifying to a Christian Audience, was, to find, from the answers given to a great variety of questions on the Holy Scriptures, put by different persons present, that these Children had already attained to an extensive and accurate acquaintance with that Blessed Book, which it is the peculiar glory of your Society to press first and last on the attention of every child.

The specimens of Penmanship, and of Geographical and Geometrical Drawing, were much admired; and the quickness and accuracy with which the older boys solved questions in Arithmetic shewed extraordinary proficiency, more especially in mental calculation.

The Boys' School presented a new feature in the examination of Twenty Arab Youths, consigned by the Pacha of Egypt to Messrs. Briggs and Co., of London, for the purpose of being educated in England, and admitted as day-scholars at the request of that house. They arrived at the end of December last; and were, at first, as totally ignorant of English as the

Master was of Arabic: without having enjoyed the help of an Interpreter, and in spite of frequent detention at home from ill health, they were found able to read, write, and speak in English, with very considerable ease and correctness.

Great Importance of raising the Standard of Elementary Teachers.

Few concerns of a public kind are of more vital importance than the careful selection and qualification of Elementary Teachers. These form, in every civilized community, a highly-influential class—operating on whole masses of the population with an influence just so much the more powerful, in that it chiefly affects the Young; who have almost every thing to learn in knowledge, and to acquire in character. To them, we shall find children taught to look up, with a reverence scarcely less than that which they instinctively pay to their parents; and even the parents sometimes regard their opinions and example, with all the deference naturally paid by ignorance to real or assumed intellectual superiority.

Thus powerfully fitted either to raise or depress the standard of Religion and Morality in the circles in which they move, every circumstance in their character and condition is replete with interest to a Christian Mind; and no defect in either can be too seriously noticed or too speedily corrected. This conviction will be speedily strengthened, when we take their numbers into account; for there are, probably, not many fewer than 20,000 persons now following the occupation in England and Wales—daily surrounded by above a million of children, who regard them as examples, which, in all respects, they may safely follow.

With many bright exceptions, it is to be feared that this numerous and powerfully-influential body by no means pos-

sees the high character and respectability which ought to belong to it; nor is it difficult to perceive what have been the causes of this depression, although it may require the persevering efforts of a century to remove them.

As the necessary and inevitable result of this depression, persons are suffered to intrude into the profession with fewer pretensions to qualification than would be tolerated in any other; and into no other do so many such actually intrude, in order to earn that scanty pittance, which, small as it is, is more than they could any otherwise obtain. No wonder, then, that, however honourable or interesting the employment may be in itself, or as it may elsewhere be reputed to be, it should be shunned in this Country by almost all who are best fitted to fill its ranks with advantage to the public and to themselves.

The only adequate remedy for these evils is to be found in calling forth from obscurity such Young Persons as seem best qualified for the office—supplying these with the requisite amount of professional knowledge and skill—and then recommending them to situations, where their good qualities may have scope for exercise, and opportunities of being appreciated both by the rich and the poor.

This your Committee consider one of the noblest objects of the Institution: in pursuing which, they trust they have been honoured to be instrumental in effecting some substantial good, and hope to accomplish more. Placing themselves at the threshold, as it were, of the profession, they have been anxious to encourage the active, the intelligent, and the pious to enter; and, having entered, to supply them with every comfort and advantage which their own endeavours, or your liberality, could enable them to bestow: and, on the other hand, they have felt equally anxious to restrain all such as seemed quite unlikely ever to be fit for the employment. The ultimate tendency of this policy, it cannot be doubted, will be, to raise the respectability and usefulness of the whole body of Teachers; and this, indeed, has already been proved, by incontestable evidence. There can be as little doubt that it will tend to raise the average emoluments of Teachers: for even ignorant parents, when they pay at all, will do so more willingly and regularly when the Teacher is respected, than when he is despised; and it would be an insult to those who patronise our schools,

to suppose that their liberality will not be affected by the character of those who superintend them. Thus your success seems likely, by the very constitution of things, as ordained by an All-wise Providence, to advance, in a constantly accelerating ratio, until nothing shall remain to be regretted in that department of the public interests on which it bears.

Proceedings in the Training Department.

Your Inspectors have accordingly bestowed unremitting attention on the examination of persons offering themselves as Teachers, and the procuring of proper Candidates, for supplying the new schools, and filling the vacancies which, from time to time, occur in others. The result of their labours has been as follows:—

Fifty-two persons have entered the Boys' School, in order to learn the system since the last Anniversary.

Twenty-six of these have resided in the house; wholly, or in part, at the expense of the Institution.

Eighteen schools have been permanently supplied, and Nine have received temporary assistance.

Eight Missionaries have received instructions preparatory to the establishment of Missionary Schools.

Of the Female Department it is said—

Thirty-five persons have, since the last Report, been admitted to learn the System; and several of these have resided in the house, some of them, in part, at the Society's expense. Twenty-two have gone to different parts of England, to take charge of Schools; three have gone abroad; and five have been employed in schools requiring temporary assistance.

Co-operation and Zeal of Parents at Weymouth and Devonport.

Your Correspondent at Weymouth gives the following interesting relation of what has recently taken place there, at a Meeting of the Parents called for the purpose of conferring with them on the depressed prospects of the school:—

They were then informed, that the school cost more than 1d. per week, and that we were in difficulties. The Secretary followed; and at length put the question, Whether they thought they could do something more—Whether they could pay 1d. more. One voice said, "Yes, Sir! to be sure we can." One of the Committee then proposed, that, if they all concurred, they should stand up; when immediately all were upon their legs; and it then only remained to congratulate them, that their own efforts had now fairly heaved

off the vessel which was aground; and to assure them, that, now fairly afloat again, no effort should be wanting to keep it in good trim.

But by far the most remarkable proof, of how much may be effected by the co-operation and zeal of Parents in the lower ranks of life, is presented in the history of the New Boys' and Girls' Schools at Devonport. There, the very Buildings have been paid for by a subscription of 1*l.* per head, from about 400 of the Mechanics of His Majesty's Dock Yard, and others of the same rank in that town—the Schools have, from the first, been managed by Committees of the Fathers and Mothers respectively—and liberal salaries are given to two Masters and two Mistresses from the weekly payments alone, without the aid of a single subscription! Your Committee had the gratification of supplying three out of the four Teachers; but their travelling expenses from London to Devonport, and the whole of the school materials sent along with them, were promptly and fully paid for. Were such a spirit of combination as this to be propagated throughout the Country, what noble results might we not expect? Combination, not for the prosecution of political chimeras, or restrictions on the freedom of workmen when bargaining with their employers, but for the sacred object to all parents of securing to the children, whom God has given them, the advantages by which they may be prepared for the difficulties and dangers of this life, and for the enjoyments of a better in the world above.

New Schools.

A considerable increase has taken place in the number of British Schools during the past year. Your Committee have had the pleasure to see an additional one established in Spitalfields; and others rise up at the following places; viz. Beaconsfield, Wareham, Calne, Henlow, Tring, Baddow, Selby and Bradford in Yorkshire, Wigan, Chalvey near Windsor, Devonport, and, under the immediate patronage and at the sole expense of your munificent President, at Milton Abbot in Devonshire. The whole of these have been assisted in one form or other, according to the circumstances of each and your Committee's best ability. In addition to the Schools on the Industrial Plan at Lyndfield and Brighton, they have to record another experiment of the same kind about to be undertaken at Potton in Bedfordshire; and, though

they dare not as yet pronounce a positive opinion on an alteration of so important a nature in the practice of the country, they sincerely rejoice to see it made the subject of repeated trials, and wish every success to the Benevolent Individuals who have so liberally patronized them.

Of New Female Schools the Ladies' Committee report:—

Eight have been commenced in England, in the course of the last year, at the following places; viz. Beaconsfield, Cirencester, Devonport, Hackney, Hertford, Newport Pagnell, Wareham, and Woolbridge.

Instance of Extensive Good effected by an Individual.

The following account, transmitted from a distant country-town, proves how much substantial good may be effected by a single Individual, and at very little expense, in the instruction of the Poor.

Much advantage has been afforded in the supply of suitable work, through the labours of one Lady, in managing a Work Fund for making useful articles of clothing for sale. The sum originally subscribed in 1811, for the purchase of materials, was 4*l.* 5*s.*: these were converted, by the labour of the children, into garments, which were sold at a small profit: the proceeds were again disposed of, from time to time, in a similar manner; and the effects have been, the full employment of the children in a kind of work most useful for them to be acquainted with, and a pecuniary advantage to the Institution to an extent scarcely to have been expected from so small a beginning. This Benevolent Female died about two months ago; and, since that time, an account of the fund has been taken, from which it appears that the total amount received, since the commencement, for garments sold, has been 449*l.* and that the value of the stock on hand is 33*l.*; from which deducting 33*l.* paid for materials, a net profit remains of 151*l.*, the shillings being omitted—a sum which has formed a valuable aid to the school, and has proved how much may be effected by good management and perseverance.

Beneficial Influence of the Schools.

From the Local Report, many interesting extracts might be gleaned, presenting unequivocal proofs of the excellent effects which have flowed from these schools, under the blessing of that God whose glory they are intended to promote. Of many of the scholars it is recorded, that they have been traced out after leaving school, and found honouring a Christian Profession by the piety and consistency of their conduct; and, of others, that, even in childhood, they have died in the peace and hope of the

Gospel, and acknowledging the benefits they had enjoyed from attending school.

RELIGIOUS-TRACT SOCIETY.

Wretched State of many Parts of the Metropolis.

We extract, as in former years, from the Appendix to the Society's Report, the chief parts of the account which is given by its Agent of his visits to the most degraded parts of the Metropolis.

Saffron Hill, &c.—These parts are numerous inhabited, and many of the people are, apparently, in the last stage of depravity. There is a large banditti, known by the name of "The Field-Lane Gang:" I was surrounded by many of them. There were two houses pointed out to me: the housekeeper of one of them told me, that there were 40 single men in each house; and said that my books would be of use, for there was great depravity: he would not keep such lodgers, but could not pay his rent without taking them in. In Blackboy Court I found many vile characters; some tipsey, others reviling one another. A man who was executed at the Old Bailey, on the 24th of March 1829, resided in this court: his corpse was carried to his mother's house in Turnmill Street: I visited his mother, and found the corpse there, and had some serious conversation with her: she has five other children: there were three neighbours with her: she was overwhelmed with grief. I spent a little time with her in prayer, and promised to carry her a Testament, as I found them destitute of the Scriptures and all other good books: she had subscribed seven-pence toward a Bible; but her husband being out of employ, she was not able to continue it. I left Tracts with them, to give the associates of this culprit, who might call upon her: she was very grateful, and promised to give them.

Walworth—In a dark and ignorant neighbourhood, there is a banditti here known by the name of "Forty Thieves:" I met with some of them, and they were very rude. The Tracts were, in general, well received, and my friendly conversation attracted attention. I found several who had not a copy of either Bible or Testament: I stated to them the importance of possessing a copy of the Scriptures, and reading the Bible for themselves, that they might become wise unto salvation; and exhorted them to attend

some Place of Worship, where they might hear the Gospel preached: they attended to my conversation.

Bermondsey, &c.—These places are very numerous inhabited by people of vile character. I had some conversation with them, and begged that they would consider their ways, for they were evil: I said, *The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.* I exhorted them to repent, and believe the Gospel; and to pray for the out-pouring of the Holy Spirit upon them, to convince them of sin and its deformity, that they might be led to feel and know that *the wages of sin is death, and that the wicked shall be turned into hell, and all the nations that forget God.* It is highly important to sound an alarm in the strongholds of Satan, with a design to awaken those who are asleep, and at the same time to point out the Lamb of God who taketh away the sins of the world; and leave the event with Him who worketh all things according to the counsel of His own will. I was much annoyed with some of the rude youths, who pressed much upon me: I had reason to believe they belonged to the nimble-fingered parties: I begged them to withdraw. I distributed Tracts and Handbills in the public-houses and skittle-grounds to those present, who were well-known bad characters.

Smithfield—I was much grieved with the corrupt and blasphemous conversation of the drovers. They received my Tracts readily. I had some conversation with them, as opportunity offered; and observed that their minds were much shrouded in ignorance and hardened in sin. I visited the various public-houses, where I found many of the drovers and others, to whom I gave Tracts; also to the publicans, at their bars. I met with a butcher whom I knew; who related to me that his mind had of late been impressed with the evil of opening his shop on Sabbath Days: he told his customers that he intended to shut up his shop on the Sabbath Day; and if they wished to have his meat, they must come on Saturdays, for he would not serve them on Sunday: his wife said that he would ruin himself, by losing his customers: he answered her, that the practice of selling his meat would ruin his soul; for *what would it profit a man to gain the whole world, and lose his own soul?* He also said that he had had more business, since he came to that resolution, than he had before.

South-west—These parts are very numerous inhabited with most profane characters of both sexes. The houses are mostly let out in lodgings. The Tracts and Handbills were willingly received in general, and I observed many persons reading them in various parts. The youths were very impudent, and surrounded me a good deal: some I found had been discharged from Horsemonger-lane; but these treated me with respect, from the knowledge which they had of me in my ordinary visits among them. Much distress and wretchedness are exhibited here. I distributed Tracts to those present in the public-houses, which were willingly received: they were very profane characters.

Shadwell—These parts are numerous inhabited. There are many lodging-houses here, principally occupied by seafaring men and watermen; and here are many of those people called crimps, also barge and lightermen, and numbers of chimney-sweepers and dustmen, and many miserable women: iniquity abounds. I also distributed Tracts to the watermen of the different stairs, and in various public-houses. I feel these visits painful: it is grievous to observe the examples set before the rising generation. There are great numbers of poor Irish, some of whom receive the Tracts willingly; and others refuse them, showing their bigotry; but the Tracts were generally received willingly.

EDINBURGH BIBLE SOCIETY.

TWENTY-FIRST REPORT.

State of the Funds.

Receipts of the Year:		£.	s.	d.
Subscriptions and Donations...	500	11	9	
Collections	99	3	5	
Societies which formerly remitted, 1834	13	9		
Societies now first remitting ...	135	7	8	
For Specific Purposes	95	10	0	
Legacies	1186	16	10	
Interest.....	0	5	3	
		3952	8	8
Sale of the Scriptures	315	9	9	
Total.....£.	4267	18	5	

Payments of the Year:

Printing or Purchase of the Scriptures, in German, French, Gaelic, and English.....	2310	17	0
Reports, Agents, Salaries, Taxes, Meetings, and Incidentals	590	5	10
Total..£	2901	2	10

Summary of Proceedings of the Year.

The following is a statement of our whole Issues of Scriptures, for the period on which your Committee are now reporting:—

	Bibles.	Fests.
English.....	4539	3499
Gaelic.....	2079	1492
Foreign.....	1873	1169
In all..	8491	6510

Since the last Annual Meeting we have printed

German Bibles, in 8vo.....10,000

We have in the press,

Gaelic Bibles in 8vo..... 5000

Gaelic Testaments in 12mo..... 5000

Gaelic Pocket Bible, 2d edit.....10,000

Gaelic Pocket Test., 2d edit..... 5000

In all.....25,000

The Revision of the French Scriptures is making satisfactory progress.

Grants have been made, in the course of the year, to the amount of 602*l.* 8*s.* 2*d.*; carrying the Total, from the beginning, to the sum of 38,499*l.* 12*s.* 2*d.*

Continent.

EDUCATION SOCIETIES.

FROM the Twenty-fifth Report of the British and Foreign School Society we extract the following view of the

STATE AND PROGRESS OF EDUCATION.

France—It was stated in your last Report, that the Paris Society had risen out of a state of deadness and inefficiency, to one of extraordinary animation and activity: recent accounts shew that this zeal has not been allowed to flag; but continues to give birth to much active exertion in the cause of education—a cause which now where requires assistance more than in France. The year 1829 has also been distinguished in that Country by the formation of a New Educational Society, from which important results may be expected. The French Government recognises three different kinds of Primary Schools—those which embrace all the peculiarities of the Roman-Catholic Faith; those under purely Protestant Management; and those which, like your own, are intended for the Youth of different Denominations, and do not form a component part of the discipline of any particular Church. To the last, the Protestants had no objection; but the Roman Catholics dislike them, and, when they compose the majority, direct the application of the local-education funds according to their own views—leaving Protestant Families to the painful alternative, of either losing all the advantages of the public schools, or engaging their children in religious observances which they

and the forefathers have solemnly renounced. In order to obviate this, a Society was formed last summer in Paris, under the royal sanction, for the purpose of securing elementary instruction to all the Protestants. . . . In referring to the general want of instruction throughout France, the Paris Society makes the following striking statements, on official authority:—

Of 283,822 Young Men, inscribed, in 1827, on the Recruiting Census, 157,510 could neither read nor write: 13,791, of the remaining 126,312, could only read: of 13,731, nothing was recorded as to their learning: and thus it could positively be said of about 100,000, or a little more than one third only, that they could both read and write. Moreover, of 7394 persons, committed in 1828 for offences, 4166 could neither read nor write; and 1856 either could only read, or could read and write but imperfectly: so that six-sevenths, at the least, might be considered uninstructed: 780 only, or about one-tenth, were adepts both in reading and writing.

Belgium—A pleasing Report has been transmitted from the Brussels Society; by which it appears that the Normal Schools there are in a state of great activity and gradual improvement.

Denmark—The Appendix of last year contained a minute reply to certain queries, transmitted by your Committee to their valuable Correspondent, the Chevalier D'Abrahamson: and now another elaborate document has arrived from the same able pen, which, passing from the fundamental and leading PRINCIPLES of the Danish Educational Institutions, proceeds to their development in the PRACTICE of the Country.

Sweden—The last Report represents the Society at Stockholm as generally prospering, though it had not met with proportionate pecuniary support. It records 192 Schools of Mutual Instruction in Sweden, containing 12,711 Children: the King had granted the Society permission to import slates free of duty, and proposed that the Estates should assign 2000 rix-dollars for organizing a Normal School: hopes were likewise entertained that the Teachers of this school would be paid out of the public revenue. The accounts from Norway were stated to be favourable, the system being in full operation, and daily gaining more confidence.

Russia—It is with sincere pleasure, that, after a long interval, your Committee are enabled to report favourable intelligence from Russia. By a Letter from their Correspondent at Petersburg, Mr. Heard, they learn, that, in conse-

October, 1830.

quence of an Imperial Ukase, issued in December 1828, Thirteen Masters had been attending Mr. Heard's School, in order that they might introduce the System into as many Provinces by means of Normal Schools, established with the view of its being propagated through all the towns and villages of the Empire. The existing state of Russia must necessarily present considerable obstacles to the speedy execution of such a decree; but it is well to find such a demonstration of a right intention in the Imperial Court: and these, we may trust, will in some measure operate in influencing the opinions of the Russian Nobility and People.

We subjoin, from the Appendix, some interesting details received subsequently to the printing of the Report.

Italy—In April last, H. R. H. the Duke of Lucca published an Edict, in which it is stated, that the Sovereign, being convinced of the great importance of education being generally communicated to his subjects of all classes, and also being fully persuaded that the Lancasterian Method of Instruction is best calculated to carry into effect this desirable object, orders that Two Schools for Boys and Two for Girls be immediately established in the city of Lucca.

It is highly satisfactory to find such an opinion emanating immediately from an intelligent and benevolent Sovereign; whose example, however faint may be our present expectations, may, in the course of time, be followed by other Rulers; who certainly would find their best account in proposing and supporting such measures, as must infallibly tend to form better men and more respectable subjects in their different dominions. Let one example suffice:—It is a notorious fact, that in no Country, perhaps, is the education of the lower classes of society more neglected than at Rome; and the result is, that they are no where more factious and insubordinate, and that nothing is more difficult than to procure in that place servants or craftsmen who are respectable, faithful, or obedient. Such, indeed, is the state of society among the lower orders, and such the present mode in which they are early trained up, that even if the prejudices derived from a higher source were removed, a long time must elapse before any real benefit would accrue from the establishment of Lancasterian Schools, to which the people them-

selves would entertain an aversion from disliking the restraint of any moral tie. Some time ago, a Roman Gentleman, somewhat more patriotic than his neighbours, availing himself of the permission of the Government, founded a school upon a somewhat better plan than that generally adopted: a competent Master was procured; and forms, desks, books, and utensils were furnished: but what was the surprise of this well-intentioned philanthropist, when, on visiting the school a few days afterward, he found the forms and desks broken to pieces, and the children, from six to twelve years of age, hurling a pitiless shower of books and slates at the head of the unfortunate pedagogue! Recourse to Authority was useless; and the school was shut up.

A Correspondent supplies the following particulars, among others:—

Sicily—There are, at present, in this island, Twenty Lancastrian Schools, and about as many more on the point of being established for Boys. Others will shortly be formed for Girls in all the Colleges of St. Mary, with which almost every commune in Sicily is provided.

By these wise regulations of the Government, the illiterate, who on account of their poverty are deprived of the greatest advantages, are invited to improvement and better hopes. May the Most High bless the beneficent care of the Government, the wishes of the Citizens, and the labours of the Directors; who, with a noble emulation, have striven and strive to rival each other in the establishment and propagation of these schools!

BRITISH & FOREIGN BIBLE SOCIETY.

A CORRESPONDENT at St. Petersburg thus speaks of the

Increasing Desire for the Scriptures in Russia.

We have completed the distribution of Eleven Thousand Volumes, and are entered on the Twelfth Thousand; chiefly of Russ Testaments, but including various Bibles and Psalters, with Finnish, German, Polish, and Esthonian Testaments.

Among the Russians, in particular, the desire for the Scriptures increases on every side. The field is widening; and will continue to do so, as the work becomes known to the people. Some are only beginning to hear of it, and many more have not yet heard of it; but, everywhere, the people are learning to read, in a way unknown in past ages. The

angust Monarch encourages education: schools are becoming very general: adult peasants are instructing one another: parents are teaching their children; and children are reading what they learn to their aged relations.

The same Correspondent furnishes the following interesting facts, in illustration of this statement.

Zeal of a pious Russian Peasant in the Distribution of the Scriptures.

I was sitting a few evenings ago, reading to my Wife the 302d page of "The Natural History of Enthusiasm":—

Now, if it may for a moment be assumed, that a general rectification of doctrine and practice, and a revival of Primitive Christianity, is actually about to take place, what is that preliminary measure which might be anticipated as the necessary means of giving irresistible force and universal spread to such a reformation?—what, but the placing of the Sacred Canon, the arbiter of all dispute and the fountain of all motive, previously in the hands of the people of every Country?

In viewing this passage in connection with our present engagements, we could not but be struck with its force and beauty: but we had scarcely time to think of one or the other, before it was announced that a peasant wished to speak with us. I closed the book, and went to the stranger; who had come with money for 20 Russ Testaments some time since received, and to obtain a fresh supply of these precious volumes to circulate among the people who dwell in his neighbourhood. He is from a place near Peter-off, surrounded by numerous villages; some three versts, some ten, and others twenty versts distant. I cannot tell you the pleasing associations of ideas which rushed into my mind while conversing with this simple-hearted and devout Christian: his coming to us just at that moment appeared like a striking illustration and confirmation of what we had been reading. We had never seen this man before; but he had long been known to us as the pious Joan Joanovitch, having previously received about 300 Testaments and Psalters. The conversation of this good man was very refreshing; and his animated description of the "hunger of the people for the word of God" would have made your heart leap for joy. I think I never saw a person who appeared more delighted at the thought of doing a little to advance the Redeemer's Kingdom. He was a poor man, and clothed in the very humblest costume of the country; but the Prophet would have

said of him, *How beautiful upon the mountains are the feet of him that bringeth good tidings!* I confess I felt a peculiar love to him, as a devoted Labourer in the Vineyard of the Lord.

We supplied him with books; and on his departure he said, "I beg you to procure me 100 Testaments without delay: they will soon be called for; and, although I cannot pay you for them immediately, yet as I receive the money from my poor neighbours I shall faithfully deliver it to you. Farewell!"

Circulation of the Scriptures among Servants and Labourers.

For several days my mind had been depressed with incidents connected with a pilgrim's life; when, in an unexpected hour, as if an angel were sent to comfort me, I was completely relieved by a visit from a Baron's servant. He was a well-dressed, clever, and intelligent man. "I am come," said he, "from a far country; and, if you please, I should like to have a copy of the New Testament, the Psalter," &c. "Who sent you hither?" "It is singular enough," he replied, "that ever I should hear of you; but it came to pass in the following manner. Some of my master's people were at work in this city last summer; and when they returned to spend the winter with their families, they exhibited the treasures which they brought from the metropolis: a few of them had the books which I have now asked for. I had never seen any of the sort before; and I resolved, if it were ever in my power, I would possess them as my own: and, to my great joy, my master lately determined to come hither, and to take me with him. When this was known, my nephew requested me to bring a New Testament for him also. We are just arrived, and I had some difficulty in finding your house; but, thank God! I have found it at last." He was not sent empty away.

The next morning a labourer called for exactly the same books as we had sold this man the preceding day. "Whence came you, friend?" He told us. "Why, there was a gentleman's servant here from the same place, yesterday." "O yes!" replied the man; "it was from him I have heard of it; and he has promised to carry these books, for me, to my relatives."

If, in ancient times, a Prophet said, *How beautiful upon the mountains are the feet of him that bringeth good tidings!* may we not say, How delightfully employed

are these poor peasants, who, when perhaps a thousand miles from home, are preparing to supply their families with the glad tidings contained in the Bible!

Extensive Reformation by Means of a Copy of the New Testament.

In the spring of 1829, Timothy, the Hawker, called at my house with his wares. My servants, who recommend the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advised him to buy a copy. "Of what use can it be to me," said he, "when I am not able to read?" "Yes, it may be of great service to you: you can carry it to your lodgings, and have it read to you; or you can send it to your family, some of whom can read it. It will do good: buy one." The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn; when he returned, and earnestly entreated a copy of every kind of book which we could give him. "You can form no idea," said he, "of the good that book has done, which I bought here in the spring. There are more than thirty of us who mess together at the same lodgings; and, at the time when I first took home the New Testament, these men spent almost every evening at the public-house, and returned intoxicated: but now the scene is quite altered—scarcely a man leaves the lodgings in the evening. There are three among us who can read; and they take it by turns, and the others sit round and listen to them. There is no drunkenness in our party now."

Oh, what an interesting scene would this group have presented to the eye of an Apostle!—thirty poor villagers, collected together from various parts of the country, listening to one of their number reading the words of Eternal Life; and, from this circumstance, breaking off from their vices, saving their hard-earnings for their families, and acting like rational creatures!

RELIGIOUS-TRACT SOCIETY.

A MISSIONARY to the Jews, who is resident at Frankfort, in accounting for the appropriation of a Grant from the Committee, gives the following particulars of his

Distribution of Tracts by Means of Travelling Workmen.

The Tracts were mostly distributed to

wandering German Journeymen, from various parts of Germany, especially from Bavaria, Austria, Baden, and Westphalia, who passed through this town. I had agreed with Mr. Claus to send such journeymen to me for Tracts, when they came to buy Bibles. By this means they were made acquainted with my intention, and many of them profited thereby to obtain supplies of Tracts; and, as they were wandering from this place, they met other journeymen, to whom they disclosed their discovery, so that they were led to apply to me also for Tracts: and, in this manner, about Four Hundred Journeymen, of various trades, obtained Tracts at my house; bringing each one a direction to me, written upon a small piece of paper. During my recent absence, One Hundred and Four Persons came for Tracts; so that, upon the whole, Five Hundred Journeymen have received them at my house.

None of these men remained in Frankfurt; but continued their journeying from place to place, and from Country to Country: therefore it is difficult for me to speak of the fruits which the Tracts may have produced. It may be with these men and Tracts, as with the birds, who often carry with them the fruit or seed of herbs, flowers, and trees, to other parts, and so are the means of transplanting them from one Country to another. To whatever part on the Continent these journeymen may go and find work, I am sure they will produce their Tracts; and speak about their contents to their fellow-journeymen and masters. Most of these journeymen were Roman Catholics; and we do not know how great a blessing the Tracts, by the grace of God, may produce.

That this, my suggestion, is true, is to be seen from the immediate consequences which have followed; for more than One Hundred and Fifty Jewish Journeymen were stirred up thereby to come to me for Jewish Tracts, New Testaments, and Bibles; which gave me an opportunity to preach Christ crucified to them. Often I have had a Jewish, a Roman-Catholic, and Protestant Journeyman, at one and the same time, with me; and while I was directing the Jew to the Lamb of God, the Catholics began to pray, and the Protestants to weep, shaking my hands, saying, THEY HAD NEVER HEARD THE WAY OF LIFE STATED IN THIS MANNER! The Great Day of Christ will reveal it, if fruit to eternal life has been produced thereby.

During the month of September, the Great Fair was held here; and several merchants from Bohemia, and other Countries, came to ask for Tracts from me for themselves and children; saying, that they had heard from journeymen that I distributed such godly books, which they had never seen in their Country; and I am sure they will be read and circulated on their reaching home, for their countenances beamed with joy on receiving these books.

South Africa.

UNITED BRETHREN.
GNADENTHAL.

THE notices relative to this Settlement are collected from the communications of Br. Hallbeck.

State of the Girls' School.

Our Girls' School, exclusive of a number of bigger girls who receive instruction on Sundays, contains, at present, 125 scholars; and the average daily attendance is about 100. Through the blessing of God on the labours of Br. Luttring, who is assisted by a faithful Hottentot Sister, these children are now more forward than at any former period of the Mission; so that one half of the number constitutes the first class of Bible Readers; and a spirit of emulation has been excited among them, of which the Hottentots were not long ago considered incapable. We have already among our Married Sisters a considerable proportion of such as, by their general conduct, their careful education of their children, and their unfeigned love to our Saviour, prove, in the most pleasing manner, that the pains bestowed on their education in our School have not been in vain; and we trust, that, when the present generation of children shall have attained to years of maturity, the fruits of our School Labours will also be seen, and redound to the glory of our Saviour and the furtherance of His Cause.

Improvement of the Elder Boys.

The globe, which you lately announced as having been presented to us by some generous friends in England, has at length found its way across the mountains, and is now in use in our little academy. We beg to return our warmest thanks to the kind donors for so excellent an instrument, and promise that it shall be well cared for. You will be gratified to learn, that my young pupils are already prepared for the use of it, by a competent knowledge

of Mathematical Geography; and that the progress in other branches of education has been quite equal to my expectations. I never met with Boys who mastered Arithmetic with more ease than these Hottentots; and, if my time will admit of it, I have a mind, if it were only by way of experiment, to go through the First Six Books of Euclid with them. On the 23d of June (1829), I examined them in the presence of the Missionaries, in Reading, Writing, Orthography, Arithmetic, and Geography; when their progress appeared such as to excite general surprise and satisfaction. I hope that we shall be able to employ them, next year, as Under Teachers in our Boys' School. May the Lord hold His Hand over them; and influence their hearts by His Grace and Spirit! for, without this, all our labour will prove of little avail.

State of the Young People in respect of Piety.

Among our Young People we find, to our sorrow, that the wheat is not unmixed with tares. The temptations by which they are surrounded are numerous and powerful; and we, therefore, do not wonder that they are occasionally overcome by them, particularly when we reflect on the natural depravity of the human heart, and the want of adequate parental controul. Yet, deeply as we grieve over every deviation from the mind and precepts of Christ, we cannot but feel thankful for the grace which prevails generally in our Congregation, and by which many of our Young People are led to consider their ways and turn to the Lord.

Increase of Agriculture and Manufactures in the Settlement.

It is now the season for planting and transplanting trees; and we are, therefore, busily employed in operations of this kind: the whole valley adjoining our vineyard will soon be one complete inclosure, part of which will be prepared for the pasturage of calves and other weak cattle: the rest is already planted with vines and tobacco. As there is no room left near our Mission Premises for such a purpose, a considerable plot of ground at Siebenfonteyn will be transformed into a plantation of oaks and other forest-trees. Through a friend at Cape Town, I have lately received a variety of seeds from Germany, which have been just committed to the earth: the present season is peculiarly favourable to vegetation: seeds which were sown several

years ago, but which, for want of moisture, never germinated, now make their appearance. The Bedford Wheat, which failed when planted in our gardens, we have now sown on the fields of a friendly farmer in our neighbourhood, where it seems less exposed to the rust and the depredations of birds; and we hope it may produce a plentiful return.

Our little tanning business continues to prosper: not only are most of the Missionaries, and many of our Hottentots, already dressed in leathern trowsers of our own manufacture, but there begins to be a demand on the part of our neighbours for shoe-leather, which, I hope, we shall be enabled to supply to their satisfaction. If we could establish, in addition, a manufactory of coarse hats, it would be of essential advantage to us; as we should, in this case, be enabled to turn to profitable account the quantity of wool which now accumulates at the tan-yard. By thus finding employment for our people, and converting our place by degrees into a little manufacturing village, we shall do more for our Hottentots than by direct charities; and lay a better foundation for their future prosperity, than by urging them to engage in speculations every way unsuited to their circumstances.

State of the Mission Family.

Our Missionary Family at this place consists of Thirteen Adults and as many Children: on an average, we have upward of 20 Hottentots in our service and employ; and not unfrequently, from 10 to 12 additional work-people: so that victuals are daily prepared in our kitchen for above 50 persons. Hence you may imagine, that our premises exhibit a busy scene; and that my Wife, who, in addition to the care of the school for needle-work, has this extensive housekeeping under her superintendance, finds herself pretty well employed. We have, however, two very excellent Hottentot Servants in our kitchen, who have been there for about 30 years, and in whom we can place full confidence; and thus the burden is considerably diminished. In the vintage and fruit season, the bustle is greatly increased by the additional hands occupied in the labour of gathering and drying the fruit.

Gratitude for Gifts of Clothing.

In the beginning of October (1829) we had the pleasure to receive a very valuable present of materials for clothing,

and, likewise, some wearing-apparel, for the use of the Hottentots: the last-mentioned articles have been mostly given to the Brethren who have charge of the Schools, for distribution among the children, as rewards for diligence and good conduct. That portion destined for the Missionaries has been distributed as directed; and I am requested, by our whole Mission Family, to return their warmest thanks to their unknown Benefactors: the thought that a number of Christian Friends are employed, for a length of time, in administering to our comforts, even without our knowledge, has in it something so very encouraging and affecting, that I am really unable to describe the pleasing sensations which pervaded every breast when the distribution was made. Such acts of benevolence prove the steady and continued interest felt in the Cause of Missions, even more strikingly than the charitable donations occasionally drawn forth by the powerful pleadings of a public-speaker: nor can we doubt that those, who devote so much of their time and substance to the furtherance of this Blessed Work, will also remember, in their prayers, the Missionaries more immediately engaged in it. We pray that the Lord may abundantly bless them for the encouragement which they have thus administered unto us; and grant us grace to serve Him with more zeal and faithfulness, seeing how kindly we are remembered and supported by His Children in other climes.

Grateful Acknowledgment of Divine Goodness.

I have just concluded (Dec. 28, 1829) my Twelfth Year in the service of this Mission: and, when I, now review the whole of this period, I having nothing to glory in, but in my own and my Brethren's weakness; and no other plea than this, *God be merciful to me, a sinner!* If something has been done in the furtherance of the Cause of God, perhaps ten times as much has been neglected. The advance is certainly not owing to our zeal, gifts, and talents, but to the influence of the Spirit of God; but whatever has been neglected stands certainly charged to our account. How then can we boast, sunk in debt as we are? And what other refuge is there left to us, than the everlasting mercy of the Most High? That we enjoy the confidence and goodwill of our Government, we accept with gratitude, as a gift for our encouragement from the hands of our Divine Master:

but it cannot elate us. Every year's experience impresses it more deeply on my mind, that our success in externals and internals depends mainly, under the Divine Blessing, on our being preserved in love and harmony together; and, for this reason, we encourage one another, on all occasions, to cultivate a spirit of mutual kindness and forbearance, and to yield to the wishes of our Brethren and Sisters whenever a sense of duty does not dictate the contrary: and I am happy to say, that we can again conclude a year with the pleasing reflection that a spirit of love has, in general, prevailed in all our Missionary Families; and that we feel, at this moment, truly united in Christ.

LONDON MISSIONARY SOCIETY.

IN the last Report, the Directors give the following view of the

State of the Mahomedans at Cape Town.

Mr. Elliott continues his labours at Cape Town, which are partly devoted to the Coloured Population. In his attempts, however, to benefit the Mahomedans, by the distribution among them of the Scriptures and Christian Books, he has to contend with the most formidable obstacles; among the principal of which may be reckoned the arbitrary influence of their Priests over the persons, property, and even services of their people—the inability of the Malays, generally speaking, to read intelligibly—their aversion to printed books—the prohibition, by the Imauns, of all Christian Publications—and the difficulty which even the best-instructed find in reading the Malayan New-Testament, in consequence of the idiom being in a considerable degree foreign to them; and from the prefixes and affixes with which it abounds, and which are in a great measure dispensed with in the colloquial Malay, at the Cape. When these things are considered, it will excite the less surprise, that of the 50 Malay New-Testaments, with which Mr. Elliott was furnished by the Committee of the British and Foreign Bible Society, on his leaving England for Africa in 1824, he had, in the summer of 1829, sold only 13 copies. A number of copies, which, soon after his arrival out at the Cape, he had gratuitously distributed among the Malays, have, with the exception of one or two, been returned to him, in pursuance of the imperative orders of the Imauns to that effect.

With great concern the Directors add, that, while these obstacles stand in the way of efforts to convert the Mahomedans at the Cape to the Christian Faith, their own Priests are too successful in making proselytes, from among the Slaves, to the religion of the False Prophet. The number of these proselytes is supposed to be not a little increased by the zeal displayed by the more respectable Mahomedans, in furthering the manumission of this description of converts to their faith.

Scene among the Hottentots in the Neutral Territory.

Some notice appears at pp. 349, 350 of a New Settlement of Hottentots on the Caffre Frontier, and of visits paid to it by some of the Wesleyan Missionaries. Dr. Philip visited, in the beginning of April, another Settlement, as it appears, of the same kind, and thus speaks of his visit:—

I am now in what is called the Neutral Territory. It is a part of Caffreland, lately taken from the Caffres. Here a number of Hottentots, chiefly from Bethelsdorp and Theopolis, have been placed by Government, between the Caffres and the Colonists. It is not more than ten months since the first of them came to settle in this new country; and, in that short time, the effects of their industry have created the surprise and astonishment of every visitor.

On the Sabbath Morning, about ten o'clock, the people assembled from their different locations, to worship God and hear His Word. The temporary place erected for Divine Service was too small; and we adjourned to a place, where I pitched my chair, under the shade of a spreading tree. We had between three and four hundred present; and nothing could exceed the decency, the attention, and apparent devotion of the Congregation. Not a single vestige of their former condition was to be seen. Nothing could be more neat and appropriate than the style in which they were dressed; and, when their former state is taken into consideration, the whole appeared more like a vision than a reality. After a short interval, we again met in the afternoon: the Service being ended, it was agreed that they should meet next day, at an early hour. They had requested me to send them a Missionary, and to assist them in establishing Schools in the district:

I promised to give them my decision on these points on the coming day.

Next day, about ten o'clock, the whole of the people again assembled in the place on which we had held worship the preceding day. We had 180 men present, and nearly as many women. After an introductory address, the people were called upon to express their sentiments. The scene now became highly interesting. The hearts of the people were full; and they spoke with propriety and great effect, because they spoke about what they understood and felt; and most of them were obliged to sit down before they had finished all that they intended to say, their feelings being too powerful for utterance. The appropriateness of the allusions made by many of the speakers to Old-Testament History, the comparisons which they drew between their own state and the people of God on various occasions, and particularly their references to the Children of Israel in Egypt, were very striking. Another thing pleased me much—we had no fulsome compliments: the hand of God was distinctly recognised in their deliverance: every speech delivered was in this strain: they began with this—they constantly adverted to it—and not one speech was concluded but in this spirit.

The effect of this scene on a Gentleman of whom Dr. Philip speaks as of the first talents in that Country is thus described by him—

He wept like a child; and exclaimed, on retiring—

This exceeds all that I could have imagined. To me the scene is perfectly new: it has opened up to me a new volume in the history of human-nature. What were these people! What are they now!

*WESLEYAN MISSIONARY SOCIETY.
Notices of the Tribes and Chiefs on the Eastern and North-Eastern Borders of the Colony.*

FROM much valuable information on this subject, lately communicated, we shall make such extracts as will enable our Readers to enter with intelligence into the proceedings at the different Missionary Stations among these Natives.

Mr. W. Shaw writes:—

There are four entirely distinct Nations, who all speak the Caffre Language, and occupy a belt of beautiful country extending along the coast from the Colony to

Port Natal. The AMAKOSA, commonly called *Caffres*; the AMATEMBOO, called *Tambookies*; the AMANBAMBO, called *Mambookies*; and the AMAPONDO.

Missions have been for some time established among the Caffres: the United Brethren have recently begun, as our Readers are aware, a Mission among the Tambookies; and the Wesleyan Missionary Society has lately opened an intercourse with the other two Tribes.

Mr. Shrewsbury, under date of the 16th of April, thus enters at large into the subject:—

The names of the principal Chiefs are—Pato, Kye, Makomo, Hintza, Vossani, Dapa, Faku, Cato (now destroyed), Madikana, Dingan, Umsilikisan, and Marocco.

1. PATO—KYE—MAKOMO.

These three are Chieftains bordering on the Colony: they all have Missionaries placed with them. *Pato* is well known as the Chief of the Wesleyville Station; and with him are associated Cobus Congo, and William Kama, whose power is subordinate: William Kama, has been baptized, and is an honour to our earliest Mission in Caffraria. *Kye*, under whose government we live at Mount Coke, is the son and successor of the late old Chief Islambi; and *Makomo*, in like manner, succeeds *Gaika*, under whose care the Missions of the Glasgow and London Societies are placed. The decease, however, of the Great Chiefs, Islambi and *Gaika*, affords us an example of the manner in which the number of native tribes has successively multiplied: each of those two Chiefs left, at his death, several sons, possessing various degrees of influence; while no one attains to that supremacy of power which the deceased Chieftains exerted: hence, while a great portion of the people acknowledged respectively *Kye* or *Makomo*, as their Baron or Feudal Lord, others attach themselves to some other branch of these families, and form themselves into an independent people. In former years this lust of power would have occasioned numerous wars and fightings: at present, owing in a great degree to the influence of Missions, the peace of the Country remains undisturbed, and the population of these tribes very rapidly increases. The hand of God must be acknowledged in leading us to commence the Mount-Coke Mission while old Islambi was yet living: as he

received and sanctioned the Missionary, whatever jealousies may exist among his sons, from reverence to the memory of their father and acquiescence in his decision the Missionary is regarded as their common friend: they all claim him; and he can pursue his labours, without interruption, throughout the whole tribe. These three Chiefs, with whom a fourth, *RNNO*, may be joined, extend from our colonial frontier, to the banks of the great river *Kaye*.

2. HINTZA and VOSSANI—two neighbouring and rival Chiefs, of nearly equal power.

They never saw each other till brought together by the British Commander, who went to assist them against *Chaka's* invasions in 1828; and then they met and parted without exchanging a single word, each being influenced by an idea that he who should offer the first salutation would be thought the inferior man. *Butterworth* stands in *Hintza's* tribe. His brother, *Buku*, is a man of great power; older in years, but subordinate to *Hintza*, because *Hintza* was descended from a woman whose rank was superior to that of his brother's mother. All the people belonging to the Chiefs mentioned under the former division, as well as those of *Hintza* and *Buku*, take one common national appellation; viz. *Amakosa*, the meaning of which is not known: but, over all, *Hintza* is the only acknowledged chief ruler or king. *Vossani* is monarch of an entirely distinct nation, composed also of various tribes, called *Amatemboo*. His people, and those of *Hintza*, are living within sight of each other: for six months past, great preparations have been made for war on both sides; but, hitherto, our united efforts have been successful in preventing the shedding of human blood. Long has *Vossani* desired to have a Missionary; and when *Br. Shepstone*, driven from *Morley* last year, fixed his temporary residence with that Chief, he seemed unwilling that he should ever leave him: so that the calamities, which befel the *Morley* Station, appear, in the order of Providence, to be opening before us another and an effectual door, into which we are now endeavouring to enter. The last District Meeting appointed *Br. Haddy* to commence this arduous Mission; and as he arrived just when *Vossani* and *Hintza* were at the height of their enmity, we cannot but adore the goodness of God in employing His servants to preserve hundreds of lives, while we ardently pray that He

would make them instrumental in saving thousands of souls.

3. DAPA—FAKU—CATO—MADIKANA.

With *Dapa*, who may be considered as in alliance both with Vossani and Faku, though their friendship is not very strong, Br. Shepstone was stationed. God was eminently with him last year: the events which befel him have turned out to the furtherance of the Gospel; and out of his troubles has arisen the Mission with Vossani: with that Chief Br. Shepstone is still tarrying; but, as soon as that Mission is fairly established, the Brn. Shaw and Boyce will accompany Br. Shepstone, and recommence the work at Morley, as their way appears plain before them. After this, the Brn. Shaw and Boyce purpose again to visit *Faku*, the Chief of the Amaponda Nation, with whom Br. Boyce will probably be settled in the course of the year. *Madikana* is a Chief residing in the fastnesses of the mountains above Morley; of whom, as yet, but little is known with certainty.

Cato's history is one of treachery and blood. He was once Chief of an independent tribe, called Amagwabi; but was subdued by Chaka, and became one of the most valiant and successful of his warriors. After Chaka's death, he revolted from Dingan his successor, and again became an independent prince. Conscious of his comparative feebleness, he removed from the territories of Dingan, and occupied a vacant tract of country, between that Chief, and Faku and Madikana; not far distant from the River Umzimvubu, which is the boundary of Faku's Tribe: here he opened an intercourse with Faku; and messengers were constantly passing between the two Chiefs, with appearances of friendship, but, in reality, full of distrust: they were nothing but honourable spies: meantime, Cato commenced a regular system of plunder and murder—only avoiding, for the present, to molest the people under the care of Faku; and in one of those marauding expeditions, with the avowed purpose of destroying all on the Mission, he approached Morley, when our Brother Shepstone and his family were saved as by miracle. Not long before this, he treacherously murdered three Englishmen—Messrs. Farewell, Thackrah, and Walker—whom he had invited to his kraal, and who were proceeding to Port Natal. At length, emboldened by success, he determined to attack Faku: on that memorable day, God literally made
October, 1830.

their destructions to come to a perpetual end. Faku allowed Cato's marauders quietly to plunder his people of their cattle: he took care, however, to station a strong body of them in a thicket, and among the long grass, which in this country is frequently nine and ten feet high, near a ford of the river, which he knew they must pass: when the enemy was going off with the cattle, he summoned together quickly those of his warriors who remained at home, and bade them think of nothing that day but of destroying their enemies. It was the custom of Cato, as of all Chaka's warriors, to rush furiously to the charge in a body; and this made them so terrible to all who opposed them: aware of this, Faku and his warriors pursued at a distance, till they reached the heights of the Umzimvubu: the descent from those heights to the river is studded all over with trees (the *Mimosa*); and here the Amaponda poured down upon their adversaries. Unable to collect in a body, Faku's people fought them single-handed among the thorn-trees, and cut them off in great numbers; while those lying in ambush arose at the proper juncture, and slew all that were rushing through the ford at the river. Thus weakened and humbled, Cato sought to strengthen himself by an alliance with the mountain Chief, Madikana: but he, rejoicing in his misfortune, suddenly came down upon him with all his force, and nearly extirpated those that were remaining of the tribe; and, it is said, that Cato himself was also numbered with the slain.

These events quite alter the prospects of Missionaries, and leave the way open for Br. Shepstone to return to Morley, and for a further enlargement of our work: for God has removed the enemy suddenly, and in a way which no one ever thought of; nor is it a little singular that Faku was victorious with scarcely any loss. It is said, indeed, and that by many, that, while he destroyed some hundreds of the Amagwabi, he did not lose a single man: if this be quite correct, God must be acknowledged and adored: that it is substantially true, I have every reason to believe.

4. DINGAN—UMSILIKISAN—MAVOCCO.

Dingan is the successor of Chaka: he is said to be less cruel than Chaka; and, as I have now living with me at Mount Coke a Youth belonging to that Chief, it is probable that, before long, we shall open a direct intercourse with him. Of

Umsilikisan I had often heard a confused account at Butterworth, but could never ascertain who he was. At our last District Meeting, a most interesting Letter was read from Br. Archbell, stating that he had visited a powerful Chief, whom he calls *Matsilikatsi*, at the distance of, I think, ten days' journey from Plat-Berg; and that that Chief had heard of the names of Faku, Vossani, and Hintza, and of their having Missionaries; one of whom he also desired, that his people might be instructed. On inquiring of the Lad now living with me, I find that this *Matsilikatsi* and *Umsilikisan* are the same person; although, perhaps, neither Br. Archbell nor myself is quite right in the orthography of the name. This Chief is a younger brother of Chaka, and of the present ruler of the Amasuli, Dingan. Oppressed by the tyranny of his brother, he fled with his people far into the interior, seven days' journey from Chaka's residence; and there he has reigned for years past, in quiet, and without controul. Marocco is, I believe, the name of the Bootsuanna Chief, with whom Br. Archbell is living; and it seems probable, that when we are enabled to stretch from Plat-Berg to *Matsilikatsi's* Tribe, and from Faku to Dingan, we shall soon find a point where our Bootsuanna and Caffre-land Missions will coalesce; so that the enlargement of our borders, every way, will be a means of strengthening our union, and increasing our means of happy co-operation.—*There remaineth yet much land to be possessed.*

Mr. Kay, on one of his journeys among the Natives, records the following

Merciful Deliverance of a Hottentot from the Jaws of a Lion.

I visited a poor sick Hottentot, who recently experienced one of the most remarkable and providential deliverances which I ever heard or read of. I found him in great pain, from the shocking wounds which he had received on the occasion: in the course of conversation, he furnished me with the following particulars of his escape from the jaws of a lion, which he ascribes wholly to the gracious interposition of the Father of Mercies, and which are therefore worthy of being recorded to His glory.

About three weeks or a month ago, he went out on a hunting-excursion, accompanied by several other Natives. Arriving on an extensive plain, where there

was abundance of game, they discovered a number of lions, which appeared to be disturbed by their approach. A prodigiously large male immediately separated himself from the troop, and began slowly to advance toward the party; the majority of whom were young, and altogether unaccustomed to rencontres of so formidable a nature. While the animal was yet at a distance, they all dismounted, to prepare for firing; and, according to the custom on such occasions, began tying their horses together by means of the bridles, with the view of keeping them between themselves and the lion, as an object to attract his attention, until they were able to take deliberate aim. His movements, however, were at length too swift for them. Before the horses were properly fastened to one another, the monster made a tremendous bound or two, and suddenly pounced upon the hind parts of one of them; which, in its fright, plunged forward, and knocked down the poor man in question, who was holding the reins in his hand. His comrades instantly took flight, and ran off with all speed; and he, of course, rose as quickly as possible, in order to follow them. But no sooner had he regained his feet, than the majestic beast, with a seeming consciousness of his superior might, stretched forth his paw, and, striking him just behind the neck, immediately brought him to the ground again. He then rolled on his back; when the lion set his foot upon his breast, and lay down upon him. The poor man now became almost breathless; partly from fear, but principally from the intolerable pressure of his terrific load. He endeavoured to move a little to one side, in order to breathe; but, feeling this, the creature seized his left arm, close to the elbow; and after once laying hold with his teeth, he continued to amuse himself with the limb for some time, biting it in sundry different places down to the hand, the thick part of which seemed to have been pierced entirely through. All this time the lion did not appear to be angry, but merely caught at his prey like a cat sporting with a mouse which is not quite dead; so that there was not a single bone fractured, as would in all probability have been the case had the creature been hungry or irritated. While writhing in agony, gasping for breath, and expecting every moment to be torne limb from limb, the sufferer cried to his companions for assistance, but cried in vain. On raising his

head a little, the beast opened his dreadful jaws to receive it; but, providentially, the hat, which I saw in its rent state, slipped off, so that the points of the teeth only just grazed the surface of the skull. The lion now set his foot on the arm from which the blood was freely flowing: his fearful paw was soon covered therewith, and he again and again licked it clean. The idea verily makes me shudder while I write. But this was not the worst; for the animal, then steadily fixing his flaming eyes on those of the man, smelt on one side, and then on the other, of his face; and having tasted the blood, he appeared half inclined to devour his helpless victim. "At this critical moment," said the poor man, "I recollected having heard that there is a God in the heavens, who is able to deliver at the very last extremity; and I began to pray that He would save me, and not allow the lion to eat my flesh and drink my blood." While thus engaged in calling on God, the beast turned himself completely round. On perceiving this, the Hottentot made an effort to get from under him; but no sooner did the creature observe his movement, than he laid terrible hold of his right thigh: this wound was dreadfully deep, and evidently occasioned the sufferer most excruciating pain. He again sent up his cry to God for help; nor were his prayers in vain. The huge animal soon afterward quietly relinquished his prey, though he had not been in the least interrupted. Having deliberately risen from his seat, he walked majestically off, to the distance of thirty or forty paces; and then lay down in the grass, as if for the purpose of watching the man. Being happily relieved of his load, he ventured to sit up, which immediately attracted the lion's attention: nevertheless, it did not induce another attack, as the poor fellow naturally expected; but, as if bereft of power, he again arose, took his departure, and was seen no more. The man seeing this, took up his gun, and hastened away to his terrified companions, who had given him up for dead. Being in a state of extreme exhaustion, from loss of blood, he was immediately set upon his horse, and brought, as soon as was practicable, to the place where I found him.

Dr. Gaultier, son of the Rev. John Gaultier, being stationed at a military post in the neighbourhood, and hearing of the case, hastened to his relief, and has very humanely rendered him all necessary attention ever since. Mr. Gaultier informs

me, that, on his arrival, the appearance of the wounds was truly alarming, and amputation of the arm seemed absolutely necessary. To this, however, the patient was not willing to consent, having a number of young children whose subsistence depends upon his labour. "As the Almighty had delivered me," said he, "from that horrid death, I thought surely He is able to save my arm also:" and, astonishing to relate, several of his wounds are already healed, and there is now hope of his complete recovery! *Oh that men would praise the Lord for His goodness, and for His wonderful works to the Children of Men!*

Mediterranean.

BAGDAD.

Proceedings and Prospects of Mr. Groves. We noticed, at p. 383, the arrival of Mr. Groves and his family at Tebriz, on their way to Persia. They were accompanied, from Shusha, by Mr. Pfander, one of the German Missionaries of that place. We have seen a communication from Mr. Groves, from which it appears that they had settled, for the present, at Bagdad. Major Taylor, the British Resident, had shewn them all kindness; and the hand of God had been over them for good in the course of their journey, in situations which had proved perilous and even fatal to others. We shall extract such passages from the communication in question as have reference to the proceedings and prospects of the Missionaries.

Feb. 14, 1830.—We have now been in Bagdad more than two months, and the first impressions of chilling opposition to all our natural and spiritual feelings is beginning to wear away; and that, which seemed an impenetrable brazen wall, begins to afford to diligent search little fissures where hope may enter. With Schools we might immediately begin, with every prospect of considerable usefulness. In our intercourse with the Armenians we should experience little obstruction; but from the Catholics much more: there is, in the Catholics of any rank, a sort of sullen suspicion, which seems an almost inseparable part of their system, arising from the nature of the means which they

themselves are led to employ in carrying on the interests of the Papal See.

The Christian Population of Bagdad appears to be about 2000; of whom 700 are Armenian, the rest Roman-Catholic. The Jews are from 8000 to 10,000: the rest are Mahomedans. About 80,000 for the entire population is, probably, not far from the truth.

We have some hope of receiving, in a year or two, a Teacher from the School at Shusha, and also School Books for an Armenian School. I have written to Mr. Jowett, of Malta, for such Arabic Tracts and School Books as he has printed, that we may be also furnished in this department. We cannot be sufficiently thankful for having these precursors in labour, to provide to our hands materials which would have cost much time and toil. I now begin to appreciate the labours of these Servants of the Lord, who are silently spending their strength for the use of others.

March 16, 1830—An Armenian Wortabet, or Schoolmaster, appears willing to become our Schoolmaster; and as he seems to be one in whom the people have confidence, it would be very desirable to commence with him. He is anxious that his Son should be with us, to learn English: he has two little Girls with him to teach to read Armenian: these, with a little Girl of his own, would form a little nucleus for future exertions among them. The Schoolmaster has been in the habit of receiving about 90 of the local piastres per month from his Boys, about 40 in number: this amounts to about 12*l.* a year: we shall, perhaps, give him about 18*l.*, as he will have more Boys, and gives up being his own master.

The little insight which we have obtained into the feeling of these Countries convinces us that the plan which Mr. Wolff proposed of a College for Aleppo would be attended with more difficulties than at first sight are manifest; for, certainly, the bigotry of Aleppo is not less than that of Bagdad: at all events, whatever plans are formed for these Countries, let them have as little of the World and as much of Christ in them as possible; and whatever there be of either, let it be without pretension or parade. Among a jealous people like the Turks, a contrary course would stir up unnumbered enemies: while they feel that they are sinking under the arm of the Powers professedly Christian, they yet hate Christianity on grounds which do not equally

exist among any other people; for, with them, it is the very name which is the object of hatred: the Roman Catholics hate the thing—the truth, the light, the simplicity of Christianity—while they appear to love the name; but the hatred of the Turks is an indiscriminate hatred toward all who bear the profession of the Cross.

March 19—The Moolah who teaches us says, that, when our School is opened, his Son, a lad of about 14, shall come to learn English, and teach our children Arabic. This seems a little opening; and is, at least, an important facility gained for the attainment of colloquial Arabic.

March 29—I have heard that some of the European Roman Catholics will send their children to me, if I will undertake to teach them English; so that possibly, before long, I may have an Arabic as well as an Armenian School.

In speaking of the visits of a Mahomedan to him for medicine, he says—

There is one value in medical practice, which I never so fully felt before—that it affords to Mahomedans an unsuspected excuse for visiting us.

We have taken a house for 12 months, at 3*l.* per annum.

April 3—We left the hospitable roof of Major Taylor to enter our own house, which we find in every way suited to our necessities and our present and prospective sphere of usefulness. The outer part will be occupied by our Schoolmaster and the School: within, we have room enough for ourselves, and for another Missionary Family should one join us. It has also conveniences peculiarly important here, particularly to Europeans—very cool cellars for the hot season, and an open large court for the children.

April 13—There does not appear to be all that bigotry among the Roman Catholics which I had anticipated. Almost all the Roman-Catholic Armenians have called on us, and apparently in a very friendly spirit. In fact, we daily perceive that opportunities of preaching the Gospel are most abundant, in friendly conversational interviews with these people; but the barrier of the language still remains a formidable obstacle: however, the Lord's goodness in giving us our dear Brother Pfander greatly relieves our difficulties, and enables us to undertake much which we otherwise could not.

April 18, 1830—I had yesterday a long conversation with the Resident, on the principle on which I hoped to carry on Missions in these Countries—that of introducing Christians who would make some handicraft occupation, at once their means of subsistence and the means of introducing them into their field of Missionary Labour. He entirely approved the plan; and told me that he would ensure constant employment to such men as blacksmiths, whitesmiths, tailors, carpenters, cabinet-makers, and watch-makers: but they must be men who understand their business, and are supplied with a good assortment of tools. Such persons would have opportunities of acting altogether with a freedom which scarcely any others would possess, and would avoid the suspicion which always attaches to those who have no specific employment: for these Countries are not like Heathen Lands: here is the residuum of the accumulating hatred of 1200 years—of hatred to the very Name of Christ: among the Heathen this hatred is not felt till it begins to bear hard on their profits and dignities. Should it please the Lord, therefore, from among this class to raise up simple and faithful men, I should indeed truly rejoice. . . . I feel assured that this is absolutely the best mode for learning the language, and for getting access to the hearts of the Mahomedans. Should they also be men who feel that the Lord delights in the consecration of all their earnings, above that which their necessities require, to the promotion of the glory of Christ's Name, then indeed the greatest snare attached to this mode of service would be taken away.

Major Taylor has had an application from the Pacha of Sulimeina for an English Physician, and wants one also for the Pacha of Mosul. He asked me if any of my friends who were competent would come out and take these situations. This I was unable to answer; but I feel deeply interested in both the applications—that for Mosul being in the very centre of the great body of Christians of these Countries; and the other in the very midst of Kourdistan, where, when I first passed through the Bazaar, I saw more persons with diseased eyes than I ever saw in my life before: almost every third or fourth person whom we met was blind or had diseased eyes.

April 19—The School was opened to-day with 43 Boys and 2 Girls, as many as we shall well know how to manage.

The system of teaching is so entirely defective, that it must be changed throughout. The Armenians read the Ancient Armenian, which neither the Scholars nor the Teachers understand. Each boy says his lesson alone, and sings it out as loud as he can shout—the louder the better; so that the moment they see any one coming, and wish to appear to advantage, they cry out so much the more loudly. We intend to begin immediately with an Arabic Class; as the Armenian Boys all more or less understand Arabic, and it is the colloquial language of business here. By this means, as I get on in Arabic I hope to be of use to them by taking a Scripture Class in Arabic. I see so much to be reformed, and such a want of materials to work with, that had we not such a Head as we have I should altogether give up in despair; but I have now a very good heart as to the work.

There appears no doubt at all of having a Girls' School, as soon as sufficient female help can be procured. Ten little Girls are coming to the School; who sit with the Schoolmaster's Wife, and go to him to repeat their lessons.

In every respect, my hopes are higher than they were at the conclusion of my journey; yet I desire never to forget that all is in the will and purpose of our Lord. I see about me every moment the elements of destruction to any system of Christian Teaching; and it is only that the Lord our King breaks the teeth of the young lions that they do not devour us. As for the future, we know not, nor are we careful. . . . All that we have to do is simply to go on, trusting in the Lord; and then we shall be like Mount Zion, which cannot be moved, but standeth fast for ever.

Mr. Parnell, son of Sir Henry Parnell, with Mr. Newman, a Gentleman who has much distinguished himself at Oxford, and one or two others, sailed, early in September, to join Mr. Groves at Bagdad.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
BURDWAN.

FROM the communications of the Rev. W. J. Deerr we extract many interesting details relative to the Natives and the Labours carried on among them.

The Town of Burdwan, properly so called, is not very large; but, including Conchanugui, which adjoins it, and some neighbouring villages, the number of inhabitants is supposed to be 40,000. It being a *Fillah*, and the residence of a *Rajah*, many persons resort to it. The European Christians residing here amount at present to 31, including 10 children: besides these, there are 7 Country-born Christians; and our Native Congregation consists of 35 persons, children included. Of Native Inhabitants, the Mahomedans are said to be two-thirds, and Hindoes one-third.

Mahomedan Worship.

Of the number of Mosques I can give no precise account: the Natives think that in the town there are from 20 to 25; but in the country they are very scarce. The grave representing Hussein and those of Peers are everywhere met with; mostly, however, in an insignificant shape. At evening, they put a light on it; and the oblation given to it is a horse of burnt clay, about 3 inches long and $\frac{1}{4}$ of an inch in diameter: thousands of such unmeaning figures lay, in a heap, before the graves of renowned men. The Mahomedans say that their Peers were fond of horses, therefore such gifts are thought most acceptable.

Heathen Temples and Idolatry.

The Heathen Temples are very numerous, particularly that of *Shih*: there is scarcely any village, however poor, where this obscene figure is not worshipped: they are met with from 1 to 10 in a village. In the town of Burdwan, the Natives suppose there are about 50: besides these, the *Rajah* has in one Temple 108 of these stones, and to each of them a Brahmin attached to worship it. Once a year the tumultuous and barbarous Festival of *Swinging* is performed in honour of that *Idol*: besides this, no general attendance takes place. The Brahmin sits alone at the time when he makes the worship: when doing so, he strikes occasionally both his elbows against his sides, snaps with his fingers round about his head, stamps with his left foot on the ground, beats his cheeks with the fingers of his right hand, whilst his lips move very fast in uttering his incantations. This figure is also made every day, of mud, at the bank of the river or tank, by every Brahmin who has not one in his house, worshipped, and then thrown into the water. It is not much the custom in Burdwan for females to worship it.

Doorga has many Temples, and is worshipped under various figures and names: its grand and public worship is once a year; called, by way of eminence, the *Doorga poojah*. The *Idol* is formed thus:—pieces of bamboo are tied together to form the skeleton, filled up with straw; and then finished with mud, and painted over. In some villages there are from 2 to 10 of these, and scarcely any inferior village without one. It is the season of rejoicing among the Hindoes: they say that there is no holiness equal to the worship of *Doorga* at that season; but its worship is, after all, a private concern; nobody but the Brahmin who performs it knows what is going on, or is permitted to hear what he mutters before the *Idol*. The public attendance is general. However, as its worship is in so many places, the concourse of people does not appear to be great. I have an account, in *Beegalee*, of all the incantations, and the regular performance of the ceremonies; which, as soon as I find time, I shall translate into English.

The attendance at the Festival of *Juggernaut*, or *Rut*, is the largest. There being but few, the people assemble together from a distance. It resembles, in some measure, the fairs at home; playthings, sweetmeats, &c. are sold; and the bustle and confusion are so great, that, in *Conchanugur*, some persons have for the last two years been seriously injured.

The *Kalee* Worship is another public festival, but not so frequently attended as the *Doorga poojah*. The worshippers usually become intoxicated, and the obscenities which take place cannot be mentioned.

There is a great variety of inferior *Idols*, which I have omitted to mention: suffice it to say, that, among all the *Idols* which they worship, there is not a single *Idol* or Temple which is intended for the Worship of the True God. The Athenians had at least an Altar to the Unknown God; but the Hindoes have not even that. *Bromho*, the Eternal Being, is entirely omitted in their devotion: the Brahmins confess that they have no *muntra* or incantation, or any form whatever, in which they worship Him. How true the statement of the Apostle, *They served the creature more than the Creator, who is blessed for ever!* Even the comparative idea *more*, is done away with. This assertion is not overrated; for none of the *Idols*, or those fancied Beings which are represented through the *Idol*, is called

Bromho; excepting the Debras, taken together as one, are said to compose the Eternal Being: but according to that system, men and other animals &c. are also included in it. No Brahmin of moderate learning and sense, far less the more learned, even attempted to say that any of the Idols is Bromho, or that their worship is intended for Him. But they defend this practice, by saying, that as no admittance can be obtained to a great person except through his servants, so by worshipping these Idols they expect admittance to Bromho. The case of the Heathens is lamentable: they are left like wandering sheep in a wilderness: throughout the year, there is not a single instance of their meeting together for Public Worship or Prayers. The Meetings which they have, are either a dance or a drama; and, as I have said, in the Poojah nobody knows what is going on but the Brahmins: even the Rajah of Burdwan does not know it. What a glorious system is Christianity! and how true the words of the Psalmist—*How amiable are Thy tabernacles, O Lord of Hosts!*

Disposition of Mahomedans and Hindoos towards one another.

In common affairs of life, the Hindoos and Mussulmans do not shew much dislike to one another: Mussulmans buy from Hindoo shops, and Hindoos do the same. In religious views, the approach is not very great: however, the credulous Hindoos are frequently seen to bow to the grave of Peers or deified Mussulmans, and to carry offerings of sugar, fruit, &c. to their graves, in the same manner as to Hindoo Idols: this is particularly the case with the lower classes. I have heard Brahmins sometimes defend this custom; saying, that if one of the Christians would prove to be thus deified, as the Peers were, they would worship him also. Hussein is almost believed, by the lower Hindoos, to be a kind of Deity. In other religious respects, the Hindoos have a great dislike against Mussulmans, call them a very dirty caste, and think them lower than the lowest of the Hindoos: and no wonder, for they eat cow's flesh, fowls, &c. The predominant passion in a Hindoo is, that of despising others, and insolence for a kindness received; and of a Mussulman, that of hatred. As far as I can learn, the Hindoo is not so ill disposed towards Europeans as a Mussulman; for the former consider the Europeans as their benefactors, and they are well aware of the security of property &c. and many other

benefits which they enjoy under Christian Government: nor have they yet forgotten the oppressions of the Mussulmans in former days. The Mahomedans hate us, because the government has been taken out of their hands.

The Mahomedans utterly abhor any Idol or Image of the Hindoos: I do not think that the present Jews have a greater aversion to Images than the Mussulmans of this place. But though the Hindoo Idol Worship proves to be such an offence to the followers of Mahomet, yet they imitate the Hindoos in some respects. The coffin which they make for Hussein they watch with more jealousy than any Hindoo does his Idol: when their coffins are carried about, it is not advisable to go near them, for, like half-insane people, they beat every one who comes in their way, and in several instances lives are said to have been lost. The Mahomedans have also imitated the Hindoos in observing Caste in some measure, and are particular with their food: if it happen that any of their victuals or kitchen utensils are touched, they throw their food away, and break the vessels, in as great a rage as a Hindoo. In the Moharram, they chastise their body as hard as a Hindoo Devotee; and several of them have closed or shut their lips with a padlock chained to the ground. The proelytes which they make from among the Hindoos are very scarce: now and then they buy a child; and, though the laws would make the purchase of none effect, yet a Hindoo cannot receive the child back, because it is immediately circumcised.

Fierceness of Mahomedans.

The influence which the system of the False Prophet has on its followers need scarcely be mentioned, as its doctrines are so well known. There is a great deal of ferocity about them; and a new comer may almost be able to distinguish a Mussulman from a Hindoo by the difference in their features. I had lately a conversation with an old Cazeer, who was formerly a Judge: he thought it quite justifiable to take off a man's head, if he refused to become a follower of the Prophet.

Mild Appearance, but Want of Feeling, in Hindoos.

Most of the Hindoos have usually a mild appearance, and even in some cases a great degree of tenderness is expressed in their features. Their effeminacy, and their regarding mildness as an accomplishment, may in some degree occasion

this: their Shasters also, amidst the trash and frivolous inculcations which they contain, strongly recommend mildness, sedativeness, and kindness. Unfortunately, those instructions are more applied to cows and other living creatures, and even to the vegetable kingdom, than towards men, the Brahmins excepted. Their mild appearance, I am sorry to say, seems not to be the true picture of their frame of mind, but rather an adopted habit or fashion, because it is considered an accomplishment. Hundreds of instances could be produced, to prove this point.

A Hindoo has been known to beat another, in cold blood, till he was almost dead; and I knew an instance of a Brahmin beating a carpenter with his shoe, for delaying his work, till he expired. He called immediately for cold water; which, when applied on the face, or poured into the mouth, is sometimes a remedy to recall life; but on the above-mentioned case it failed. It is well known, that at the burning of a woman, her own son or relation sets fire to the victim, as indifferent as if he were going to make a fire to dress his food: and a son, when burning his parent, cracks to pieces, with a large stick, the head or the remains of his father or mother as coolly as possible. One of our neighbours preferred laying an infant child out of the house in the night, that the jackals might take it away, instead of giving it to us to be educated, because, in the latter case, their caste would have gone. But no wonder that a knowing Hindoo does not perceive the defect of the want of moving compassion in themselves; for to be void of feeling in every respect is the standard of human perfection, set forth in their Shasters.

Dissimulation of the Hindoos.

What is most conspicuous in the character of a Hindoo is, dissimulation, an art in which they can scarcely be rivalled. This point is too well known to require proofs: I do not think that any European can boast of not having been cheated by them. The Mahomedans are not backward in this respect, but do not carry it to such an extent. The Hindoos themselves boast of their dexterity, by saying, 'What we cannot do by valour, we can effect by stratagem.' Some of the Natives long ago warned me not to trust to any one; adding, "Though you have seen a great deal, yet you know not half the deception which we are capable of: you

can never form an idea of it, because it never entered your mind." A sad proof of this assertion I experienced four months ago, when two of my Pundits, Hinish and Mohesh, who were in my employ for several years, made a profession of Christianity. Unwilling to repay, from their wages, some money which they had received in advance, and eager in the expectation of obtaining a higher salary in case I should leave Burdwan, they formed an accusation against my conduct. To succeed in their plan, they misled one of the Native Christians, James Buckshee, formerly a boy in the English School; and in order that they might the sooner obtain a hearing, they put it into English. In framing the Letter, they concealed their own names, and wrote in the name of the Inhabitants of Culna. After the Letter was gone to Calcutta, the Pundits came again to me for money in advance; and that the accusation might become the more plausible, it was settled that James Buckshee should go to Calcutta, to give testimony to the accusations in the Letter, in such a way as if he knew nothing of its contents. With this view, he insulted me grossly, that he might find an occasion of going down to Calcutta; in which he succeeded. He went to Calcutta; complained of hard treatment; denied all knowledge of the Letter; but affirmed its contents, and added to it: and thus the accuser was at the same time the witness. When the Pundits saw that they were detected, they went privately to Calcutta, to James Buckshee, and made him write another accusation; and arranged with some people to come at the time he was writing it, under the pretence of coming to see him; in order that they might have some witnesses in whose presence he wrote it, that they might not have to bear the blame alone. The above is a specimen of their imposition. Judges and people in authority could perhaps give an endless list of such kind of treacheries. It is not unlikely, that the knowledge which they imbibe from their Shasters has produced such a turn of mind; so that their deception has almost been formed into a system. They relate, in strains, those stratagems which the Debtas have performed; and I have observed that Pundits from different places rehearse the same kind of intrigues. Narood Mony, son of Bramah, one of their demi-gods, is a complete model of subtlety. The Porams contain a vast deal of this nature: a

favourite Poem by Cobee Cungeun contains an abstract of those performances: they are couched in a pleasant way, and keen enough to produce a smile. Now, if the human mind is stored with such a stock of subtlety, it is at once furnished with the weapons of iniquity, particularly since man is no more upright, but has *found out many inventions*. A simple man may become subtle, if he continually hear the praises of the intrigues of the Debtas. And what have they to counteract it? These Debtas are said to have performed their plays—as their actions are called; to give knowledge, or set an example to man. Happy are we, however, in the prospects of the Hindoos! a better seed has now begun to be sown among them: the Word of God, which is able to make the simple wise, and to impart wisdom of a nobler nature than that of the Hindoos, will, it may be hoped, give their minds a better turn. It is only to be regretted that we cannot sow more richly than we do. Regular Worship is performed, at present, only on our Mission Premises, in Bengal, with Native Christians. The Building for English Service is at present unoccupied, nor have I time or strength to attend to it.

Intellectual Powers of Mahomedans and Hindoos.

My interviews with Mahomedans have not been so frequent as to enable me to form a judgment of their intellectual powers: but those who have had an opportunity of judging of Mahomedans and Hindoos are of opinion that an accomplished Mahomedan possesses more good sense than a Hindoo. Their Literature being in some measure more in conformity with ours, may be a reason why a Mahomedan appears, in our sight, more intellectual than a Hindoo.

The intellectual power of the higher Caste of the Hindoos, particularly those of the Brahmins, are not of an inferior kind: many of the Brahmins display, in conversation, a great deal of vivacity. But one fact is curious: the Hindoo Boys, when young, are exceedingly quick and forward, and seem to outdo Europeans of their age; but, usually, after fourteen or fifteen years their sprightliness seems to turn into a stupor: the reason must either rest on their quick ripening, or in their subsequent habits. Many of the learned Brahmins have acquired such agreeable habits and pleasant terms, that it is amusing to converse with them, particularly when the

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drift of their conversation is understood though I must remark, that their reasoning in the abstract proves often an outrage on common sense: yet it should be recollected, that they judge from wrong principles which are once established in their Scriptures, and which they do not venture to set aside; and therefore their conclusions are erroneous, though the general strain of their argument is in connection, and, in some measure, conclusive. It is astonishing what a mass of subtle sophistry the mind of a learned Brahmin contains: it consists almost entirely of metaphysical subjects: his ideas seem to be more imbibed from the Shasters, than to be the produce of his own mind; for, in every conversation, first a shlok, or verse, from the Shasters is repeated, then explained, and thus the conversation is branched out: and, with little variation, one meets with nearly the same argument from every one, except those who have had much intercourse with Europeans; for these are more in the habit of forming arguments on their own ground, and usually reason more closely than the others.

Next to the Brahmins are the Guistars or Writer Class, who have imbibed a great many of the ideas of the Brahmins. Being not so much in the habit of reasoning, they are unable to see the force of an argument; and are consequently more obstinate than the former, when they are spoken to. I have omitted to mention the Katrea Boishtub, because they are scarcely met with in this part of the country. The ignorance of the bulk of the people defies description. An old woman, who supplies us with milk, was lately asked, who made her: to which she replied — “Who can answer such a question?”

Mahomedan Schools.

In the Schools of Mussulmans, chiefly, Persian Literature is taught; but the schools are few, and the scholars not numerous. The usual acquirement which Mahomedan Boys in our Schools look for, is, to become qualified to keep a Kitchen or Table Account; as the European Gentlemen are usually supplied with Servants from this class. Those who expect to get an employment under Government begin their education with Persian immediately.

Hindoo Native-Schools.

The Schools of the Hindoos are by far the most numerous. In the highest schools, Sanscrit is taught; which chiefly

comprises the Sanscrit Grammar and Dictionary, which are committed to memory : the greater part of the Students go but half through this course : next to this, they begin the Smrites, or Hindoo Law, the most necessary thing for a Brahmin to know ; then the Purans or Historical Sketches ; the Tantras, or composition of Shib ; and in some schools they study Logic and Astronomy ; in others, Commentaries or Essays on the Vedam. These Commentaries comprise six different Systems, called Solardarshun, which frequently contradict one another. Several of the learned Brahmins are acquainted with an Abstract of all these Systems ; and the consequence is, that in reality they believe nothing at all : most of them approach to Atheism ; but the term Nastic, that is, Atheist, is one of the greatest abuses that can be given, and they take care not to be suspected of it. The Rajah of Burdwan maintains a Free School, containing about 60 scholars : Sanscrit, Persian, English, and Bengalee, are taught in it. The inferior Schools, that is, Bengal Native Schools, may be met with from 1 to 5 or 6 in a village, containing from 20 to 30 or 100 boys in each : Arithmetic is chiefly taught in them. The Teachers are scarcely able to read a printed book, books not being used in them ; but they learn to spell names of persons &c. No respect is paid to Orthography : wrong spelling is frequently seen in public Advertisements ; and people employed in Offices usually follow an orthography of their own : the Natives do not think it wrong to do so. Among the Brahmins, Sanscrit Learning is very scarce in Burdwan and its vicinity, and the learned Pundits can easily be numbered. Many of the Expounders of the Law are scarcely capable of reading a line. One of this class, residing a mile distance from us, has to give to 14 villages the opinion of the Law. I once gave him a book, and he was unable to read five lines ; nor did he understand easy and common Sanscrit terms. They have learnt by heart what a man has to pay when a cow dies within his walls, or any such like things which happen against the Shasters. The Scribes here mentioned are not in connection with Government : this right hereditarily descends from father to son. Sanscrit begins to become more scarce. English, Persian, and Arithmetic are chiefly sought after ; for these are the channels in which the much-desired object, money, is obtained ; and without

these acquirements they cannot hold high offices. Many friends have been desirous of availing themselves of their great desire for English, to open to them the stores of knowledge which the English Language contains ; but the time of a thirst for knowledge for its own sake has not yet arrived. The Boys usually stay till they can become Copyists, or can make themselves a little understood in English, and then they look out for wages : every effort of this kind has, however, its good, but its utility is but comparative. When we teach them in their mother tongue, the expenses are little ; and a Boy may store his mind with useful knowledge at a period which is requisite to go through the dry and uphill part of the English Language. English will gradually make its way by itself.

General View of the Mission.

It is now about eleven years since the Station was formed ; according to which time the effects may appear insignificant : but when the bulwarks of prejudice and long-established errors, the habits which we have to contend with, and all the circumstances of the Country, are taken into consideration, it will no more appear that little has been done ; though little indeed, when compared with what is still to be accomplished ! The knowledge spread by Preaching is scanty : our Missionary Exertions extend not further than the distance above mentioned, excepting the little which persons coming from a distance may carry home with them. People who never come within our reach generally know very little of Christianity : it is sometimes called, "To worship Jesus Christ ;" "To become English, as they call it ;" "To eat the Sahib's Kanah ;" and "To give up caste." To worship, that is, to pronounce the name of the object worshipped, to observe the rites of caste, and the rules of eating, form the main body of their religious notions : the breach of the two latter is dreaded with horror. The abuse which the Native Christians have to bear, is chiefly that on account of eating : it can therefore easily be imagined how Christianity is received in the eyes of those who have not yet had an opportunity of observing its beauty.

Sensible Natives have sometimes observed, "that, of the Christian Religion, nothing else but the bad name of eating and caste-concern has spread ; but the Doctrines of the Gospel need only to be known, and the odious idea will soon

vanish." Our Native Christians tell me, sometimes, in an air of triumph, that the people begin now to understand that there is some Religion among the Sahibs. It is a matter of fact, that the Christian Religion is viewed with jealousy and terror in those places only where Missionary Exertions have never reached: as far as the people know it, they hail our Religion, although they do not embrace it, nor obey its precepts. Were the Natives still possessed with the prejudices they formerly had, why would parents allow their children to learn by heart the Catechism, Gospels, &c.: for it is well known, that they formerly would not touch a book; and in places where new attempts are made, the difficulty still exists. But, on the other hand, look at Burdwan, Chinsurah; and in those places where the operations of the Mission have existed for some considerable time, there is no more any odious feeling or jealousy against our Scriptures. A number of Heathen Natives attend our Worship; and, if my bodily strength would allow me, I could have Service in any of our Schools: not that they would attend from a spiritual desire, for they have none, nor without some view of paltry interest; but still it proves that there exists no jealousy or hatred against it. In my last journey to Culna, I baptized 10 persons under a tree near the road-side, when we were surrounded by a great crowd of people. After Service was over, a person cried, "This is indeed a good Religion, when those who embrace it keep it!" indicating doubts that the Candidates would keep to their promises. Whatever the case may be, here is a public confession from a Heathen, in the presence of several hundreds of others, that the Religion is good.

If I were asked to shew the return which we have received for the expenses incurred in teaching Bengalee, I would make the answer which a Farmer would give, when, immediately after tilling and sowing his ground, he were required to shew the fruits of his expenses. If we have not done more, we have at least sown, and are sowing, the good seed. I could not state with exactness the effects which our instruction has on the conduct of the Children. To do this, would require a habit of living among them; and sometimes one dare not venture to draw a conclusion from what passes before one's eyes. Whilst I was once preaching in a village, old and young appeared to be very atten-

tive; but no sooner had I turned round to return home, than they hissed and clapped hands at me.

Regular Worship—I mean according to the Church of England—I think is one of the best means of exciting feelings of reverence for our Holy Religion. Lately, a woman was attracted by the singing, and came before the door and stood there till Service was over. She was observed, by the audience, to shed tears.

Schools have been shut up in Burdwan and Culna, on account of want of means, particularly for want of money. Numbers of inquirers are daily increasing; though, in many instances, they may be insincere: our little Congregation is also increasing. The Christian Boys, 8 in number, whom I have now under my care, give me much hope: they are between 5 and 12 years of age.

The District of Burdwan is more favoured by Providence than many others, there being Three Mission Stations in it—Burdwan, Culna, and Cutwa. Culna is situated directly east from Burdwan, at a distance of 32 miles; and Cutwa nearly north-east from Burdwan, and about the same distance as Culna: the three Stations nearly form a triangle. Cutwa is occupied by the Serampore Baptist Missionaries.

CULNA.

Mr. Deerr writes, in reference to this Station—

The remarks on Burdwan may be applied to Culna, excepting in a few particulars presently mentioned. The Mission commenced in 1825: the Station was selected partly because it is connected with Burdwan, and partly because it is very populous; and being a great trading-place, people going and coming from different parts of the Country may carry the good Seed along with them to the interior, which Missionaries scarcely find it practicable to reach.

Advantages of Culna as a Missionary Station.

The place being situated at the river-side, is convenient for a Mission Station: besides this, it has little external attraction; every thing is gloomy, and has a Native-like appearance, there being no Europeans living there to improve the place: the Natives themselves say, that where the Europeans live the ground is made golden. The Market is not furnished with articles necessary for an European, and to rear every thing for

oneself increases the expense; and no Medical Aid can be procured in less than 32 hours: but for Missionary Labours it has conveniences preferable to Burdwan. The Town being extensive, and one continued train of Buildings, with little intermission, not much time is lost in travelling about. The Population consists almost entirely of Hindoos; and, people having settled there from so many different places, the bond of Caste is not so inveterate as in other places, excepting in those divisions which they call the respectable ones. The exact number of inhabitants cannot be given: the Natives estimate it to be between 80 and 100,000.

Native Schools.

It being only at a distance of twelve miles from Nodda, the Seat of Learning in Bengal, the Sanscrit Schools are far superior and more numerous than in Burdwan: in one of the divisions situated westerly, called Dhatregram, comprising 300 houses or families, there are 6 Sanscrit Schools. Logic is the favourite subject in their literary pursuits.

Idolatry.

Idol Worship is carried on with far greater eagerness than in Burdwan: people of both the Brahmin and Soodra Caste, and of both sexes, sit promiscuously at the bank of the river or tanks, moulding the Shiblings, and worshipping it. Culna being the second residence, if it may be called so, of the Rajah of Burdwan, he has established an Idol Temple, containing 108 Shib-stones: each stone has a separate little Temple; and the whole is enclosed by a wall. When I asked the worshippers attached to it, what good they expected to result from worshipping all these stones, they laughingly replied—"Brahmins are maintained by it, which is holiness." Besides this, there are, in the town, several hundreds of these Temples; and Idol Temples of other names are numerous. The Aushud Tree, the Munosho Bush, intended for the worship of Snakes, and particularly the Tulshree, are nearly everywhere worshipped there; also the Blessing-stone and the Virtue-stone, &c.

Culna being a trading-place, gain is the universal Idol; and not only in Culna, but all along the banks of the river, the people are said to be exceedingly cunning and expert in imposing on each other, and more so on Europeans who happen to pass by: neither are they so

polite towards them as in the interior, knowing that a European cannot find immediate redress.

General View of the Mission.

Comparatively speaking, we have had more success in Culna than in Burdwan; but Culna has in some measure been cultivated before. Now and then, Missionaries, passing by in their journeys, scattered the good Seed, and other benevolent persons occasionally distributed Tracts; and, as I had mentioned on a former occasion, Native Schools were in existence for about nine years, by the kindness of Government: a great number of the inhabitants, also, are in the service of Europeans, where they have become a little acquainted with the Truth.

The town being very extensive, the remarks are applicable only to some divisions. The prejudices of Caste, eating, and other things peculiar to Hindoos, are, in some places there, much stronger than in Burdwan; and in some divisions they are less. In Dhatregram, the place mentioned above, the population consists purely of Hindoos; and most of them are, among the Natives, decent and intelligent men. There we do not meet with any objection at all. Some months ago, a man of that place was baptized; and the convert has not, as yet, met with any abuses. It is however difficult to say whether the generality of the people are so favourably inclined; or whether they are influenced by the Pundit of our School there, who is the encouraging man of that place.

The Christians in Culna are living at their respective homes, where they lived before they were baptized, in different places. In Burdwan, our Christians are all living on the Premises. The former-mentioned are regular inhabitants of Culna: the Christians of Burdwan were collected from various parts of the Country, and have consequently no other refuge. The Communicants for the Lord's Supper are few: it is owing to want of opportunities to bring them on in instruction.

BUXAR.

Journal of the Native Catechist, Kurram Messooh.

Some of the expressions and allusions in the following Journal cannot be well understood, except by those who are conversant with the notions and customs of the Natives: it presents, however, a lively picture

of the manner in which a Christian combats the errors of his countrymen, and endeavours to disseminate truth among them.

Oct. 1, 1829—Met eight or nine men sitting at a shop. On being questioned, they said they came, with the Rajah, to the Feast of Ram Lukhsmun, from Jugdeespore, 12 coss hence. I observed, "Alas! that you should forsake your Creator and Preserver, and trust in others!" They said, "Whom else should we trust?" A. "In the Lord Jesus Christ, that you may be saved."—Q. "Who is Jesus Christ?" A. "He is the Everlasting Son of God, and God."—Q. How may we obtain a knowledge of him? A. Come with me, and I will teach you." They accompanied me, when I read the Tract in Poetry to them; and that day distributed about 25 Tracts.

Oct. 2—Went to the Fair. Had some conversation with a Devotee. He said, "Every thing you do is good, but one; and that is, the killing of animals." I replied, by saying: "So you refute your own books, because the Vedam and Toolseedoss, Sewnarain and Kuvierdoss, say that every thing is a portion of the Deity, who kills, who is killed, and who is the sinner. He himself is in all. If so, does he kill himself?" To this he was not able to reply. I then read the Brief Sketch of Hindooism, and gave away about 22 Tracts.

Oct. 5—Went again to the Fair. After reading the Tract, the Brief Sketch of Hindooism, a Brumhacharee Devotee said, "Every thing is good, excepting the prohibiting of the worship of the Debtas." The School Pundit then told the man, that what I said was very proper, because it is written in the Vedam, "There is but One Spirit, and no other;" but from this Tract we learn, and it is manifest, that 33 millions are called gods. A great deal of controversy afterwards.—Distributed about 16 Tracts.

Oct. 8—Went again to the Fair. Met a Pundit, who asked me, "How many gods do you worship?" I replied, "Where can you learn the mystery of that God who created heaven and earth, when you worship 33 millions of gods? His name is not known amongst you." I then read the Sketch of Hindooism; in the first verse of which Tract it is written, that the Vedh Shaster says that there is but One Supreme Being. The Pundit then wished to know the shape of the Vedh. I said, "You do not know it yourself; and

why do you ask me?" Then I asked him, "Do you know the Vedh?" He said, "Yes." I asked in what age of the world the incarnation of Nursingh (Lionman) appeared. He replied, "In the third age." Then said another Pundit to him, "No: you are telling a falsehood:" at which he went away, quite ashamed.—Distributed about 60 Tracts, and read a good deal.

Oct. 9—Went to the place where the tents of the three Rajahs (viz. of Jugdispore, of Doomrao, and of Buxar) were pitched. While conversing with a Pundit, the Rajah of Jugdispore cast his eyes upon me; and, seeing me distribute books, sent for me, and wished to know why I distributed books amongst the people. I replied, "My purport in giving away books will be seen from what I read to the people."—I then read the Brief Sketch of Hindooism to him; which pleased the Rajahs much, and they took books from me; and the people also took books. About 40 Tracts were distributed.

Oct. 15.—A Pundit came to my house. I said, "You are involved in very great error, by imputing both sin and good works to God." The Pundit said, "In man there are two things, Pran and Jeo: the Jeo sins; but the Pran, being a portion of the Deity, cannot sin." I asked, "Are Pance and Jul (Water and Water) two things, or one?" The Pundit said, "One." I then said, "How do you make the Pran and the Jeo two? When the Pran is out of the body, what becomes of the Jeo? Why does it not speak? Why, then, does it not sin?" The Pundit replied, "The Jeo does not sin; but the body sins."

Oct. 16—Went to the river-side, with four or five books: saw a Brahmin worshipping a Peepul-tree. I said, "Alas! how strange it is, that you, a rational being, should worship the trunk of a tree!" The Brahmin said, "A portion of the Deity is in me, as well as in this tree." I then asked, "Is a portion of the Deity in you?" He said, "Yes; and it is every thing." I asked if it were the same in him and the tree. He replied, "No: in man is rationality, but these are inanimate bodies." I asked, "What do you call rationality? and what is an inanimate body?" He said, "In man there is a discrimination of good and evil; but with inanimate bodies it is not so." I said, "From this it appears that you must be an irrational being, when you worship an inanimate

body; for no rational being would do such a thing. If you were a rational being, you would not worship a tree." A great crowd collected round us. I gave away some books.

Oct. 27, 1829—Went to the Bazar: read the Sketch of Hindooism: two Pundits listened very attentively; and, at the conclusion, one of them said, "In another birth we shall take these things into consideration." I replied, "This is your error: there is no other birth besides this: there is one birth, and one death. When the soul is out of the body, it enters either into heaven or hell." The Pundit said, "It is written in the Vedh, that there are 84 births." I asked, "In the beginning, how many souls did God create?" He said, "Three." I replied, "According to what you have stated, there ought to be no more than three souls now; but how is it that there are so many souls now in the world?" The Pundit was put to a nonplus at this. The people, that had collected, desired him to give me an answer.—Gave away 12 Tracts.

Sixty Boys have attended regularly in the Hinduwee School; 32 are reading the Gospels; and the whole are learning the Tract in Poetry.

The Soldiers' Wives are reading the Pentateuch, the Psalms of David, the New Testament, and the Catechism.

Through the grace of God, things are in an encouraging state at Buzar and its environs; so that a great many persons have been coming to me, and have expressed their wishes of learning Persian; and are anxious to know when a Persian School is to be established. If the Committee would approve of it, a School-Room might be raised on the Chapel ground.

Nov. 3—To-day, a Mussulman Hukeem (Doctor) sent for us; and, according to Mr. Bowley's direction, we took a parcel of books, and called on him. He inquired, "What profession are you?" A. "We are all Christians."—Q. "What could induce you to become Christians? Was it food and raiment?" A. "All who labour obtain these things; but we have embraced Christianity in order to obtain salvation: for the Hindoos are gross idolaters; and we have in vain searched for the way of salvation among Mahomedans."—Q. "How do you make out that salvation is not to be found among Mussulmans?" A. "We doubt of the divine mission of Mahomed."—

Q. "Wherein do you doubt?" A. "We have searched for the marks of a True Prophet, but have not found them in him; but many things to the contrary."—

Q. "Which are the signs you seek for?" In reply, we read the Manuscript Tract refuting Mahomedanism, and proving, from the Korân, that these marks were not in Mahomed. The Hukeem then said, "Who has thus exposed our Prophet?"

Nov. 5—In walking into the Bazaar, saw a Pundit buying radishes, and questioned him on his saying he would eat them. I said, "How can you, being the Brimh, eat Brimh?" He replied, "Kurrum Meseeh, in every respect you prove the falsity of our Vedas." A. "Exercise your reason: if the Vedas prove to be from God, adhere to them: if not, reject them."—Q. "Do you say how we may obtain salvation?" A. "Jesus Christ, whose Gospel I publish, is the only Saviour of sinners: open the eyes of your reason, otherwise you will ruin your soul."—I then gave away two complete Testaments, and eight or nine Tracts.

Nov. 13—To-day, met a Molwee, a stranger, in the Bazaar, and asked him how he expected to be saved. M. "By fastings, prayers, and alms-deeds, our sins shall be forgiven." A. "If you are to be saved by works, it is not of grace, but of debt."—M. "God is merciful, and He will do whatever He pleases." A. "By your shewing, God is merciful, but not just."

Nov. 18—A Roman-Catholic Woman asked which is the most ancient, Romanism, or Protestantism. A. "The true Religion of Christ has existed from the beginning; but I see your system is full of deceit."—She replied, "That system of Religion, which was from the beginning, how do you prove it false?" A. "Ever since it has been on the earth, it has been said that this chest contains gold mohurs, but no person has opened it: after a thousand generations, I was born: being in need, I opened the box; and what did I find, but a pice! Now what do you say? Must I credit or discredit all who went before me, and said that it contained gold mohurs?" She held her peace, and walked away.

COTTAYAM.

The Rev. J. W. Doran gives the following view, in September of last year, of the

State and Prospects of the Syrian Mission.

It will be seen by the Committee, that our numbers have increased considerably in the last year; and it will be pleasing to know, that all these are designed for the Ministry—pleasing, I say, that they are placed under the power of Scriptural Knowledge ere those habits and practices are formed which degrade the man, but infinitely more so the Priest of God's Sacred Altar. I am, moreover, happy to be enabled to state, that the most respectable Syrians in the Country, appreciating, as I suppose, the value of our instructions, are now voluntarily bringing their children, and soliciting their reception. Viewing this in connection with the growing state of our College Funds, I cannot but entertain the most pleasing anticipations. It is said, even in the matter of Syriac, that the Priests were never so taught as they are now in the College. Knowing this language well, the Malpan is ever treated with veneration by the people: I have therefore been the more anxious that those intended for Catanars should be well acquainted with it; because, whilst it places them on a level with the other Malpans, it will also predispose the people for viewing the superiority of their mind and doctrine in other respects. From the same principle, though in reference to a different people, I am careful that Sanscrit Literature should be specially attended to. In this splendid language some of the Boys are fair proficient; and this must give them, hereafter, with God's blessing, access to the Heathen.

Some time since I commenced the important work of preaching in the Syrian Churches. I was most kindly received and attentively heard by the people. I confess I felt that I never before acted so much the part of a Missionary in this land as when I raised up my voice within the walls of these venerable Churches. It is my intention, with God's help, to continue this practice; and, on such occasions, to take with me one or two of the Deacons, in order to familiarize their minds to the preaching of the Gospel.

I cannot tell from personal observation; but, from what I have heard, I believe the Translation made and circulated by my excellent friend and brother, Bailey, is beginning to be a blessing to the people. I have been long desirous of making a tour throughout the whole Syrian People, with the intention of drawing up a minute statement of their state

and condition; and I hope that shortly I may be able to effect this very desirable object. We have now formed a Tract Society, and hope we shall shortly be able to send through the length and breadth of the land some silent but efficient messengers of Truth. In reference to this, we mean to solicit funds in our neighbourhood. Having a Press to work, heads to translate, and a reading population, our great desideratum will be money.

About nine months ago, I employed the Catanar Marcus, of whom the Committee have often heard, as General Superintendent of the College. In this, certainly, he is very useful to me. He keeps his eye steadily fixed on every thing that goes on in my absence, and reports to me accordingly. I have a great regard for him. He can, I think, enter fully into one's feelings; and this, in such a land, is no small matter. He occasionally writes for me a little English.

Mr. Doran subjoins the following
Notices of Two of the College Students.

A. B. has been ordained about four months; since which time he has made himself useful in correcting translations, and teaching the lower classes. He indicates a favourable temper and disposition of mind. On the Sunday, one of the classes repeats to him the translation of a large portion of the Scripture made during the week, on which he grounds a lecture: in this way he teaches, and is himself taught. He is about to commence public preaching, in a Church four miles distant from the College. With a view to this, he has been exercised in composing Sermons. May God the Spirit give power to his mind to conceive, and their hearts to receive, the truth as it is in Jesus!

C. D. acts as Grammar-Master; and has two Classes under his care, to whom he expounds portions of Scripture. On one occasion, after I had preached in a Syrian Church, C. D. followed up the subject, by my direction, with much satisfaction to the people. On another occasion he was engaged two hours in hearing and answering questions on the great concerns of Salvation. This is calculated to produce the best effects: it excites inquiry among the people, and is especially beneficial to the Youth.

SERAMPORE MISSIONS.

THE following extracts from the Periodical Accounts have reference to

the important subject, brought forward at the India House, as noticed at p. 429 of our last Number. The Chairman, Mr. Astell, defended the Company, on that occasion, against the charge of encouraging Idolatry by the Pilgrim Tax; and stated that the system pursued in collecting the tribute had done much to discountenance Idolatry: he denied, also, that the Pilgrimages could be considered as profitable to the Company; the taxes in question being collected, not only for the purposes of the different temples, but for the relief of the families of the sufferers who visited them: he declared that the Directors were unanimous in their desire that these scandalous Pilgrimages should come to an end; but that time must be given for the operation of right principles.

Whatever judgment may be formed with reference to the measures hitherto pursued, the following extracts will serve to quicken every humane and conscientious man in his determination to promote the earliest possible destruction of such a baneful system.

Pilgrim Tax.

The Missionaries write:—

The labours of Mr. Mackintosh (of Allahabad) are perpetually placing before the mind the Miseries of a System, compared with which, when they are contemplated in all their extent, even those of the Suttee are but small.

The conflux of the Jumna and Ganges is resorted to by multitudes at all seasons; but, from December to February, the concourse becomes enormous. When a Pilgrim arrives, before he dare pass the barrier, for a sufficient military force is in waiting, a tax must be paid; varying from one rupee up to twenty, *i.e.* from 2s. up to 2l., according to his coming on foot, or with a horse, a camel, or an elephant—the Hindoos in the East-India Company's army and the inhabitants of Allahabad and suburbs being the only persons exempted; and, for this exemption, each person must obtain a licence from the Collector. When a Pilgrim arrives, and has paid the tax, he first sits down on the banks of the river, and has his head shaved, so that each hair may fall into

the water; the Shasters promising him one million of years' residence in heaven, for EVERY HAIR thus deposited! He then bathes; and, that day or the next, performs the obsequies of his deceased ancestors. Persons attempting to evade the tax, by crossing over in boats, are liable to a fine of three times the prescribed sum; and any barber contravening this law is to pay a fine of fifty rupees (5l.) for every Pilgrim shaved, and, if not able to pay it, is to be committed to jail for three months. At Allahabad, the Government Collector is stated to have ONE per cent. on the amount collected: at Gya, and at Juggernaut, it is much larger.

It is added, in a Note—

Taking a series of years at Juggernaut, say from 1812 to 1825 inclusive, there was collected 169,313l. 17s. 6d.: the cost was 126,398l., which included 22,299l. to the Collector; leaving 42,915l. of balance, or 3300l. annually of profit by this horrid system: so that, for clearing this sum annually, the Collector, having on an average 1715l., received above 50 per cent. on the sum which he realized to his employers: thus also it appears, that above 65,000l. were received from the Heathen during these 13 years; while the whole had cost them, as already stated, 169,313l. 17s. 6d. The gains received at some other places, however, have been far greater than these at Juggernaut: the net receipts at Allahabad have been 8000l. or 10,000l. in one year: nay, at Gya, the clear receipts have been as high as 20,000l., and more, in a single year. But the death—the disease—the immorality—and the misery resulting from all this, it is beyond the power of any human being to calculate or even imagine! The most CELEBRATED places visited by Pilgrims amount to seventeen at least; and these, from time immemorial, have had a constant influx, from one generation to another.

We may subjoin, with advantage, a description, by Mr. Fernandez of Dinagapore, written in April of last year, of what passed before his eyes in the

Miseries of Heathen and Mahomedan Pilgrimages.

We have not had a drop of rain here since October last; and the weather, consequently, has been excessively hot all this month, and is growing more and more so every day, as the sun approaches the zenith: owing to which

many of the poor Natives, especially such as had no assistance of our medicine, have fallen victims to the cholera morbus, both in the town and in the neighbourhood. The poor deluded Hindoo Pilgrims, who recently travelled from the eastern boundaries of Bengal to the Bhaugeruttee (Gunga) to perform, as usual, their ablutions, were the greatest sufferers. From the number of dead corpses that were seen lying on the roads from Tuctipoora and other villages close to the river, as far up as Gubboora and Attri, and even far beyond them towards Rungpoora, it is supposed that NOT ONE HALF OF THE THOUSANDS who left home in good health have returned alive. Many were attacked with the disorder while passing this town; but the greater part of them were relieved and escaped death by the medicine which I gave them: five of my people were employed, for two days from morning to evening, in administering medicine to them; and a cart too, to remove them from the rays of the sun, and from the river, to a shady place at Lalboug.

Many of the Musulman Devotees have also been carried off by the cholera at Parrooah, the shrine of Kootoob Peer, in February last; where they annually assemble together, from distant parts of the country, for the purpose of making their offerings to Kootoob, in behalf of their deceased parents and ancestors, on the Shubraut. The same dreadful mortality, more or less, has occurred at Parrooah for six or seven years past, on the Shubraut, though the festival falls in the coldest season of the year. Many were attacked and died at the shrine; and many after they had left it, and on their way home.

LONDON MISSIONARY SOCIETY.

Visit of a Native Teacher to Conjeveram.
JOHN Nimmo, a Native Teacher, on a visit to Conjeveram, bears the following testimonies to the usefulness of Missionary Labours:—

I reached the renowned and populous city of Conjeveram, distant about five Tamul leagues from Madras. The Teachers of the Church-Mission Schools here conducted me to a decent and well-situated Choultry, not far from the ancient Pagoda. Adjoining the Choultry is a Teloo goo School: the Master, with some of his elder Scholars, read, in my hearing, several parts of Teloo goo Tracts: he ap-

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peared to be a civil and well-informed person. While conversing with him, I was surrounded by about 30 Brahmins and a few Tamulians, to whom I read and spoke on the Tracts, "History of Petambora Sing," and "The Way to Heavenly Bliss:" they heard me with much silence and attention, and acknowledged that all the truths read and spoken were just and good. The subject of the latter Tract led me to speak somewhat largely on the vanity and folly of Idolatry—the insufficiency of any thing which man does, or can possibly do, to atone for sin, and merit eternal life—and the alone Way of Salvation through Jesus Christ. This last Doctrine I explained to them, by pointing out in what manner the justice and mercy of God were displayed in the glorious work of Redemption; and illustrated it by the remarkable history of King Zaleucus: by this means they appeared to admire it, and to enter into the true sense of it more fully.

The next morning, I took a survey of the city. There are here an immense number of Brahmmin and Malabar Houses and Bazaars; and the adjacent Villages are numerous: these contain Idolaters, who *have no hope, and are without God in the world.* What a large and fine field is this for Missionary Labour! Oh, when shall the Sun of Righteousness arise and shine on this benighted part of the earth!

I called at two Teloo goo Schools, and asked the Masters and some of the Boys to read the Teloo goo Tracts: they did so with much fluency, to my satisfaction. Having explained to them the contents of the Tracts, I left, in both schools, a copy of all the Teloo goo Tracts which I had by me. While thus employed, I was surrounded by a great number of Brahmmins and Tamulians, to whom I read and explained the Tract "Justice and Mercy Displayed:" they heard me all the while with attention.

As I proceeded, I met several who willingly received Tracts. In returning, I observed several respectable Brahmmins and Tamulians seated on a verandah: I went up to them, and offered them Tracts: they immediately, with much civility, asked me to take a seat by them: having done so, I began to read and explain to them the Tract "Justice and Mercy Displayed." This Tract I constantly read, because I think the subject is not only very important and appropriate

to the case of my hearers, but also one which they may easily and fully understand. While this Tract was read and explained, the people paid much attention. I supplied them all with Tamul and Telooogo Tracts.

I next visited the Church-Mission School here; and heard the Children repeat a few questions and answers from the Catechism. At this time eight Brahmins coming into the School, I read a Tract, and spoke to them on the only Way of Salvation through Jesus the Son of God. Afterward, Brahmins and Tamulians, from all quarters, came, one after another, and asked for Tracts; inasmuch that I had scarcely one hour to myself. It has, indeed, been a matter of doubt and much anxiety in my own mind, whether or not the many thousands who have received Tracts and copies of the Gospels do, in truth, attentively read and understand them. But, thanks be to God! my doubts and fears have, in no common measure, been removed; and my hopes brightened and encouraged. Here I found many, especially Brahmins, who had received Tracts and parts of the New Testament, from the Rev. Messrs. Rhenius, Bärenbruck, Sawyer, (Missionaries of the Church Society,) and others, and had actually read them over and over; and some of them could repeat several portions of them from memory. Two individuals, in particular, asked me to explain to them several portions of Scripture, which they said they could not easily understand. I gave away here two copies of St. John's Gospel and of St. Matthew's Gospel, to persons who earnestly and repeatedly desired them: and who, I have not the least doubt, will make good use of them. It delighted my heart to see several Brahmin Youths, not only eagerly asking for the Tracts, but actually reading them, and coming to me for further explanation.

Favourable Notices of Native Readers in South Travancore.

The Directors, in reference to these Notices, remark—

The following brief but interesting Notices relating to some of the Native Readers, who, supported by benevolent individuals, labour in connection with the Nagercoil Mission, have been communicated by the Rev. C. Mault, the Society's Missionary at that Station. While they contain honourable testimonies as to the character of the individuals to whom they refer, they will serve to magnify that

grace which has made those individuals to differ from the generality of their countrymen; and to encourage the liberal-minded supporters of the Cause of Christ among the Heathen, through whose instrumentality these useful men have hitherto been maintained in their activity, to continue and even abound in well-doing.

Mr. Mault has omitted the names of the Readers, and has given those only of the respective Stations where they are employed.

Malaperwilly—The Reader stationed here is anxious to promote the spread of the Gospel; and, from his zeal and amiable disposition, he is well adapted for the purpose.

Auandanadenkoodiyirrupoo—The Reader is an active and intelligent man, who knows how to make the most of a favourable circumstance for the furtherance of the Gospel: he studies the Word of God; and is respected by many, in consequence of his superior knowledge.

Tamarakkollam—By the exertions of the Reader, assisted by the most active of the Members, many have been added to this Congregation; and a considerable impression is made on the minds of the surrounding inhabitants.

Mucklingoodiyirrupoo—The Reader is a conscientious and diligent young man, who is anxious to improve the condition of the people.

Covakkollam—The Reader is active: and, as it regards the qualities of his mind and his general deportment, is a perfect contrast to the Romish Priests; which he has manifested during the late visitation of the cholera. While the Reader was visiting and administering medicine to the sick, and comfort to the dying, and otherwise assisting them, gratis, the Priest was refusing burial to the poor of his own communion without an exorbitant fee.

Kalvilly—The Reader is of an active disposition; and the Congregation, as well as the surrounding country, bears testimony to his diligence: many hamlets have been visited with the light of the Gospel by his instrumentality; and a few persons out of most of these places have been induced to attend on Christian Instruction.

Kudenkollam—The Reader is attentive to the duties of his office, and bears the trials which he is called to endure from the people with patience: he is a diligent student—for all our Readers are learners

as well as teachers—and well acquainted with the Scriptures.

Vadankollum—The Reader has a large sphere; and I hope he is a young man devoted to his work.

Tittavilly—The Reader is a sensible young man, and well qualified for the important sphere in which he is placed.

Mr. Mault adds the following testimony to the memory of the late Edward Balm, Reader at Nagercoil, who died on the 17th April 1829:—

His abilities, piety, and zeal, rendered him an invaluable Assistant in the Mission: his amiable disposition and benevolence insured to him the respect of all who knew him. The death of this interesting young man has made a deep impression on many. Oh that it may be the means of life to their souls!

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

FROM the JOURNALS of Mr. Yate and Mr. W. Williams we extract some passages, which illustrate the notions and manners of the Natives, and the gradual working of religious feeling among them.

Extracts from the Journal of the Rev. William Yate.

Feb. 9, 1829 — Matapo, a Chief of Taiamai, killed a slave this morning: the reason which he gave for it was, that she had bewitched Tekoki, the Chief of Kaunkau, and caused his illness. After Matapo had killed her, that old wretch Taria roasted and eat her. I have noticed Taria as being the most barbarous man in the island: he has killed and eaten three persons since I have been in New Zealand.

Feb. 16—Paue, one of our great men at Waimate, died this morning, after a lingering and painful illness. He was a Native of very pleasing manners, but never gave the least signs of conversion. His friends sent down to us for a blanket, to wrap up the body previous to interment. There is nothing in which they are more particular than in their respect for the dead.

Feb. 18—I went to the residence of Paue, who was said to be dead: I found him alive, but he died in a few hours after my arrival. No one was allowed to go near him, as the place was tapued: I, however, paid no regard to what they said, but rode up to his little shed, and

made him some tea, and endeavoured to improve the opportunity. A great number of Natives were present, waiting for his death: they were all attentive. I spent nearly four hours among them.

Feb. 26—Visited Waimate, and called at seven residences; but did not meet as great a number of Natives as I expected, because they were busy in clearing away the woods. However, I found enough at the various places to employ me for three hours. It is quite cheering to our minds to go out among the Natives, they generally are so ready to listen to all that we have to say. I feel myself more in my work when engaged in this way, than I do at any other employment; and now I have a horse, I can visit much more than before, and, at the same time, not neglect the other important part of our occupations—the translation of the Scriptures into the Native Language.

Feb. 27—Visited the Natives at Tako, a large Settlement on the coast, about 12 miles from Kiddeekiddee. The Chief, Wata, was gone to Wangaroa, to see Ururoa, who is ill: his wife was at home, and all her people. I had never been at this place before; nor has it been visited more than twice by Europeans. My reception was very gracious: the old lady scolded her slaves at a furious rate, because they were so long in cooking food for myself and Boys. I spoke to five parties, and declared to them the unsearchable riches of Christ. When I had crossed the river, on my return home, a party came up from the southward. Tetora, a Chief of Waimate, was going to the place which I had left: he was carrying a small piece of stick, as a memento of the late Paue, which was fastened to the top of a spear; and he, as the bearer, was tapued, and dared not eat till he had delivered it to the person for whom it was intended. I offered him a piece of gingerbread which I had in my pocket; but when he saw it, he fled from it as from a serpent.

March 10—About 100 Natives passed through Kiddeekiddee very hastily, on their way to the residence of the late Koikoi; where they are going to take away all the food, for some bad words which the old man said just before his death. We never say any thing to dissuade them from this, as it is quite right according to native custom; and an interference in their regulations, except where life is at stake, would be productive of no good.

March 19, 1829—Visited the Natives down the river; and met with a large number, about 250: they were full of levity, being on a stripping expedition, and would not listen to me at all.

March 20—Warepu and Ane, two old servants in the Settlement, were married this evening: they are likely to do exceedingly well: their marriage is not a hurried thing, but has been in contemplation for more than twelve months.

April 14—Went to Waimate, Pukenui, and Maupere: I met some very large parties, and spoke at 17 different villages. The Natives made many excellent remarks about what I had said to them at my last visit. They certainly do not forget much; and only require to be often visited, to cause them to retain a great deal of the letter of the Gospel.

May 12—Old Wata, a very venerable man, a Chief of Tako, came down, according to the promise which he made me on Saturday last, and sold us 24 baskets of Indian Corn of very excellent quality: he brought 24 slaves to carry it, and they had to bring it, over a very bad road, more than 14 miles. The payment was two best blankets.

May 13, 14—Visited the Natives at Waimate and the Ahuahu. I spoke to 15 parties, in number about 350. On my way, I was met by the Wife of Titore: she was going to Kiddeekiddee, to fetch me to her husband, who is very ill: he is a man of great consequence, second only to Rewa. I found him lying by the side of a small brook, with no other covering but the heavens: I bled him, and gave him some medicine, and advised his going under some shelter. He said, "No," that he was under a tapu, and therefore dared not to go. "If," said he, "I were now to go into a house, the Atua would be very angry; he would cause this stone to pass through my ribs and to enter my heart, and I should die. As it is," he continued, "there are bullets inside me; one in my arm, another in my thigh, and one in my throat." I endeavoured to reason him out of so absurd a belief; but he was so superstitious, that he turned a deaf ear to all that I said on the subject. When I had bled him, he said, "There, that is good: now there is a hole, and perhaps the bullets may be permitted by the Atua to pass out of me, and I shall live." Before I passed on my way, I boiled him some tea, which he drank: it evidently refreshed him, the depression of his spirits

vanished, and he felt himself much better. There is nothing which a New Zealander feels more than a little attention paid to him when sick. Any thing which we can do in that way, either to the rich or the poor, is almost certain to gain us friends.

May 15—I have this day witnessed what I never did before in New Zealand—a number of Natives come into the Settlement and being troublesome. It was not, however, intended for us: it was right according to their native customs. A Boy of Mr. Baker's had been inland, and, during that time, had married a Girl living at Mr. Clarke's. This Girl had been some time set apart for her father-in-law, and consequently could not marry any other without subjecting, not only herself, but also her husband, to death. After they were married, they returned to Kiddeekiddee; and, two days after, the whole Tribe came down, to take the bride away, and to give the bridegroom a thorough beating: they dared not to go further lengths than this, because he is a great man among them. In searching for the bride, the Natives were very unruly: the presence of Rewa could not keep them from jumping over our fences, and running all over our places, to find the hidden-one: they at length discovered her retreat, gave her a beating, and carried her in triumph away. It all passed off very well: but it might have been of serious consequence, as her brother pointed his gun, and was just about to shoot her, when it was snatched away by a friend. She will not now receive any further injury; but I know not whether she will be returned to her husband, or kept some little time longer for her father-in-law.

June 1—3—A very large party from the southward came to pay a visit to Rewa. In paying them the usual compliments, his gun burst and his hand was very much wounded. On this account, all his food and blankets and other possessions will be taken away from him by his friends as a mark of disrespect.

June 11, 12—Visited the Natives at Waimate. There were a vast multitude of Natives assembled together, from all parts of the Island, to a feast given by the people of Waimate, at the removal of the bones of Paru. I had an excellent opportunity of speaking to them; and, on the whole, they were attentive.

June 28: Sunday—Opened the new School-Room, as a temporary Chapel.

I preached in the morning, read a Sermon in the afternoon, and addressed the Natives in the evening. Our Morning Service is conducted in the Native Language, except the Sermon; our Afternoon Service all in the English Language; and our Evening Service entirely in Native.

Extracts from the Rev. W. Williams's Journal.

May 23, 1829—Went to Waiomio, distant four miles from Kauakaua. A Niece of Christian Ranghi has lately left my house in a dying state, and is with her father at this place. The family is in a pleasing state, and have generally paid more attention to us than other Natives. The father made a striking remark to the child, when calling her to come to me:—"This is your parent, who is come to see you, who has taken care of you so long." She has lived in our house about a-year-and-a-half, and I hope has not been with us in vain: she has never been very communicative; and the most which I have been able to obtain from her, relative to her Saviour, is, that she prays to Him in her heart.

June 2—Rewa had seriously injured his hand by the bursting of a gun. It was necessary to amputate three of his fingers, which I proposed to do; but the superstition of the people was so great, that every one was opposed to it: and I was also given to understand, that if I had cut his hand, a party of strange Natives, who had just arrived from the southward, would probably have been cut off by Rewa's Tribe, as a payment for his accident.

June 21: *Sunday*—The Wicked One is now especially on the alert, to prejudice the Natives against us, in the matter of their temporal diseases. They say, that before we came to the land, few persons died before they were old; and that we have imported sickness among them, to which all ages fall victims. This was the principal subject of conversation with two parties to-day.

July 14—Went to Kauakaua. I was most interested by two Natives from Waikato, just arrived, with a large party, to trade with the Bay-of-Islanders. I gave them an outline of our Message, of a part of which they seemed to have some idea. They said, that a woman of Waikato had been up to heaven lately, and reported it to be a very good place: there were great multitudes of people,

who lived peaceably: when they had any slight quarrel, they had rushes to fight with instead of guns, and leaves of flax instead of the stone "meris" (*mayree*).

July 19: *Sunday*—I had a cheering conversation with Pita, one of our Natives. He and his Wife have lived with Mr. Davis more than four years; and, for some time past, have manifested much attention to instruction. From the nature of Pita's remarks to-day, I think him a proper subject for Baptism: every question on material points he answered most properly. I particularly questioned him on the last subject from which I had spoken—that of Baptism. The Natives have a baptism for their children; but, as Pita observed, their baptism is intended to make them wicked, while ours makes them holy. Of Prayer he said, that, after our daily Evening Service, he and his wife were in the habit of praying to Jesus Christ; and that, if at any time they neglected it, they felt very uncomfortable. I had spoken a short time previously on the words *Give us this day our daily bread*: the spiritual meaning of them he received, I believe, in his heart—that Christ was the salvation of his soul, as bread is that of the body. His wife was not present; but she is in a similar frame of mind.

July 26: *Sunday*—We received a public application from Taiwanga last night, in behalf of his children, whom he wishes to have baptized. His Letter is short, and, being much to the purpose, will not be uninteresting:—

Mr. Davis and Mother Davis: Big Mr. Williams and Mother Big Mr. Williams: Brother and Mother Brother: Mr. Fairburn and Mother Fairburn—Here am I thinking of the day when my son shall be baptized. You are Messengers from God; therefore, I wish that he should be baptized according to your ways. I have cast off my native ideas of rectitude, and my native thoughts. Here I sit thinking, and untying the rope of the Devil; and it is shaken that it may fall off. Jesus Christ, perhaps, is near to see my evils, and to look into the hearts of men. It is well, perhaps, that the heart should grieve in the morning, in the evening, and at night, that every sin may be blotted out.

Aug. 23—It having been considered that the application made by Taiwanga in behalf of his children should be attended to, I baptized his four children, together with my own little Boy, after the Second Lesson. The names given to them were, Richard Hill, Samuel Marsden, Mary Anne Davis, and James Davis. Mr. Yate, Mr. Clarke, and all at this

Station, were Sponsors; the nature of this office having been previously explained to Taiwanga. The Service was very affecting, and the attention of the Natives marked; and I think this public celebration of the Rite, in their own language, will not fail, under the Divine Blessing, of making some of them thoughtful on this point. Pita observed, afterward, that he wished to be "wakatapu," that is, consecrated by this ordinance to God as soon as possible. In the afternoon, in addressing the Natives, I explained to them, that, by Baptism, a Believer is admitted into the Visible Church, and that without it none could be considered members of the same; while, unless the outward sign was accompanied by inward grace, it would be of no avail. I endeavoured, also, to shew the reasons why Infants are received.

Aug. 24, 1829—Went up the river Waikari, accompanied by Mr. Yate. Old Toru, the principal Chief, was lying sick. He observed, as many others have done, that he was sick because he did not attend properly to our "karakia," and asked, with apparent sincerity, what he must do.

Aug. 25—This morning, a Priest of some celebrity made a commotion among our Natives. He was exhibiting the vocal powers of the Native God "Witi;" which was nothing more than a whistling sound, which he made to proceed from his head by a trick of ventriloquism. We told him, that, in England, people would make an oyster or even a dead man talk, but they were not called gods on that account. I then asked, "Why, if this is a god, does he not cure your sick people?" "The Native God," said the man, "is dead since you are come to the land, and can do nothing." This is something like the Oracle of Delphi ceasing to prophesy on the first promulgation of the Gospel.

Sept. 19—Went to Rangheehoo. Mrs. Shepherd is in a very precarious state, and frequently delirious: when her mind is collected, she appears to be in a pleasing frame.

Sept. 20: Sunday—I went, with Mr. Shepherd, to visit some of the neighbouring Natives, who were, for the most part, busily employed about their nets. Waikato, who went to England with Shunghzee, is as superstitious as any of the Natives, and would not, on any account, neglect one of his tapus. With a new net there is very much ceremony; and the whole of the sea in the immediate

neighbourhood of Rangheehoo is now sacred in consequence, and no canoe is allowed to pass under any pretence. Waikato would fain have prevented my boat from returning on the morrow; and I was only allowed to pass on the promise of steering as far from the net as possible. Mr. Yate's boat, from Kiddeekiddee, was the same day obliged to return without reaching Rangheehoo; and the day following, on going there to see Mrs. Shepherd, in spite of their tapu, he and Mr. Kemp and the crew were treated with great violence. Waikato justifies himself by saying that we have our sacred days, and are angry if they are violated; and that they have a right to do the same.

Oct. 22—Mr. Hamlin came from Kiddeekiddee in a boat, to fetch me to see Mrs. Kemp who was taken dangerously ill. He had occasion to pass within half a mile of Waitanga, where the Natives are preparing a large mackarel-net: the sea for some distance around is sacred; and a very troublesome Native being the person principally concerned in the net, he determined to give us some trouble, and brought his party, about 50 in number, at full speed toward our Settlement: Mr. Hamlin's crew, in the mean time, seeing what was passing on shore, pulled as if for their lives, and reached our beach just in time to put themselves in array against the assailants: a rush on the boat immediately ensued, in hopes of finding some booty there, which, according to native custom, would have been lawfully forfeited. Not succeeding in this, an attack was made on the boat's crew, which occasioned many of us to interfere also: the result was, that Marupo, the Chief, was upset by one of the Kiddeekiddee Natives, and his musket and cartridge-box thrown into the sea. It was not until the affray was nearly over, that I learned the occasion of Mr. Hamlin's coming. Such occurrences as these would a little disturb some of our good friends in England; but we are obliged to meet with them not unfrequently.

Nov. 3—Went with my brother to Maunganeri, the fishing-ground for mackarel, near the south-east head of the Bay of Islands: nearly the whole of the Natives of this part are gone thither, and this is a most convenient place for visiting them. At twelve o'clock at night we reached a small island about four miles from the place, and pitched our tent for the night. The next morning, we found

ourselves in the midst of parties from almost every Settlement with which we are connected, all brought together within the space of about a mile: their behaviour was, for the most part, pleasing.

Nov. 15, 1829: Sunday—During our Afternoon Service, (which, excepting the Psalms and one Lesson, is in the Native Language,) I baptized a Native Lad by the name of Robert, who has for some time manifested a very pleasing change. There are others, also, who are, I hope, proper subjects for this Ordinance: one man, Taiwanga, said afterward, that he felt inclined to come forward to be baptized himself, but that he did not like to do so of his own accord.

Nov. 20—The Baptized Native, Robert, is rapidly declining in health, having been now ill for nearly a twelvemonth; but his mind is in a peaceful state, and his hope is in his Saviour. He does not furnish one of those striking instances of conversion which we sometimes meet with, but there is satisfactory evidence that his trust is on the right foundation: he suffers much from his disease, and is desirous to be removed by death.

Nov. 30—Buried the Native Boy, Robert. His death has not excited much thought among the Natives: they are content with thinking that he is gone to heaven, without desiring the same blessing for themselves.

Dec. 16—Went to the Native Settlement at Wangai. There is one point in the New Zealanders different from many other Heathens: they do not commonly cavil at what we say to them; but, while they yield their assent in such a way as is oftentimes gratifying to us, there is a degree of apathy withal, which is so frequently witnessed in our native land. My conversation with the Natives to-day would strike a new comer; but I am afraid to expect much.

Dec. 21—A man and woman have been just murdered, under the pretext that they had bewitched several persons who have died lately. Some other woman dreamt that such was the case, and this dream was sufficient in the eyes of a Native. The bodies were taken to Kororarika, the Bay frequented by the shipping, and cooked and eaten.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—A Tutor will be wanted at Christmas for the Society's Institution. He should be a man of solid parts and piety, in Holy Orders, and unmarried. Application to be made personally, or by Letter post paid, to the Principal of the Church Missionary Institution, Islington. The duties of the situation, with the remuneration and other particulars, will be found in the Regulations of the Institution, printed in the Third Appendix to the last Report of the Society—The Instructions of the Committee were delivered, on the 19th of October, to the Rev. John Raban, on his return (see p. 382) to Sierra Leone; and to Messrs. W. Tubb, W. Young, and R. Lloyd, who accompany Mr. Raban, and are to act as Catechists. They were addressed by the Rev. James Hough; and commended, in prayer, to the blessing of God by the Rev. W. Hancock. They embarked, at Gravesend, on the 27th, in the "Thomas Wallace," Captain Ford.

Society of Friends—Mrs. Kilham revisits Western Africa in the "Thomas Wallace," in prosecution of her benevolent designs with regard to the languages of that coast.

London Miss. Soc.—On the 1st of July, the Rev. G. Christie, appointed to Calcutta, and the Rev. T. K. Higgs, appointed to Chinsurah, sailed from Portsmouth for Bengal in the "Bland," Captain Callan—The Rev. James Smith, appointed to Tahaa, sailed from Gravesend, with Mrs. Smith, on the 1st of September, in the "Tuscan," Captain

Stavers, for the South-Sea Islands; a free passage having been granted by the Owner, Mr. Alexander Birnie: the ship was detained by contrary winds; and finally sailed, from Portsmouth, on the 1st of October—On the 14th of September, the Rev. S. S. Wilson, with Mrs. Wilson and their Family, set out on their return (see p. 285), by way of France, to Malta—On the 28th, the Rev. W. Foster and Mrs. Foster arrived at Portsmouth, in the "Seppings," Captain Loader, from the Cape of Good Hope; having resided in South Africa, conformably to arrangements made with the Society, more than four years—On the 9th of October, the Rev. C. Piffard, with Mrs. Piffard and their family, sailed from Portsmouth, in the "Catherine," on their return (see p. 285) to Calcutta.

CONTINENT.

Continental Soc.—A French Protestant, in writing to the Secretary, states—

If the Agents of the Society have already, through the blessing of God, assisted in effecting a change for the better, in the different parts of the country where they have laboured—and that amidst all imaginable impediments thrown in their way at every step which they took, both by the stern front of infidelity, and the strong arm of Superstition—it is natural to suppose, that now, when one of these two formidable opponents has disarmed and humbled in the dust; when he is no longer the privileged foe, having in his hand the power of regulating the instruction of the rising generation, and of disarming the Book of God from forming the ground-work of their moral and religious instruction—it is natural, I say, to look forward to Evangelical Knowledge being more generally diffused, in proportion as the means shall be afforded to send more Labourers into that part of the Lord's Vineyard.

Already, leave is freely granted by the Constituted Authorities to open places of Protestant Worship in towns, where, only two short months ago, it was peremptorily refused. . . . I have little doubt, that, under the new order of things, there will be no impediment whatever thrown in the way of widely diffusing the Word of God, or of establishing Protestant Worship wherever men of God can be found to minister.

WESTERN AFRICA.

Deaths in Liberia—Dr. Anderson, acting Colonial Agent, has fallen a victim, after an illness of ten days, to the fever of the climate. It is stated in the Liberia Herald, that he was entirely resigned to the will of his Heavenly Father; and prayed so fervently, a few hours before his death, for the welfare of the Colony and of the Officers in authority, as to draw tears from the eyes of all present. The Rev. H. E. Graner, one of the German Missionaries, who arrived in the Colony (see p. 336) by way of the United States, on the 27th of February, died on the 12th of May, after a sickness of nearly eight weeks: he enjoyed the consolations of Religion during his long illness, and fell asleep so quietly, that those who surrounded his bed could not tell when his spirit departed.

MEDITERRANEAN.

American Board—The Rev. Eli Smith and the Rev. H. G. O. Dwight (see p. 158) proceeded to Constantinople from Malta by way of Smyrna, in prosecution of their visit to Armenia. They arrived at Constantinople on the 20th. of April, and left that city about the 20th of May; furnished, in consequence of a Treaty lately concluded between the United States and the Porte, with passports to travel as citizens of the United States, instead of receiving passports as Englishmen, which the American Missionaries had heretofore done.

INDIA WITHIN THE GANGES.

Sunday in Calcutta—As we noticed under this head, at p. 383, a painful instance of the profanation of the Lord's Day in Calcutta, it gives us much pleasure to lay before our Readers a statement of a very different nature. The Bishop, anxious to obviate this evil to the utmost, caused the following declaration on the subject to be read in the Churches, and it was afterward read in the Dissenting Places of Worship:—

We the Undersigned, being desirous to express our conviction that it is our duty as Christians, and will be for our advantage as members of the community, to promote a more exact observance of the Lord's Day among the inhabitants of Calcutta and its neighbourhood, do hereby declare,

1. That we will personally in our families, and to the utmost limit of our influence, adopt, and encourage others to adopt, such measures as may tend to establish a decent and orderly observance of the Lord's Day.
2. That we will, as far as depends upon ourselves, neither employ, nor allow others to employ on our behalf, or in our service, native workmen and artisans in the exercise of their ordinary calling on the Sabbath Day.
3. And further, we will give a preference to those master tradesmen who are willing to adopt this regulation, and to act upon it constantly and unreservedly, in the management of their business.
4. We will be ready, when it may be deemed expedient,

Errata—P. 120, col. 2, l. 45, for *Tilmore*, read *Illinois*—p. 184, col. 2, l. 5, for *Raffles*, read *Raffles*—p. 259, col. 1, l. 11 from the bottom, for *Alabama*, read *Alabama*—p. 326, col. 2, "UNITED STATES" should have been prefixed to "*Episcopal Miss. Soc.*"—p. 369, after *Australasia*, add *Cherok Missionary Society*—pp. 420, 421. The extract from Mr. Rhenius's Journal, under date of Dec. 19, is displaced: it should have been printed on p. 421, immediately after that of Nov. 28—p. 429, col. 2, lines 8 and 14 from the bottom, for the *ship Coma*, read the *ship Corvo*.

to join in presenting an Address to the Right Honourable the Governor-General in Council, praying that Orders may be issued to suspend all labour on public works upon the Lord's Day, as well as all such business in the Government Offices as can, without embarrassment to the service, be dispensed with.

Gen. Baptist Miss. Soc.—Mr. Bampton, of Pooree, who is of a consumptive habit, has been enabled to bear up against his disorder by the congeniality of the climate of India with maladies of that nature; but now writes, in a strain of melancholy which will awaken the sympathy of our Readers toward this faithful Labourer—

My cough, with a daily fever, shakes me. I do not know whether constant unbusiness is much more easily borne than real pain. Almost every thing in the world loses much of its value, because I cannot enjoy it. At the age of forty-three, the days are come and the years draw nigh in which I must say I have scarcely any pleasure in them: my strength, like that of a man of eighty, is labour and sorrow. My general opinion is, that the disease will finally master me, and then, I trust, I shall be at rest. The Gospel remains the same; but it is with difficulty that I can apply my feverish mind to Divine Things sufficiently to enjoy all the consolation which they would probably afford in other circumstances. I can cleave to the Saviour, but I cannot soar aloft. Well! the Lord is, notwithstanding all, doing what is right, and what I shall hereafter rejoice on account of.

UNITED STATES.

Episcopal Miss. Soc.—Mr. Edward Jones and Mr. Gustavus V. Cæsar, Pupils of the African Mission School in Hartford, Connecticut, were admitted to Deacon's Orders by the Right Rev. Bishop Brownell. They are appointed to labour in Liberia.

College Students—At p. 120 will be found a Table of College Students, in each State of the Union, in the year 1829: from a similar Table for the present year, we extract the number and proportions of the Students in each State. The population being taken at the same estimate as in the last Table, it will appear that the number and proportion of Students are, in several cases, materially different from those of 1829. Maine; 128 Students, being 1 Student in 3300 persons—New Hampshire; 139, or 1 in 2200—Vermont; 138, or 1 in 2000—Massachusetts; 543, or 1 in 1070—Rhode Island; 34, or 1 in 2700—Connecticut; 205, or 1 in 1400—New York; 543, or 1 in 3700—New Jersey; 115, or 1 in 2900—Pennsylvania; 436, or 1 in 3200—Delaware; 10, or 1 in 8000—Maryland; 171, or 1 in 2600—District of Columbia; 38, or 1 in 1400—Virginia; 370, or 1 in 3200—North Carolina; 96, or 1 in 7500—South Carolina; 214, or 1 in 2800—Georgia; 107, or 1 in 3800—Alabama; 33, or 1 in 12,000—Mississippi; 28, or 1 in 4700—Louisiana; 18, or 1 in 17,000—Kentucky; 250, or 1 in 2600—Ohio; 169, or 1 in 5800—Tennessee; 144, or 1 in 4000—Indiana (omitted in the former list); 4, or 1 in 75 000. It is estimated, that, in the New-England States, there is now, on the average, one Student in College for 1650 inhabitants—in the Middle States, one for 3400—and in the States south and west of Pennsylvania, one for 4400.

Missionary Register.

NOVEMBER, 1830.

Biography.

CONVERSION AND DEATH OF CAROLUS,

AN AGED MAHOMEDAN AT CAPE TOWN.

THE following Narrative was communicated by the Rev. William Elliott, Missionary at Cape Town from the London Missionary Society, under date of the 2d of October. Our Readers will have been prepared, by the notices, at p. 446 of our last Number, of the State of the Mahomedans at Cape Town, to enter more feelingly into the subject of this Narrative.

The power of the Gospel of Christ, in subduing the most inveterate prejudice and imparting the most substantial consolation, has been signally illustrated in the conversion and happy death of an aged Mahomedan in Cape Town.

Carolus, a native of Madagascar, when about fifteen years of age, was torn from the land of his fathers, to be sold as a Slave at the Cape of Good Hope. Till about the year 1800, he does not appear to have adopted any form of religious faith, or to have associated with any religious persons as such; but, about this time, it was suggested to him by some of his Mahomedan acquaintances, that it was his duty, as a rational and responsible being, to adopt some religious creed, and attach himself to some body of worshippers: at the same time, the excellency of the Mahomedan Religion, and the advantages connected with the profession of it, were exhibited to him in such an inviting form, that he was soon prevailed on to submit to the initiatory rite of circumcision, and to assume the Handkerchief and Toodong.*

It is truly painful to witness the triumphs of Mahomedan Delusion in this professedly Christian Colony. While the Missionaries of the Gospel of Christ, labouring intensely and unremittingly in the promulgation of the Truth, are but occasionally cheered with a proof that their labours are not in vain in the Lord, the Mahomedan Priests—all of whom are extremely illiterate, and many of them men of the most abandoned characters—have no difficulty whatever in making daily accessions to the number of their devoted followers. However distressing

this may be to the Christian, it can excite no surprise in the mind of any one who is acquainted with the indulgent morality and imposing ceremonies of this bewitching superstition; and more especially with those social advantages and enjoyments, to which the poor Slave is admitted on his assuming the profession of Islamism. The demoralizing adaptation of the principles of Mahomedanism to some of the worst and most prevalent passions and propensities of the human heart, is well known to all who possess any knowledge of Mahomedan Theology, Ethics, and History; and no one, who has witnessed the public solemnities of the Mosque, can deny the overwhelming influence of "the pomp and circumstance" attending the Mussulman's devotional exercises: these two considerations would, in a great measure, account for the rapid progress of Mahomedanism among an ignorant and sensualized population. But there are considerations totally unconnected with religion, to which the amazing progress of Mahomedan Proselytism among the Slaves in the Cape of Good Hope is chiefly to be attributed. A Slave in a state of Heathenism is almost an entire stranger to the privileges and enjoyments of social life: with whatever kindness he may be treated by his proprietor, he is not recognised as a member of society; but is regarded as a base fragment, detached from the family of man, for the purpose of rendering unrequited service to them, whose claims to the sympathies of social life are universally allowed. Should he adopt the Christian Faith, he may indeed be admitted into a Christian Church, and may partake of the privileges of Christian Communion: he is now called a CHRISTIAN SLAVE, and is addressed from the pulpit as a Christian Brother; but, ex-

* The Mahomedans of the Cape are distinguished by wearing a Handkerchief instead of a turban; and the Toodong, or umbrella hat, of the Malays.

cepting when he is within the walls of the Church, he is scarcely more a member of Society than when he was an untaught Heathen: there is a wide difference, in colonial estimation, between a Christian SLAVE and a Christian MAN: the Slave may be a member of a Church, but the Man only is recognised as a member of society. The case is widely different with a Slave who becomes a convert to Mahomedanism: he immediately becomes a REAL, not nominal, member of an extensive society, every member of which recognises his claims to a full and ungrudging share of all the privileges and charities of Brotherhood: it is not in the Mosque alone that he feels himself a social being: in every house inhabited by a Mussulman he finds a home and a brother; and in every assembly, whether convened for purposes of religion or festivity, he takes his place with confidence among free men, and in the general flow of kindly feeling almost forgets his bonds.

These considerations, doubtless, had their weight with our worthy Carolus, in inducing him to join the Followers of the Crescent; and, from that time, till the early part of the present year, he shewed himself to be a firm and consistent adherent to that, which he conscientiously believed to be the only true faith.

In 1814, he became the property of Mr. M., a most devoted and spiritually-minded Christian; who has for some years been a member of the Independent Church at Cape Town, under the pastoral care of the Rev. Dr. Phillip. Mr. M. was too conscientious a master to be indifferent to the spiritual interests of his domestics: he endeavoured to convince the deluded Carolus of the fallacy of that religion to which he was so firmly attached, and affectionately urged him to the reception of the truth as it is in Jesus. Carolus always listened with respectful attention to his Master, for whom he entertained a high esteem and affection; but he remained immoveably attached to the faith which he had at first adopted, and declared his intention of dying as he had lived—a Mussulman. But God had thoughts of peace and designs of grace concerning him, with which he was yet to be made acquainted.

On the 19th of March last, he had an attack of apoplexy: but, by the blessing of God, on prompt and skilful medical treatment, he was considerably released, though not so far as to be able to leave his bed. Retired from his ordinary

occupations, he had now abundant leisure seriously to reflect on what he had heard from his excellent Master, and from other pious friends; and, being aware of the probable termination of his disease, he now found the necessity of that support and consolation which nothing but the hope of a blessed immortality can afford in the near prospect of dissolution. The salutary workings of his mind at this eventful period were greatly promoted by the judicious conversation of his Master and other pious friends: they endeavoured to detach him from a ruinous dependence on the principles of Islamism, by assuring him that the claims of Mahomed to the character of a prophet were altogether fallacious; and that there was nothing in the scheme of Islamism suited to meet the case of a man as a depraved, sinful, condemned creature in the sight of God: they pointed out to him the all-sufficient atonement made by the Lord Jesus Christ on the Cross, as the exclusive medium through which God could pardon a sinner, and receive him into His mercy; and they urged upon him the necessity of repentance of sin, and faith in the precious blood of Christ. Nor was the appeal in vain: the accepted time was come—the day of salvation dawned on the dark mind of this aged Mussulman—the dying Carolus acknowledged the power of the Truth, and received with humble gratitude the consolations of the ever-blessed Gospel of Peace.

On the 13th of May, to the inexpressible delight of his affectionate Master, he formally and fully renounced the profession of Islamism, and declared his entire belief in the Lord Jesus Christ as the only Saviour of sinners. The day following, he intimated a wish once more to see the Mahomedan Priest, whose ministrations he had attended; and his desire was immediately gratified: seeing his former spiritual guide standing by the bed-side, he addressed him, in the presence of several friends, to the following effect:—"I thank you for all your past favours, but I do not wish to see you again in your official capacity: I now believe in Jesus Christ, as my only Saviour." To this noble confession, the Priest, with evident displeasure, replied: "You must know best what you are doing; but, if that be your feeling, I have nothing more to say to you:" then turning to some of the bystanders, he continued, "We believe that Jesus Christ was a prophet, but not so great a prophet as

Mahomed, from whom we have received the Word, the Korân." Having said this he retired, under a manifest feeling of annoyance, at the change which had taken place in one of his most devoted and conscientious followers.

From this time, Carolus was enabled to exercise strong and uninterrupted faith in the atonement and righteousness of the Son of God. He cast himself, unhesitatingly, on the mercy of God in Christ Jesus; and experienced all that fulness of consolation, which arises from an unreserved surrender of body, soul, and spirit into the hands of a Faithful Creator. The Word of God was now become precious to him: he listened to it with the most profound attention and reverence; and delighted especially in those parts of Sacred Scripture which related more directly to the Person and Offices of the Lord Jesus Christ, and the Way of Salvation through faith in His blood. He became instant in prayer: on one occasion he was overheard addressing himself with great earnestness to that Redeemer in whom all his hopes were fixed—"Lord Jesus! Thou hast been crucified! Thou hast shed thy most precious blood for poor sinners! Have mercy upon me, and pardon my sins!" He no longer refused, as formerly, to unite with the family in domestic worship; but considered it a privilege, to be within hearing of the supplications and thanksgivings which were daily offered

up to the Throne of Grace, by the Master of the Family; and requested not to be forgotten in the prayers of a devotional assembly which met weekly at the house of Mr. M. He often regretted the obstinacy with which he had refused to listen to instruction; and deeply lamented his infatuated attachment to a religion which was incapable of affording him support in trouble, or consolation in affliction: "But Christ," said he, "came to save persons who have been living in the ways of error, like me; and now, He is my only hope and refuge."

On the 8th of June, the time of his departure seemed to be at hand. Though extremely feeble, he conversed with friends at intervals, during the day, till near seven o'clock in the evening; when he complained of feeling much worse, and requested that prayer might be offered up on his behalf. His request was instantly complied with; and the last sentence of the prayer was scarcely finished, when he gently fell asleep without a struggle or a groan, to awake in those regions of felicity where there shall be no more death.

The following day, his remains were interred in the burying-ground belonging to the South-African Missionary Society—a place appropriated to the interment of Christian Slaves; and where a goodly number of such as have died in the faith of Christ lie *free among the dead*, waiting for the resurrection of the just.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

THE Committee have been induced, by the present state of the Society, to submit to its Friends and Supporters the following

Appeal for enlarged Support.

On reviewing the History of the Society, it will be seen, that, under the Divine Blessing, its pecuniary resources have, for a series of years, progressively increased; and that it has been enabled, from the year 1804 to 1822 (inclusive), to undertake Nine Missions in various parts of the Heathen World. For some years, the Income of the Society was adequate to its Expenses; but, recently, the Expenditure connected with the Missions has exceeded the Income; and the small reserve possessed by the Society, and which heretofore enabled it to meet

the contingencies to which it is continually liable, is now nearly absorbed. It should also be observed, that this disproportion between the Income and Expenditure has not arisen from the establishment of any New Mission—none having been undertaken since 1822—but from the tendency to enlargement which is inherent in Missionary Operations. These circumstances render it necessary for the Committee to take some effectual step toward relieving the Society from its present embarrassing situation; either by raising a sufficient income to meet the increasing expenditure, or by reducing the expenditure within such limits as will obviate a recurrence of the present difficulty.

In reference to a Reduction in the Expenditure, it should be clearly understood by the Members of the Society, that the Committee specially appointed

last year to investigate the whole of that expenditure, at home and abroad, found it impracticable to recommend any material diminution of expense at home. If, therefore, the Committee should be compelled to a reduction of expenditure, the only mode of effecting it would be by the contraction or abandonment of some of the Foreign Operations. Unwilling to relinquish any of those undertakings, which, in a greater or less degree, have been marked by the Divine Blessing, the Committee have felt it their duty to bring the subject before the Members of the Society at large, and appeal to them for a decision as to the course which is to be pursued. The present misery of the Heathen, the fearful danger of their immortal souls, the dishonour done to God by their idolatries and superstitions, the glory of Christ in saving them from the ruin in which they are involved, must have been among the motives which prompted the Disciples of Jesus to engage in this work. Are these motives less constraining than they once were? Are they less binding on the heart and conscience, than when they first led us to make an effort for the benefit of the perishing Heathens? Or rather, now that the Lord is gone out before us, opening doors of utterance among the Heathen and blessing our labours, ought they not to be felt with double energy? Let each Christian consider the question as personally addressed to himself: let him survey, in its awful reality, the pitiable state of the Heathen; let him feel, in its blessed fulness, the love of the Saviour who has redeemed him to God by His blood: and means will not then be wanting, under the Divine Blessing, for the continuance, if not the extension, of those labours in which the Society is engaged.

In connection with the Operations of the Society, the Committee regard it as an imperative duty, to make some provision for Disabled Missionaries, and for Missionaries' Widows and Children. The whole time of persons engaged in Missionary Work, in connection with the Society, being dedicated to the prosecution of its objects, with a salary only sufficient for their necessary expenses, they obviously do not possess the means enjoyed by men in other situations of life, of providing for a season of sickness, for their Widows in case of death, or for the education of their Children. That those, who, by the appointment of Divine Pro-

vidence, are dependent on them for education and support cannot be neglected without the violation of a moral obligation, is evident; and if their whole time be devoted to the Society's objects, on a salary not more than sufficient to meet their necessary expenses, the Society seems bound to provide for the fulfilment of that obligation, which, from the very nature of his compact with the Society, the Missionary is incapacitated from personally fulfilling. In the early proceedings of Missionary Societies, when the number of their Agents in Foreign Lands is comparatively small, and claims for the support of their Widows and Children rarely occur, little difficulty was experienced in providing for each particular case, as it arose; but, as Missionary Labourers multiply, the difficulty of meeting these claims has been found continually to increase: and when a Society, as in our own case, has more than Eighty European Missionaries and Catechists, besides their Wives and Children, connected with it, and has, on an average of the five last years, annually added Nine Persons to the number previously sent out, the probable extent of the demands which may be made on the Society's funds from this quarter becomes a subject of no inconsiderable solicitude; and calls for the adoption of some measure, which may avert the evil already experienced by another Society in the absorption of the whole of its direct Contributions in liquidating these demands, and may enable the Church Missionary Society, so far as adequate funds are concerned, to continue its present labours with vigour and efficiency.

The Committee, therefore, confidently hope, that individuals, whose circumstances enable them, will contribute toward the Fund which has been formed for this specific purpose. They feel it their duty to add, that the present disproportion between the Society's Income and Expenditure renders it quite impracticable to provide for these claims, without proportionably restricting the Society's Foreign Operations. How depressing this would be to the spirits of those who are spending their strength among the Heathen, is fully shewn in the Address of the Missionaries in Tinnevely, which was printed in the April Number of the Record, pp. 87, 88.* The Committee would further remind those, who

* See pp. 193, 194 of our present Volume. -Editors.

have already shewn their love to Christ by sending forth the Messengers of the Churches to the Heathen Nations, that the subject which has been brought before them is intimately connected with the spiritual interests of the Missionary. His work is confessedly trying and arduous; abounding, through the artifice of Satan, in temptations drawn from the objects around him, from his own infirmities, and from the more amiable feelings of his nature. And what temptations can be reasonably expected to assail him with greater force, than those which are connected with her who has left the land of her fathers to soothe his anxieties and to share his toils, and with the offspring entrusted to his care? For the education of his Children in the nurture and admonition of the Lord, the wretched condition of Heathen Children makes the Missionary anxious in a tenfold degree. His situation therefore claims, in a peculiar manner, the sympathy and aid of the friends of the Society.

Under these varied considerations, the Committee urgently appeal to their Christian Friends for enlarged support. While grateful to their Heavenly Father for all that has hitherto been done, it is their conviction that the Christian Church is not yet duly awakened to a sense of the magnitude of this work, and has not yet made efforts corresponding to our high responsibilities and our many talents. While the prospects of an enlarged blessing on the work of the Society never were more encouraging, never also were the exigencies of the Society, from the want of pecuniary support, more urgent. The Committee, therefore, feel it their duty to make this Statement and Appeal, before they resort to the painfully-distressing step of further curtailing their Missions. They cannot but trust that the liberal love of their Christian Friends will not only remove the necessity for this step, but enable them to advance much further in their blessed work of evangelizing the Heathen.

SLAVE-CONVERSION SOCIETY.

REPORT FOR 1829.

State of the Funds.

Receipts of the Year:		£.	s.	d.
Annual Subscriptions	522	6	0	
Donations	274	6	0	
Dividends	1327	10	4	
Rent of Brafferson Estate	802	9	8	
Sale of Timber on Ditto	1449	2	0	
Total...	£.4375	14	0	

Payments of the Year:		£.	s.	d.
Bishop of Jamaica, for Catechists and Schoolmasters	800	0	0	
Bishop of Barbadoes, for Ditto,	1463	16	4	
Bishop of Nova Scotia	100	0	0	
Four Chaplains	550	0	0	
School Houses	375	0	0	
Home Salaries, &c.	350	0	0	
Rent Chargeto New-Eng.Comp.	90	0	0	
Brafferson Inclosure	180	0	0	
Sundries	228	13	11	
Total...	£.4137	10	3	

Details of proceedings in the various Parishes of the two Dioceses are given; but no succinct view of the state and progress of the work at large, other than will be found in the following

General Notices.

The Governors regret to state, that they have not received that support from the friends and advocates of West-India Improvement, which they had been led to expect, in consequence of the appeal made to them in the last Report; while the vast disproportion between the income and demands upon the Society is daily upon the increase.

The assistance which has been rendered to the Bishops has, through the Divine Blessing, been as productive as the hopes of any one who is acquainted with the nature of the work and the difficulties attending it could reasonably expect, and its practical effects are shewing themselves in both Dioceses.

The Governors feel themselves authorized in declaring it to be their opinion, founded upon the information which they have before them, that a desire for religious improvement is on the increase among the Slave Population; who moreover have, in some of the most populous districts in the West Indies, shewn a decided preference to the Ministers of the Established Church. The cause, however, suffers from the want of a sufficient number of Clergy and other Instructors.

After giving the details to which we have before alluded, the Governors close with remarking—

From the foregoing statements it must be inferred, that while the fields in which the Society's labours are appointed are white to harvest, the Labourers in them are but few. The multitudes in our West-India Colonies who appear religiously disposed are entitled to our compassion; and both our prayers and alms must ascend to the Lord of the Harvest,

that he will compassionate their necessities, and send forth Labourers into his harvest.

—
NATIONAL EDUCATION SOCIETY.
 NINETEENTH REPORT.

Total Scholars in Schools in Union.

SINCE the institution of the Society, the Committee have not been enabled to speak with greater EXACTNESS as to the condition of the Schools; and the following statement will shew, that there never has been ground for speaking of them in more favourable terms. It appears that 2609 places have Schools directly or indirectly connected with the NATIONAL SOCIETY; of which 2595 are Daily and Sunday, and 1093 Sunday Schools, for children of either sex. Of these, the places which have made Returns within the last two years amount to 2571; and it is only necessary to add a proportionate number of children for the extremely small remainder from which no account has been obtained, in order to shew the total number of children receiving instruction in schools so connected. By this mode of computation it appears that there are 123,182 Boys and 93,389 Girls receiving DAILY instruction, and 67,101 Boys and 62,106 Girls taught on SUNDAYS ONLY; making a total of 345,778 Children educated in National Schools. The same Returns also shew, that while in some places there has been an increase, of amounting altogether to 5968 Scholars, in others there has been a decrease 2589; leaving, on the whole, an increase of 3379 Children during the last year, in the old-established Schools.

The value of this summary may be estimated by a comparison with the results presented to the public in former years. In 1813 (two years after the formation of the Society) there were 230 Schools in Union, containing 40,484 Children. In 1817 (when the Society was incorporated) the statement made was—Schools 725, Scholars 117,000; and in 1820 (the period at which the last account was published, previous to that from which this corrected estimate was formed) there were 1614 Schools, and rather more than 200,000 Scholars. These totals are now carried up to 2609 Places, containing about 3570 Schools, with about 346,000 Scholars.

Increase of Schools.

Although the inquiries which have been instituted by the Committee have thus

led to a result which may be considered, on the whole, of a very satisfactory nature, it must not be concealed, that a necessity has appeared for withdrawing the Schools of above 200 Places from the list. These formed a portion of that large number which was reported last year as not having made Returns during a very considerable period. That the Society, however, has prospered, notwithstanding this reduction, will be perceived, when it is stated that the Report for 1828 specified 2512 Schools, whereas the list for 1830 enumerates 2609, shewing an increase, on the whole, of nearly 100 Places.

State and Prospects of the Central Schools.

The average number of Boys on the books during the last year has been 356, and of Girls 195; the average attendance of the Boys has been 311, and of the Girls 166: it appears, also, that, since the last Report, 232 Boys and 121 Girls have left the School.

Fifteen Masters and sixteen Mistresses have been admitted for instruction from Schools in the country: 34 Schools have been provided with permanent Masters or Mistresses, and 21 with Assistants and Monitors for a limited period; making a total of Eighty-six Schools which have derived advantage from the Central School during the past year. One of the Masters who has received a permanent appointment was brought up in the School: three of the Masters and two Mistresses were admitted for instruction from the Newfoundland-School Society.

Pecuniary Grants.

The Committee have contributed toward the establishment of Schools on the same scale as in former years: and 5765*l.* have been voted, in sums of very different amount, to 72 Places; the largest grants being four of 200*l.* each, and one of 300*l.* Wolverhampton is the place to which this last has been assigned; and the Parishes of Clerkenwell and St. Martin's-in-the-Fields in London, St. Paul's in Preston, and Holmfirth in Yorkshire, have obtained those of the second class . . . Of the rest, twenty applications received are from places with a population of above 3000 souls, and seventeen from villages whose population is below 1000. On the whole, it is hoped that 113 New School-rooms will be built by aid of the Grants, and additional provision made for the education of above 11,000 Children.

State of the Funds.

The Income of the Year, from

Contributions, Dividends, and Legacies, was 2183*l.* 5*s.* 2*d.*; and the Expenditure 1938*l.* 6*s.* 6*d.*

Closing of the King's-Letter Account.

It is already known to the public, that the money collected under authority of His Majesty's Letter in 1823 was set apart as a separate fund, in aid of the erection, enlargement, and fitting-up of School-rooms, to be permanently secured for the purposes of Education; and the appropriation of the sum actually COLLECTED has also been announced: but the Committee have now to report, that the School-rooms, in aid of which the WHOLE produce of the Letter was applied, have been built, and the Grants claimed and paid. The advantages expected from its expenditure are, therefore, obtained; and it remains only to state the precise amount of the sum appropriated in this manner, viz. 32,709*l.* 11*s.* which came into the hands of the Committee in the following manner, viz.—

	£.	s.	d.
The net receipts invested in the public funds.....	28,146	1	0
Dividends from 1824 to 1830,	3,622	10	0
Profit on the sale of stock...	941	0	0
	<u>£.32,709</u>	<u>11</u>	<u>0</u>

This sum differs only from the amount announced in the Seventeenth Report by a deduction of the trifling expenses of management, (viz. 146*l.* 1*s.* 10*d.*); and by the addition of the dividends, and of the profit on the sale of stock. The extension of the benefits of National Education then announced, is consequently carried a little higher; and, at the closing of this account, therefore, it appears that 361 Places, comprising a population (according to the last Parliamentary Census) of 1,403,132 Persons, have obtained Grants amounting to 32,709*l.* 11*s.*; by which, according to the first estimates (in many instances much below the actual disbursements in carrying them into effect) an outlay of no less a sum than 127,480*l.* in the erection of 502 separate School-rooms, has been called forth.

By these means and amidst such a population, the inestimable blessings of Christian Education have been provided for 26,884 Boys, and 25,532 Girls on Week-days and Sundays, and for 2721 Boys and 2840 Girls on Sundays only; making a total of 57,977 poor children rescued from ignorance and vice, and regularly trained up in the knowledge and the worship of God according to the pure principles of the Established Church.

If these details are duly considered; and it is moreover taken into the account, that not merely the first institution of so many Schools has resulted from the expenditure, but, under the Divine Blessing, their permanent establishment; and that, together with this, more than 400 additional Teachers, well trained to their important callings, have been distributed throughout the Country, to give full efficiency to the benevolent design—surely nothing can be wanting to convince the public of the excellent appropriation of the funds so liberally confided to the National Society's disposal, and the extensive and substantial benefits which they cannot fail to produce.

Average Annual Expenditure on Schools.

Since the year 1811, the Society has expended (in addition to the annual charges of the Central Schools, &c.) about 74,500*l.* for promoting the building, enlargement, &c. of School-rooms; and it appears, that, in the same time, the occasional grants of the Local Societies have amounted to above 18,400*l.* in addition to 437*l.* appropriated in Annual Grants for the current expenses of Schools in their several districts.

There is reason to think, that the Daily Schools in Union cannot be conducted at an average expense of less than 40*l.* a-year, nor those with Sunday Attendance only for less than 5*l.*; and, assuming these sums as the most moderate estimates, it will appear, that the annual expenditure on schools in connection with the Society cannot be less than 110,000*l.* a year. The total of Grants expended since 1811 amounts to about 92,900*l.*; and it appears that this expenditure has caused a sum of at least three times its amount to be applied to the same purposes. If, then, it be considered, that, since 1811, in all probability, little less than 400,000*l.* has been expended in establishing Schools, which now contain about 346,000 Scholars, and that these establishments are conducted at an annual expense of about 110,000*l.*; that this is exclusive of National Schools established without the Society's aid, and also of numerous other Schools not united to the Society, but to the establishment or augmentation of which it has greatly contributed, by the general impulse given to the spirit of educating the lower orders—no further arguments need be urged to prove, that the expectations of those who first instituted the National Society have

been abundantly realized; nothing more need be said to establish the powerful claims of that Society upon a Christian Public for assistance and support.

General View.

Under these circumstances, the Committee contemplate, with unmixed satisfaction, the substantial and solid advantages, which our Nation is deriving from this wide diffusion of a sound Christian Education among the lower orders. Complaints, indeed, are made of the increase of crime at the present day, and of instances in which children have been made the instruments of committing it: it is not for the Committee to inquire into the grounds of these complaints, or into the causes which may have produced the evil; but they affirm, with the most unhesitating confidence, that the National System of Education, as now diffused through every part of the kingdom, furnishes the most powerful means of counteracting the operation of those causes, and of limiting and restraining their effects. "Though a pious education is not universally successful in bringing children into a truly religious state, yet" the opinion of the Committee remains unshaken, that "it is undoubtedly appointed by GOD for this end, and is, perhaps, more frequently attended with success than any other Means of Grace."

JEW'S SOCIETY.

The Committee have circulated the following

Appeal in behalf of the Society.

It may be proper to offer some explanation of the circumstances under which the London Society for promoting Christianity among the Jews is now about to make an extraordinary Appeal to its friends and the religious public at large. The prospects of the Society, as far as regards the objects of its exertion, are most encouraging; and it never had greater reason to proceed in its labour with redoubled activity, than at the present moment. It lies, however, under a pledge to the public, never again so to involve itself in debt, as on a former occasion. Yet such is the present state of its funds, that either its operations must be suspended, or a heavy debt, in all probability, incurred. It has already become necessary, indeed, to adopt the former alternative: a suspension has taken place.

It now rests with the friends, to whom this Appeal is made, to say whether the

Society's Operations are to proceed, or to remain suspended under the greatest encouragement to continue them.

After a brief sketch of the Operations of the Society, the Committee proceed:—

A great door and effectual has thus been opened to the labours of the Society: peculiar encouragements have been afforded: real Christians in other Countries, but especially in our own, have been roused to a sense of their obligations to the Jew: the Jews have eagerly and earnestly met our feeble efforts; and, however individuals might oppose, there has been a cry from the Nation—"Come, and help us!" They manifest an earnest desire for the Word of God, and listen with attention to the Gospel delivered to them by the faithful Missionary. Their numbers, their wretchedness, the mistaking efforts of the world to raise them from their degraded state, their own growing sense of the absurdity and folly of their present religious worship, their consequent attempts at reformation, and the awful spread of infidelity among the better-educated classes and among the youth of all classes—these are circumstances daily pressed upon our observation, and which increase the responsibility of Christians tenfold; and, as it respects the Christians of England in particular, we must add the fact, that the privilege of promoting the spiritual welfare of the Jews has been remarkably conferred on this favoured Country. We are called to it by the most marked openings of Providence—by our commercial facilities of intercourse with the world at large—by our national influence—by our unequalled resources—by the privileges (in some instances exclusive) granted to our Mission by Foreign Powers—and, above all, by our astonishing religious advantages. If such decided calls of duty are neglected, may we not tremble under the declaration, *I was wroth with my people: I have polluted mine inheritances: I have given them into thine hand: thou didst shew them no mercy?*—Isaiah xlvii. 6.

The Committee have been compelled to suspend their efforts for want of adequate funds. Their exertions have increased, while their pecuniary means have diminished; and they had to commence the present year with a deficiency of about 1100*l.*, arising from a diminution of the receipts of the preceding year, and an extension of the labours of

the Society, which naturally caused an increase of expenditure during the same period. They were, therefore, under the necessity of resolving to receive no more children into their Schools in London—to refuse the urgent applications for the establishment of additional Schools abroad—to decline receiving Candidates for Missionary Work—to suspend the publication of Scriptures and Tracts—and, in general, to put a painful and injurious restriction on the work at large. But they also resolved to make an urgent Appeal to their Christian Friends, and especially to the Clergy, in behalf of the Cause of Israel. Much of the difficulty has arisen from want of sufficient aid in pleading this cause and in diffusing information. They now ask for the special prayers and exertions of all who seek the good of Israel. They would suggest the measure, of EACH CONTRIBUTOR ADDING TO HIS USUAL SUM A DONATION TO MEET THE PRESSING DIFFICULTY.

Having stated their necessities, they commend this Cause to the hearts and affections of all Christian People. There is nothing in the present deficiency, which may not easily be more than repaired, with the Lord's blessing. If we shrink from the work, the loss will be our own; and it may surely be said to each, *If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.* Let Christians remember the promise of God to Israel, and to those who love Israel; and, as they have received a free salvation, let them freely give, for those by whose hands the blessing came, and WHOSE DEBTORS WE ARE.

RELIGIOUS-TRACT SOCIETY.

FROM the report of the same active Distributor, whose self-denying labours we have often recorded, we shall extract an account of

Visits to some Prisons and Workhouses of the Metropolis.

Horse-monger-Lane Jail—The prisoners have been very numerous this quarter. I have generally some conversation with the prisoners, in my constant visits; endeavouring to excite in them a disposition to look to Christ for repentance unto salvation and for grace to counteract the sinful propensities of the heart, and to impress on their minds the necessity of reading the Scriptures with prayer. It has gained attention. I have been surprised at the

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eagerness of some of the transports, of both sexes, to get Tracts to carry out with them; and they promised me to take great care of them. I have had much conversation with juvenile offenders, who are classed by themselves, and they greatly corrupt one another. The debtors confined here are numerous; and, in general, very immoral: I avail myself of the opportunity of exhorting them to be wise, and consider their latter end: the turnkeys inform me that they have seen them attentively reading the Tracts which I have put in their hands. There are some here for duelling, that I have had much conversation with, in my constant visits; begging them to look up to Christ, to pour out His Spirit to convince them of sin, and to shed His everlasting love abroad in their hearts, that they may be enabled to bear with one another: the one who gave the other the mortal wound appears dejected: they feel the accommodations of the gloomy prison as degrading, trying, and vexatious: they have received the Tracts readily, as well as other books which I have given them; and they appear very desirous of conversation on religious topics. I consider these feeble efforts calculated to promote the endeavours of the Chaplain, through a Divine Blessing.

King's-Bench Prison—There are between 500 and 600 prisoners, who are very depraved. I have distributed many Tracts and Handbills this quarter, in my constant visits through this prison; with much converse of a religious nature. I meet with some determined opposers of Religion, but there are many others who seem friendly to these things. In this prison these attempts are very much needed, as iniquity greatly abounds.

Marshalsea Prison—The numbers vary much—from 120 to 150. There is great depravity among the prisoners: any means that can be used for its counteraction are most important. I have conversed with some, as opportunity offered, and observed that they listened very attentively. I consider it as planting and watering barren and parched ground, with humble hope and prayer that God may give the increase.

I met with a man, some time since, who had been discharged from Horse-monger-lane Jail; who told me that he had been anxious to see me, to thank me for the means which I had used for his spiritual welfare, which had proved beneficial to his soul; for he had been led to

feel the sinfulness of sin, and to avoid those places and companies that lead to it, and to attend a Place of Divine Worship, and to associate with religious men that he may be edified by their conversation: he informed me where he lived, and wished me to call upon him: I had further converse with him, which he felt grateful for, and gave him a fresh supply of Tracts.

Workhouses—I have visited four this quarter; namely, St. George's in the East, St. Saviour's, Greenwich, and Deptford. I proceed in my usual way, by reading a Chapter in the Bible, with a short Exhortation, beginning and concluding with Prayer. I visit about sixteen wards, which contain aged and infirm persons, and some blind, from twenty to forty in each ward: the numbers vary, as some come from other wards. I have great reason to believe that the Lord is making these feeble attempts useful; and they feel disappointed if at any time they are neglected through my indisposition, or being hindered by distributing Tracts at Fairs. There are in these houses inmates, who receive the Lord's Messenger with as much joy and gladness as if he were an Angel sent from heaven: there are others, whose hearts are hardened in sin, who come out from the vilest parts of London, and need to be reformed, rebuked, and exhorted to repent and to believe the Gospel: there are also those who are broken-hearted mourners, who need the wine and oil of the Gospel to be poured into the festering wounds that sin has made in their souls, and also these wounds to be bound up and healed through the consolation which the Gospel affords; and there are many in a dying state, who wish to be prayed with, and to receive spiritual counsel. There are also a great many children, who need religious instruction to make them useful members of society; and, without it, they are likely to become a pest, and a curse to the Country to which they belong.

From the same report we add an account of the

Distribution of Tracts at Fairs near London.

Croydon Fair—Friday: I distributed a great many Tracts among the cattle-dealers, which were, in general, well received, with some few exceptions among the horse-dealers; but their rudeness was checked by one of the police-officers.

Saturday: I distributed Tracts among the booth and stall-keepers, which were

designed to counteract Sabbath-breaking. The persons who were walking about the Fair received the Tracts readily. Monday: the company were numerous. The Bill, *Eight Reasons against going to the Fair*, and another Bill, *Beware of Thieves and Robbers*, caused much conversation: a few individuals refused them; but, in general, they were received willingly, and will be widely circulated in the neighbouring villages.

Greenwich Fair—The holiday folks were very numerous, and particularly toward the evenings: the Tracts were received willingly, with some few exceptions. As I was going to the Fair, I met a Young Man to whom I gave a Tract: he informed me that I had given him one, almost six years ago, at Deptford Fair; that he had perused it carefully, and it had distressed his mind very much, until he came to this decision—the Tract was right, and he was wrong; and from that time he was led to attend regularly a Place of Worship, and became a member soon after: he told me that he had been wishing to see me, to congratulate me that my labour was not in vain.

Fairlop Fair—I took a place in a coach, and was the first passenger. I prepared my Tracts all ready for giving out; and all the persons who received them turned from the coach and went away, and the coachman could not get a passenger. I went on for some time, till he begged that I would get out of his coach, and go away; for he said he should never get a fare as long as I stopped there: so I departed from his coach, to preserve peace; and had a very difficult task to get another. When I arrived at the Fair, there was a man who said that such as I and my books were the cause of keeping the misery in the Country: he seemed to be quite an infidel, and wanted to raise a mob to assault me, but failed in his attempt. I told him that I differed from him; and believed that the misery which was existing in the Country was caused by the apostacy of man from God, and following his own inclinations. I proceeded round the Fair; and found three presses on the spot where the Old Oak formerly stood, printing an account of the origin of the Fair, with corrupt songs: there were equestrian feats, such as standing on horses' backs, &c.: this kind of gentlemen were very averse to my Tracts, and cast contempt on all that I could say. The people in the Fair and Booths received the Tracts with readi-

ness, with some few exceptions. This year it was not so numerously attended as I have seen it. I attributed it to the weather, or the lack of money; or probably both were the cause. I distributed to different parties, some sitting and some dancing under the trees. I fell in with a party who seemed to be desperate characters, with clubs, &c., but I passed by without molestation. I met with parties of ballad-singers, singing lewd songs, surrounded by a large audience, to whom I gave Tracts; and they all soon dispersed, reading them with seeming attention, acknowledging my books were the best. I met likewise with several of the thimble-men (rank rogues), and the police-officers did not interrupt them. I went off between six and seven o'clock. I began and concluded this labour with humble prayer to God for his preserving mercy, for I needed the shield of Faith.

Surely this Christian is a "Confessor" indeed! and a witness for God against a debased generation!

Continent.

SWEDISH MISSIONARY SOCIETY.

Formation of the Society.

AT pp. 547,548 of our last Volume, the desirableness of a Missionary Institution for the Kingdom of Sweden was stated. We were not then aware that such a Society had been actually formed in the early part of that year. Under the protection of the King, on the 15th of February 1829, this Society was established at Gothenburg. That day was chosen, because on the 15th of February 829 Ansgar, the first Missionary of Scandinavia, departed from his labours*; and thus, for Ten Centuries, the glad tidings of the Gospel had resounded on the shores of the North.

South Africa.

UNITED BRETHERN.

B. I. M.

BR. TEUTSCH gives the following view of the

We have taken this statement from the "Journal des Missions;" but, as Moushelm places the death of Ansgar in 865, and his first visit to Sweden in 828, the 15th of February 829 was probably the first day of his entering on his public labours.—*Editors.*

State and Prospects of the Settlement.

Any very striking manifestations of the power and grace of God we have not, as yet, been permitted to behold among our people. Our Blessed Master commands us to sow the precious seed; and we believe that it is not cast into the ground in vain, although we do not immediately gather in the harvest. If our faith and courage are, at times, ready to droop, because the success of our labours does not equal our wishes and expectations, we are comforted and encouraged when we reflect, that our Lord Himself, who spake as never man spake, and His Apostles, who were endowed with especial gifts of the Holy Spirit, encountered yet greater difficulties, and experienced similar rejection of their testimony. We desire, therefore, not to cast away our confidence; but to proceed, in humble dependence on the strength of Jesus, to preach that Gospel which we know to be the power of God unto salvation to all that believe.

Nor are we left without cheering tokens, that the Lord is with us. In speaking with the individuals composing the several classes of our Congregation, we not unfrequently hear expressions, which, simple as they are, convince us that the heart from which they proceed is under the operation of the Spirit of Truth. This has been the case, particularly with the New People; of whom eight were lately appointed Candidates for Baptism. At our last Prayer Day, a Mozambique Negro was baptized, and three persons admitted as Candidates for the Lord's Supper.

It is a remarkable circumstance, that this Settlement, established in a neighbourhood which was, and is still almost, uninhabited, should, in the space of a very few years, have become the resort of so many Hottentots; and that a district, which was formerly considered insufficient for the maintenance of a single farmer, should now afford subsistence to above 100 persons. Herein we cannot fail to recognise the hand of God.

The more our place increases in number of inhabitants, the better does it become known, even in distant parts of the Colony. One might almost imagine that the whole Hottentot Nation consisted of a single family. Most of those who visit us say, that they come to see their relations: of course, we make them welcome; and encourage them to attend our Public Worship, and to call upon us whenever they are so disposed. The result is, that

many are induced to ask leave to become inhabitants of the Settlement; and this is, in general, granted. We have, at present, several Mozambique Negroes living with us; and, likewise, a genuine Caffre, who was baptized last Easter, and gives us reason to hope that he is a true convert: he is, at the same time, one of our best and most diligent work-people.

ENON.

Br. Fritsch, in May of last year, gives an affecting view of the

External Trials of the Settlement.

The chastening hand of our Heavenly Father has been stretched out over us, and our faith and resignation to His will have been consequently subjected to a severe test; yet we can say, to the praise of His mercy and faithfulness, that He has not chastened us above what we were able to bear; He has supported us in the hour of greatest need; and we doubt not will, in His own good time, remove the present distress.

The drought, by which this part of the Colony has been visited, proves of unexampled duration. In July last year, our mill and pump, which had been busily at work for about three months, stopped, owing to want of water in the Witte River; and, up to the present date, they have continued in a state of inactivity: during the whole of this long interval, our labours in the fields and gardens have been nearly unproductive. Our poor Hottentots have been so discouraged, that they have allowed their gardens to run to waste; and the land, which we occupy for their benefit at Scheper's Farm, and which last year yielded a double crop of rye, we have been under the necessity of permitting to lie fallow. Our Mission Garden has been well cared for, under all these discouragements, by Br. Nauhauss; and, since his removal to Elim, by Br. Halter; and we trust that we may yet have a crop of vegetables for the use of our table, some showers having fallen in the last days of March. The fatigue of digging the hardened ground, and of carrying water to afford a little temporary refreshment to the plants, is great; and you will not wonder that we are occasionally overcome by it, when I mention that the thermometer has continually stood above 100° of Fahr. and once rose to 117°. Meanwhile we are annoyed by swarms of locusts, which assist to devour what the scorching heat of the sun has spared. Under these circumstances, we have been obliged to send our cattle to a

friendly German Farmer in the Zuurberg, where some pasturage is yet to be found; and to buy milk and butter from our neighbours.

The little water that remains in the Witte River has, however, this advantage over that of most streams in this district, that it is never brackish, and therefore always fit to drink: for this we are truly thankful. In the neighbourhood of the ponds or tanks, to which the water is at present confined, we have succeeded in raising 700 pumpkins; a seasonable provision amidst the prevailing scarcity.

Br. Halter, in August, thus speaks in reference to these trials of the Settlement, of a

Favourable Change in its Circumstances.

Since the middle of June, a great change has been gradually in progress in the outward appearance of this Settlement. Fruitful and abundant rains have fallen, by which our mill has again been put in motion, and our fields and gardens restored to their former flourishing state. Our pump renders us essential service, and adds greatly to the productiveness of our Mission Garden. Our people have derived great advantage from the occupation of a piece of ground, which is peculiarly well adapted to garden culture; and through which Br. Fritsch has succeeded in leading a water-course. The benefit derived from this arrangement does not merely consist in the increased means of subsistence which it promises to afford; but likewise in its tendency to keep our people together, and to afford their children the opportunity of more regular attendance at school.

In the same Letter, Br. Halter thus records the

Blessing of God in the midst of Trials.

With the difficulties and trials which have befallen us during the last twelve months, you are not unacquainted: the extraordinary drought, and the innumerable swarms of locusts by which we were visited, produced such distress, that our people were obliged to wander from our Settlement, and to seek a scanty maintenance in more favoured situations. Yet notwithstanding these unfavourable circumstances, we can testify, with thankfulness to the Lord, that he has continued to carry on His work of grace in the hearts of our people. He has blessed our testimony of His great love, and established the hearts of many in the knowledge and practice of His holy will. In

some we have, indeed, seen with sorrow the effects of those temptations, to which our Hottentots are always particularly disposed, when they remove to a distance from us: others, however, have proved that religious instruction which they have enjoyed has not been thrown away upon them; and we have even heard of instances in which their declarations of the love of Christ, as experienced by themselves, have been profitable to their Heathen Countrymen.

KLIPPLAAT RIVER.

To our accounts of the Tambookie Mission, printed at pp. 132—135, we now add further particulars.

Br. Hallbeck, of Gnadenthal, thus speaks, in June of last year, of a measure lately adopted by Government, and which promises a

Probable Increase of Security to the Tambookie Mission.

Important changes are in progress. On the eastern frontier of the Colony, Makomo, the son of Geika, had been for several years permitted to reside in the neutral territory: but, in consequence of his robberies, and especially of his late attack on the Tambookies, he has latterly been expelled beyond the Kat River; and a plan is now in progress, under the direction of my excellent countryman Mr. Stockenström, to settle Hottentots in the neutral territory. Each kraal or village is to consist of twenty armed men; and Mr. Stockenström has visited the several Missionary Stations in the interior, to collect recruits for this novel kind of colony. He has also been at the Klipplaats, and appears very anxious for the prosperity of that Settlement; promising to afford every facility and encouragement to Hottentots, who are willing to go beyond the boundary and join their brethren. Though it is impossible to predict the consequences of this new measure, it is but natural to suppose that the collection of a denser population in those districts will contribute to the greater security of the neighbouring Missionary Stations, and to an increase in the number of their inhabitants: with this impression, I cannot help indulging the hope, that the Klipplaats may prove an important gathering-place for the native tribes of that portion of South Africa.

Br. Halter, however, of Enon, apprehends some inconvenience from this measure: in speaking of the

number of people at Enon, he writes—

At present we cannot expect much further increase; particularly as the attention of the Hottentots is directed by the Government to the formation of Free Colonies in what has hitherto been called the neutral territory on the Kat River. This measure appears, indeed, to have given umbrage to the neighbouring Caffre Tribes; who have, in consequence, made hostile incursions upon the new settlers, and murdered several of them. We are, therefore, very thankful that none of our people have hitherto removed to the contested district: indeed, we doubt whether many of them will be induced to give up the advantages, both spiritual and temporal, which they enjoy at this place, in the vague expectation of bettering their circumstances elsewhere: in every instance, however, we think it our duty to leave them entirely to their own free choice.

Progress and Good Prospects of the Mission.

In June of last year, Br. Hallbeck states—

Besides the little Hottentot Colony which accompanied the Missionaries from Enon, 45 Tambookies, Caffres, Mantatees, &c. have become regular inhabitants of the Settlement, exclusive of those who live in the immediate neighbourhood. Our Brethren are, therefore, under the necessity of thinking seriously about the erection of a larger building, to serve the double purpose of School and Church. Br. Lemmertz writes—

We lately spoke individually with 38 Tambookies; and felt ourselves excited both to astonishment and gratitude, on discovering the advances which they had made in the apprehension of Divine Truths. This is indeed the work of the Holy Spirit, and not ours!

On the 23d of August, the Building just spoken of was opened. Br. Hallbeck says:

Such a "rondavel" house, as it is called, is erected at little or no expense. A number of strong branches of willows are put into the ground, bent, and tied together by thongs, and connected with cross-pieces of the same wood: after which the roof is covered or thatched with a species of reed, growing along the river; so as to resemble, in some degree, a rounded or broken roof of a house. But, simple as the contrivance is, it makes a tolerably comfortable dwelling, and answers remarkably well under the

circumstances of our mild and healthy climate.

In October, Br. Lemmertz thus speaks of the success of their labours:—

With thankfulness to the Lord, I can now inform you, that we begin already to see some fruit of the testimony which we have been favoured to deliver to the Heathen around us. On the 4th September, a Mantatee Woman was admitted a Candidate for Baptism; and on the 9th of this month, her Husband became partaker of the same privilege: both are now under instruction, and afford us much pleasure by the evident signs of a work of grace in their hearts. Many of the Tambookies, with whom we lately conversed, expressed themselves in a manner which afforded us much encouragement: they appeared to lament their ignorance and hardness of heart; and to desire earnestly, that the Spirit of God would open their hearts and understandings to receive the Gospel: they evidently consider it a privilege to live at this place, and to attend the means of religious instruction.

The admission of the two Mantatees to the class of Candidates for Baptism seems to have made a sensible impression on the minds of the Tambookies resident with us. The Tambookies look on the Mantatees, in general, as a very inferior race to themselves, and as only fit to be their servants—that they should take precedence in admission to the privileges of the Church is, therefore, unaccountable to them. To us, it appears an exemplification of the truth contained in that saying of our Lord—*Many that are first shall be last, and the last shall be first.*

At the end of December, Br. Hallbeck writes from Gnadenthal—

Every Letter which I receive from Br. Lemmertz mentions the admission of new inhabitants; so that, according to my calculation, there must be above 100 individuals collected at the New Station. May the Lord continue to bless the testimony of His servants, and particularly Daniel Kaffer and Wilhelmina! It is a curious circumstance, that, among the new inhabitants, both of them find relations. This will naturally strengthen and increase their influence among the Tambookies, which may be productive of much good. Several Tambookie Families have, of late, come to reside with the Brethren.

WESLEYAN MISSIONARY SOCIETY.

THE discovery of the horrors of Heathenism, and the application of the only effectual remedy, go hand in hand in the courageous and persevering exertions of Christian Missionaries; as will appear in the following extracts from recent communications.

Caffre Cruelties and Superstitions.

Mr. Kay, in speaking of Sunday, the 29th of November, writes:—

Meeting the black Chief Botman, I informed him that it was the Lord's Day, and, therefore, the time when their attention to the Word of God was more particularly required. He now paused for a short space, and then broke out—“Pray, can you tell me why it is that the Caffre Chiefs are dying so fast? Is-lambi is dead! Dushani is dead! and now Gaika is dead! Enno is very ill; and I am also not well: pray what is it that is killing us all?” This question was proposed with more than ordinary emphasis: and in such a manner as to render it manifest, that he was not merely struggling between the love of life and a fear of death, but that he was now altogether doubtful as to the efficacy of those means to which the Amakosa Tribes have, from time immemorial, resorted in such cases, and in which they have vainly trusted for help in time of need. I endeavoured, in as easy and intelligible a manner as possible, to demonstrate to him the various causes of disease and death: in one case which he mentioned, death evidently proceeded from a gradual decay of nature, borne down by age and infirmity: in another, it was clearly occasioned by a disease which owes its origin to one of the most prevalent abominations of the land; and Gaika's dissolution was undeniably hastened by vice and dissipation of the very grossest kind. And yet, shocking to relate, in all these cases, human lives have been wantonly sacrificed at the shrine of superstition and witchcraft; while the natural and real cause of each, although clear as noon-day, was never so much as taken into consideration!

When the Chief Gaika was seriously reduced by the illness which terminated his life, and he found that his system was rapidly sinking under the effects of a disease, even then he mustered all his remaining strength in the service of superstition. His wise women and wizards

were assembled; and before them he danced most immoderately, and until completely exhausted, with the view of rendering the incantations of these Druid-like Impostors the more effectual. On such occasions, the lives of all present, and indeed of all around—even to the nearest friend, the dearest child, and the most beloved wife—are in jeopardy every moment. When the Old Chief was at the very point of entering the eternal world, his own Son seized one of his Father's favourite Wives; and, without any ceremony whatever, or the least sign of compunction, deliberately killed her upon the spot. Why? Because, having always been allowed, in consequence of his extraordinary affection for her, the peculiar privilege of eating out of the same dish with her Husband, it was concluded that she must have exercised over him some evil enchantment, which was proving fatal to his existence; and the supposition only was deemed sufficient to warrant her instant execution!

On another occasion, and under the same pretext, this young savage laid violent hands on one of his Father's chief counsellors; and coolly murdered him, in a manner almost too shocking to describe. In order to make sure of his victim, he repaired to the place of his residence at night, accompanied by a number of his men, who were all armed with spears and bludgeons: having awoke, and called the poor man out of his dwelling, he informed him that they were going in pursuit of a person who had injured the King's health, and that his assistance was required forthwith: whatever suspicious fears he might have in his own bosom as to the real design of these ruffians, he durst not manifest them, or resist the mandate of the King's Son: he, therefore, proceeded with them: they took him directly back to the place whence they had come; and, the following day, charged him with having bewitched Gai-ka: they deprived him of every head of cattle that he possessed—burnt him from head to foot, by the application of heated stones to almost every part of the body—and, after being thus tortured for several hours, he was tauntingly told to look up at the sun, as it was the last time he would ever be permitted to see it: they then led him away to a distant tree—made him sit down with his back against it—and, binding him to it by the neck with a large thong, gradually put him to death by strangulation.

How forcibly do such appalling facts demonstrate the truth of the Apostle's striking description of men in their fallen state! Rom. iii. 13—18.

At a place called Mankazana, he writes on the 1st of December:—

When about retiring to rest last evening, upon a straw mat that had been spread in an old waggon for my accommodation, a very singular kind of note struck upon my ear, and excited my curiosity. I immediately rose from my hard couch, and followed the sound; which was rendered doubly dolorous by the extreme darkness of the night. It at length led me to a low wretched hovel; the interior of which presented to view one of the most appalling sights that I ever witnessed; and one which, in all probability, will never be erased from my memory as long as I live. Vain would be the attempt to describe either the company or their abominable ceremony, so as to convey to the mind an accurate idea of that *strong delusion* which evidently pervaded every mind.

It appeared, on inquiry, that two or three sick Hottentots had solicited the aid of some newly-arrived Bushmen, whose very manners and garb clearly shewed that they had but just emerged from their native haunts—the caverns of the forest. Professing themselves, however, to be acquainted with the causes of affliction and pain, and also with the means of their removal, implicit confidence was placed in them. Their first measure was to assemble at the house of the sick persons, over whom a number of ludicrous antics were performed preparatory to the great ceremony: one stood in a dark corner: another was elevated on poles, placed in a horizontal position; while two others bounded about on the floor, with a slow but regular step. All were apparently weeping in a heart-rending manner; and thus signifying to their employers that they had discovered the disease to be of a very dangerous and desperate description: they continued the affecting ditty, until their feelings appeared to be wrought up to the very highest pitch, when they became like men wholly intoxicated: one of them fell to the ground, and there lay in a state of apparent insensibility. I immediately concluded that they had been using some kind of narcotic; but afterwards found that this had not been the case. Here the first part of the business

ended: I made a few remarks on their conduct, and then left them, hoping to hear no more of it. But the pleasure which they seem to derive from such exercises, and the hope of gain, far outweighed all that I had said respecting the folly and wickedness of their pretensions.

On my arrival at the hut a second time, I found its inmates all fully and earnestly engaged in their deeds of darkness; nor did my appearance produce a moment's cessation. The place was crowded with spectators: a large fire was burning in the centre of the floor: four Bushmen, and two women of the same tribe, were dancing and singing, and occasionally shouting in the wildest manner possible. With the determination of detecting, for the purpose of exposing, the abominable fallacy of this refuge of lies, I got into a corner which commanded a full view of all their manœuvres. The appearance of the men was as ugly and demon-like as could well be conceived: one had certain tufts on his head, which were not much unlike horns: another, who was almost in a state of nudity, had something like a wild beast's tail hanging down behind: a third bore in his hand a hollow wand, with which he occasionally touched different parts of the patient's body; and through which he at other times puffed and blew upon those around him: and the fourth kept up an unceasing and almost deafening rattle, by beating on the floor with a couple of small gourds, which were partly filled with pebbles. The scene was occasionally rendered truly awful and terrific, by one or other of them being apparently seized with temporary madness, or assuming all the appearance thereof; kicking the fire about—sighing—groaning—and yelling, in which the whole company sometimes joined; making the midnight air resound with a din too horrid to describe.

In the morning, I went to the "Wise Men," so called; and laboured to make them sensible of the vanity and wickedness of their absurd tricks. I challenged them with the falsehoods which they had told; and proved the inefficacy of what they had done, by pointing to the afflicted individuals, who were materially worse, instead of being better. They acknowledged the truth of what I had said, but pleaded that it was the custom of their forefathers from time immemorial. "From time immemorial!" Millions have thus made lies their only "refuge" in time

of trouble, and have therefore perished in the vortex of delusion.

Of the late Chaka and his ferocity, Mr. Shrewsbury writes:—

Much authentic information has been recently communicated to me concerning him: his cruelties almost exceed belief: he rioted in blood; and never had higher enjoyment than when killing his own subjects. When his Mother died, immense numbers of his people were summoned together to weep, and the mourning was appointed to continue three days and nights. Every artifice was made use of to provoke sorrow, and cause the tears to flow: but it was impossible for the multitude to continue constantly weeping; and yet, when any one did not shed what the tyrant considered a sufficient quantity of tears, he was instantly despatched, for want of affection to his Mother's memory. In the course of those three days, 300 persons are said to have been put to death: and whenever a man was killed, his wife or wives, and all his children, were destroyed on the same day. Hence the Amazulu, the people whom Chaka governed, have become so habituated to murders, that they almost seem as though they could not live without committing them.

From the communications of the same intelligent Missionary, we shall quote satisfactory evidence of the

Beneficial Effect of Missions on the Caffre Tribes.

It is an undeniable fact, that throughout Hintza's tribe, and throughout Caffreland in general, some rays of light have been dispersed, and to a certain extent received: so that the whole Nation may be considered as removed, in some small degree, from that darkness which formerly covered the land, and which continues to overspread the more distant tribes of Africa. And among the people with whom we dwell, the light is increasing, and the darkness decreasing more and more: in my Circuit, a growing attention is paid to the Gospel of Christ, whenever it is proclaimed. The last week that I was employed in itinerating from kraal to kraal, I preached, in the course of the week, to upward of 700 souls; and instead of finding, as usual, a large proportion of my hearers either trifling or disputations, not more than one solitary individual jested with the Word of God, or contended against its sacred truth. Everywhere I was listened to

with respect and seriousness; and when I afterward invited remark and inquiry, if any were made, it was generally prefaced with such an observation as the following:—"All that you say is right and good. We, Caffres, are ignorant, and know nothing: you must continue to teach us." Certainly I could not but feel encouraged at the great outward change which hath been wrought.

On the diffusion of knowledge in reference to Christianity among these Tribes, he states the following remarkable fact:—

I was much gratified on hearing, from Br. Shepstone, an account of an occurrence which took place recently, at a kraal 50 or 60 miles from this place. A warm discussion occurred among some of the Natives respecting Christianity and the Missionaries, to which many objections were raised by several persons; but a Caffre, who stated that he had frequently been at Wesleyville and heard the Gospel preached, and who repeated several things which he had heard, warmly defended the Christian Religion, and completely silenced the objectors. No Missionary was within 50 miles of these people at this time; and it only became known to Br. Shepstone by an accidental circumstance. The frequent occurrence of discussions of this kind is a proof that the Gospel excites attention among the people. There are many who are convinced of its truth and importance, who have not, as yet, believed with the heart unto righteousness.

In speaking of the Missionaries leaving Wesleyville in order to establish the New Mission at Morley, he says:—

A very gratifying circumstance occurred in reference to these movements. The Chief, Kama, and afterward his Brother Pato, brought me a donation in money, toward the expenses of commencing the New Mission: and, at the same time, intimated their wish that this Great Word might go to all the Tribes; and that it might have, as Pato expressed it, "a clean path," i.e. that the Missionaries taking this Word to the Tribes might not meet with obstruction or discouragement. We regard this occurrence with the greater interest, as it was the spontaneous act of the Chiefs, with whom we had not held any conversation on the subject; excepting, that they have frequently heard us explain, on former oc-

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casions, that it is by such voluntary contributions of the friends of the Heathen in Britain that the Missions are supported.

On the civilizing influence of the Missions, he thus writes:—

Testimonies from disinterested persons, as to the good effect of Missions, are sometimes deemed valuable. Some persons look upon such testimony with less suspicion than they indulge while reading the statements of a Missionary. I have, therefore, transcribed the following, which occurs in a Historical Sketch of Transactions on the Eastern Frontier of the Colony during 1829; and is published, this year, in the South-African Calendar, and has also been inserted in the South-African Advertiser, both published in Cape Town. To whose pen we are indebted for this candid testimony I know not. It is as follows:—

It is but fair to remark, that the Caffres exhibit many traits of character, which strongly mark a disposition, among some of the most influential Chiefs, to maintain a good understanding with the Colony, and to check, as far as in them lies, any propensity to theft among their people. This will be best illustrated by the following fact, which is given upon unquestionable authority:—In the month of May last (1829), a man belonging to Enno had stolen some cattle from the Colony, and had gone with a part of them to a kraal near the mouth of the Gwalana, under Pato's people; of which circumstance Enno gave information to Pato, who ordered the cattle to be seized, and the man to be driven away. This was promptly carried into effect; and his hut, which had been just erected, was burnt down, by the Chief's order. The full number of cattle were afterward sent to Enno; who forwarded them to Fort Wiltshire, by the Government Interpreter.

It may also be stated, that when Hintza, the most powerful Chief in Caffreland, was informed of the wreck of the French Ship L'Ecole, he hastened to the coast; and gave strict orders to his people to do the survivors no injury, and to offer no violence to mariners of any Nation, whenever driven by adverse winds to their shores.

This friendly disposition may perhaps be traced, in a great measure, to the judicious efforts of the Missionaries, who have, during the last few years, resided in Caffreland—introducing among the Natives many of the useful arts—instructing their children, many of whom have made encouraging advances both in English and Dutch—and gradually diffusing a spirit of benevolence and a sense of probity, which promise to make them valuable neighbours, instead of treacherous enemies and incorrigible plunderers.

Opening for Missions among the Zulus.

In reference to the following com-

munication from Mr. Archbell, from Plaatberg, among the Bootsuannas, the Committee remark:—

The hitherto-unknown and unpenetrated domains of Paganism are unfolding before us—regions where Satan has his seat, and riots in cruelty and bloodshed. The influence of the character and well-understood objects of the Missions of Christ continues to precede them into other Tribes; and, however imperfect and mixed the motive of the Heathens may be, they welcome them to commence their labours. In this we again see the preparing and directive Hand of God.

The visit, of which Mr. Archbell speaks in the following extract, to the Eastern and Southern Tribes of Bootsuannas, was undertaken with a view of ascertaining the practicability of establishing Missions in those parts, and of thus uniting the Society's Caffre and Bootsuanna Missions. Mr. Archbell writes:—

About the middle of October, I left Plaatberg; and, after travelling twelve days through a depopulated Country, I came to an immense Nation who call themselves Zulas; who, at a reasonable estimate, cannot be fewer than from sixty to eighty thousand. Their towns are numerous, and densely spread over a Country 200 miles in extent, and one of the finest which I ever beheld. They are under a Chief of the name of Motsilakatsi, a brother of the late Chaka; from whom he fled, with many followers, about twelve years ago. When he left Chaka, he had few cattle: but, having made his way into the interior by force of arms, he took the property of its tribes; some of whom he annihilated; and others he took prisoners, and allowed them to live tributary to him, and thereby increased his strength.

His riches are immense, beyond calculation. He knows Faku well, and has heard of Dapa and Hintza. He is also acquainted with all the affairs of Natal, and the circumstances of Chaka's death. He knows that White Men are at Natal, and is perfectly acquainted with their infamous characters: these White Men taught Chaka to make spears with crosses, to prevent them from entering the body so far as to be difficult to draw out: they went out to war with Chaka: they go naked like the Natives, and are married

among them: the name of one is Thomas, and the other is John. Chaka, during his life, was a troublesome enemy to Motsilakatsi; and since his death his successor has not been less so. He says Chaka lived seven days from his (Motsilakatsi's) town.

Motsilakatsi is a most despotic monarch; and has his people in the most perfect subjection, not excepting his Brethren and Mother. They approach him on their knees, or in a low bending posture: if he moves from his seat, he must be thus revered; and also when he resumes it. He has obtained such influence among his people, that their very feelings seem to be controlled by him; so that nothing delights his people that does not delight him; and if he appears gratified, they are in ecstasy. He was much pleased with my visit, and his people say they never saw him in higher spirits. His person is fine, his age about thirty, and his manners authoritative and commanding.

This people speak the Caffre Language. Many Bootsuannas being subject to this Tribe, Interpreters from Sichuana are easy to be obtained: hence we found no difficulty in conversing with them. They cultivate the ground, to a great extent. They have abundance of Caffre and Indian Corn, melons and pumpkins, and two species of vine were exceedingly luxuriant wherever we travelled. I have seldom seen a richer field for a botanist. They are extensive brewers; and beer is brought to the king in fifty large calabashes at once: on our approaching within three days of the town, of which the king was made acquainted, we were met by several women, who were sent by the king, each with a calabash of beer for us; which they were directed, by the king, to carry by the side of the waggons for our use, that we might be able to refresh ourselves whenever we found it needful. The art of distilling is happily yet unknown among them. They have no sheep, except a few which they have stolen from the Bootsuannas; nor have they any goats: but they possess crowds of horned cattle. Their houses are constructed of mats.

On the arrival of our waggons, this Heathen King did every thing in his power to excite our admiration. He assembled his people—an immense concourse—who danced, and sung, and slaughtered cattle, and drank beer, in a way and to an extent that the oldest of

his people said they had never been allowed to do on any previous occasion.

The king had never seen a waggon before, and was highly amused with its motions. He was also much gratified with the stateliness and speed of our horses. He has sixty Wives, whom he holds in a state of the lowest degradation.

While with Motsilakatsi, I took the opportunity of ascertaining how far the residence of White Men among his people would be acceptable; and endeavoured to shew the difference, between those who visit a Country for the sake of secular gain, and those who reside among them for the purpose of teaching them the way to true happiness, or, as our Bootsuannas express it, the way "to sleep well." He heard of my residence with Sevonnello; and two of his Counsellors have just returned from the Kurumar, which had a salutary effect. He appeared to be exceedingly anxious for the residence of White Men and Missionaries among them: "For then," said he, "they will tell me the Good News of God. I shall be able to sleep well; and people will come to see them, and bring horses &c., and we shall be like Sevonnello and the Batlassia." Such a reception, among such a people, is all that we can expect.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

Enlarging Operations of the Board.

At p.158 we noticed the sailing of Mr. Temple, on his return from the United States to Malta; and the sailing of Messrs. Whiting and Dwight, with their Wives, from the same destination, with the view of assisting to resume the Syrian Mission, and of entering on an exploring Tour in Armenia, in conjunction with Mr. Bird and Mr. Smith, who have been for some time, as our Readers are aware, in the Mediterranean. Mr. Temple arrived at Malta on the 25th of February, and the other Missionaries on the 27th.

The Instructions, prepared by the Committee for these Labourers, enter at large into the objects of the Board in this enlargement of its operations. We shall extract the

main points touched on in these Instructions.

In the Instructions to Mr. Temple, who is to resume the charge of the Printing Department in Malta, the Committee give the following

View of the Past Labours of the Press.

There are now belonging to the Board in Malta, three Printing-Presses—Eleven or Twelve Founts of Type, in Italian, Greek, Armenian, and Arabic—and all the usual Apparatus of a Printing Office; together with a Library, of much value, as an auxiliary in the work of Translation. Translators, too, have been found, of competent information; and, in some instances, of the right spirit: and many of the best Religious Tracts in our language have been translated and printed, under your inspection, in the Italian and Modern Greek. Previous to November 1827, eight months before you left Malta on your return to this Country, more than Forty Works, of various sizes, had been issued in Italian; and more than Sixty in Greek—making a Total of 126,550 copies, and upward of 5,400,000 pages. Since your return to the United States, a number of Works have been issued in Armeno-Turkish, in a beautiful style of execution; and the New Testament, in that language, is about to be put to the Press, under the inspection of Mr. Goodell, at the expense of the British and Foreign Bible Society. Valuable Works have also been printed in Modern Greek, under the superintendance of Mr. Smith.

Our Publications have been widely dispersed among the inhabitants of Italy, Greece, Asia Minor, and Syria.

The Board thus state the *Extensive Field for the Labours of the Press.*

The Operations of the Board, in the Countries within and around the Mediterranean, are to be viewed as parts of one system, of which the Printing Establishment at Malta is the centre; both from its local situation, and because it is designed for the use and benefit of the whole Mission. The Printing Establishment contains Apparatus for printing in Italian, Modern Greek, Armeno-Turkish, and Arabic; but it is to the people who use the three languages last named, that the attention of the Board is chiefly directed. Many of the Greeks of the Peloponnesus, and in some of the contiguous Islands on the South-East, use a dialect

of the Albanian in their ordinary discourse; but the books for the Greeks, in Greece and the Grecian Islands, including those of the Ionian Republic, must be in Modern Greek: and many of the Greeks on the western coast of Asia Minor and of Syria, and, perhaps, in many parts of the interior, will require the same language. In some parts of Asia Minor, particularly on the southern coast, these books must be in the Turkish Language, with the Greek Character. The Armenian People, scarcely less interesting than the Greeks, generally use the Turkish Language in conversation, but write and read in the Armenian Character; and when the Turkish Language is so written, it is called the Armeno-Turkish: it is in this language, that books will be printed at Malta for the Armenians. The mingled people in Syria and the Holy Land generally speak and read the Arabic.

Importance of the Press in the present state of Greece.

The field inviting you to this species of labour is a Country which is associated with some of the most brilliant triumphs of the human mind; and with a people who, after four centuries of political and mental degradation, have asserted their freedom, and are anxious to establish and perpetuate Free Institutions—and who, with barely the means of sustentance for their families, are calling for reform in their Methods of Instruction, and for Schools and School-books corresponding with the spirit of the age. It is a field doubly interesting; both because it is large and important, and because it is as yet scarcely occupied: and such calls from such a people will not be disregarded by all the world; and whoever supplies them, will make a deep and indelible impression of some kind, on the National Character of the Greeks. Surely our Press at Malta was never before brought into relations involving such vast responsibilities; nor were the prospects of its usefulness ever so certain and cheering; and we pray that you and your coadjutors may be thoroughly furnished for this and every other kind of work, to which God in His Providence may call you.

Designed Resumption of the Syrian Mission.

In the Instructions to Messrs. Bird and Whiting, on whom the charge of resuming the Syrian Mission devolves, the following facts in the history of the Mission are enlarged upon:

—The Country has been explored.

—Much work has been done, preparatory to the wise and systematic prosecution of an Evangelical Mission in that Country.

—The cost of what has been done in the prosecution of the Mission is a reason for resuming it.

—The reasons for establishing the Mission have lost none of their force.

Messrs. Bird and Whiting were instructed to proceed to Syria, as soon as practicable; and they accordingly left Malta for Beyrout on the 1st of May. Beyrout was recommended for their residence, in preference to any place further north, on account of its proximity to the Holy Land, which must be kept in view in all the plans for the future enlargement of the Mission. As soon as they have become settled, they are to inquire if a Station within the boundaries of the Holy Land is not desirable; and, if so, where it should be, and what are the reasons in favour of such an enlargement. In conclusion, it was proposed, as a serious question, on which they were desired to think much, and express their views in writing—

How far can we profitably engage in Religious Controversy with the People of the East, while their minds are so unsettled and empty, in respect to First Principles?

Objects of the Intended Tour in Armenia.

In reference to the projected Tour in Armenia, by Messrs. Smith and Dwight, who are appointed to this service, the Board remark:—

As the elevated Plains and Mountains of Armenia must be traversed in the summer season, it will be necessary to leave Malta early in the Spring; and the Travellers are expected to visit Smyrna and Constantinople on their way—obtain Advices and Letters in those cities; and, if possible, an Interpreter—and go from Constantinople, by water, to Trebisond, situated near the eastern extremity of the Euxine, and not far from the principal field of their researches.

We extract the following passage from the Instructions given to these Missionaries:—

From Trebisond you may think proper

to cross the Djanik Mountains, to Er-
room, a city in which some thousands of
Armenians reside. We desire you, how-
ever, to form your plans so as, if possible,
to visit the Armenian Patriarch at Ech-
miastin, near Erivan, in Persian Armenia,
at an early period of your tour; since
you may thereby obtain important aids in
reference to your subsequent inquiries.

Persia will naturally attract your at-
tention, when on its northern frontier.

While you make the Armenians the
primary object of your inquiries, you
will endeavour to gain information re-
specting all the Caucasian and other Na-
tions in that part of Asia.

The mild, fertile, and beautiful Country
of the Georgians will be near you on the
north-east; inhabited by a people whose
language is said to be radically different
from that of all other Nations, and to have
been enriched, in the twelfth century, by
many historical and poetical works. Tiflis,
the capital, is reported to contain twenty
Greek Churches, fifteen Armenian, and
one Roman-Catholic; together with a
Persian Mosque. You will inquire how
large is the portion of Georgians attach-
ed to the Greek Ritual—what are the pro-
portions of the other Sects—and what the
relative intelligence and character of each.

You may be near enough to some of
the German Colonists to learn the pro-
gress and influence of their Settlements.

Precise information may, perhaps, be
gained respecting the number, faith, char-
acter and manners of the Turcomans
dwelling in Armenia, and of the proba-
bility and means of doing them good.

Another company of Wandering Shep-
herds will present themselves to your at-
tention in Koordistan, southward of Ar-
menia. One hundred thousand of the
Koords are said to be Nestorians, subject
to Hereditary Patriarchis: so large a body
of Nominal Christians may well deserve
a visit to the residence of at least one of
their Spiritual Heads. You will be the
more inclined to such a visit, as it is in
that part of Asia that we are to look for
the numerous and independent Sect of
Christians called Chaldeans, of whom Dr.
Walsh published an interesting account
some years since: his account, as it was
not founded on personal observation,
needs such a confirmation as you may
possibly be able to furnish.

Your investigations should respect
whatever tends to illustrate the state of
the people, and the means by which their
condition may be improved.

In prosecution of their object,
Messrs. Smith and Dwight left
Malta for Constantinople on the
17th of March; and set forward from
that city, as we stated at p. 472, in
the latter part of May.

China.

LONDON MISSIONARY SOCIETY.

LEANGAPA, the Native Christian, in
writing to Dr. Morrison, in March,
gives some

Account of Agong, a Chinese Convert.

On the 12th of the 2d moon, Agong
came to my house, and is residing here;
with united hearts we are studying the
truths of the Gospel. He says that you
desire his son also to read the Holy
Books: I have, therefore, sent him to
bring the lad, to learn with my son Atak.
I have not seen Afok, formerly baptized,
since the 28th day of the 12th moon of
last year, when I advised and cautioned
him against his faults. I really don't
know what his intention is: it is deeply
to be regretted: it is difficult to obtain
men of the same minds as ourselves.
Agong has a heart now to learn the
meaning of the Gospels.

I earnestly beseech you to pray, morn-
ing and evening, that the Supreme Lord
will grant the Holy Spirit's secret aid to
us, that we may constantly hold fast the
truths of the Gospel: and that, at the
end, our wills may be the same as at the
beginning; and our hearts not alter, but
may intently propagate the Gospel in
every direction, and so fulfil the duty of
our calling.

I constantly visit the families of friends
and kindred, to communicate the doc-
trines of the Gospel, and to distribute
Religious Tracts. Lately there is a
friend, who loves much to hear the Truth:
I, therefore, go constantly to his house, to
preach and expound.

From Agong's Journal, Dr. Mor-
rison collects the following further
notices:—

Agong, after being baptized, went
home, to exhort his Wife to desist from the
worship of false gods—to trust in the
Most High God and the Saviour Jesus
Christ, for the pardon of sin. In the
morning he knelt down to pray; and she
exclaimed: "What! Do you pray with-
out incense-matches? Do you use no
gunpowder-crackers?" She reproached

him with worshipping the God of Foreigners; and declared, after a good deal of expostulation on his part, that she would adhere to the worship of the gods of her fathers and her own Country. She put him in mind of all his past misdeeds; for he had not been a good husband: he bore her anger and abuse in a way that he never did before. A neighbour came in, and she began to complain that her husband had forsaken the gods which his own people worshipped; and desired the neighbours not to eat with him, he having refused to eat of food offered to an idol. For several days she railed at him without ceasing, about his worshipping the God of Foreign Nations; and mocked at his morning prayers for a divine blessing, because it had rained two days when she was washing. "Where," said she, "is the benefit of your prayers!" She sometimes wept, and wished herself dead. He, in the account which he has written, tells how much he was distressed and non-plussed.

What Agong endures from his Wife, Leangafa has had to suffer from his aged Father. It is strange, that the reformation, which the Gospel has effected both on the Son and the Husband, should not reconcile the other parties to more moderation.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF THE REV. RALPH ETESON
AT BENARES.

Conversation with Mahomedans.

April 14—This evening, three Mussulmans called on me for books; when the following conversation ensued. "Why do you wish for a Gospel?" "We are acquiring Arabic Literature: if we read the Gospels, we shall then be acquainted with the histories of all the Prophets: on this account we wish to read the Gospel and Psalms."—"But you cannot understand either of these books, unless you ask wisdom and mercy from God." "Why not?"—"Because you are in darkness: your hearts are blind with sin: unless God open, who can understand?" "We have read much, in our books, of Adam, and Abraham, and Jacob, and Isaac, and Joshua, and Zachary, and Moses, and the Prophets—peace and benediction upon them! When we read your Book, why may we not understand about Jesus the Prophet—peace and benediction upon

Him!"—"Amen! But you speak of numerous Prophets: what do you mean by a prophet?" "Instruct us, Sir, what you mean by a Prophet."—"A Prophet is a person instructed and sent of God, to teach mankind such necessary knowledge as they could not otherwise have obtained."—"In this way, you, Sir, are a Prophet." "I do not call myself a Prophet, because I have not heard with my own ears the words of God. I have learned what I and you and all mankind must do to be saved, but not of myself: I have learnt of the Book which I have given you; and I know that that Book is true, because it is established by arguments of learning; because I feel its instructions exactly suitable to my heart: it makes me live in content and joy, which it could not do, if it were not from God."—"If you, Sir, are a Teacher, why do you not come and preach to us? How shall we learn, unless we are taught?" "You hear that I can scarcely speak your language. The Padre is absent: I have his work to do. Another Padre is coming, you shall then hear more about it."—"Where is Jesus Christ?" "In heaven."—"In which heaven?" "There is only one heaven; that is the immediate presence of God."—"You affirm that Jesus is alive, and a Prophet: now a Prophet is commanded by God—let Him be exalted!—to go himself and teach the way. Why does not Christ come, and teach us?"—"Why does not Mahomed come and teach me? Mahomed is not alive, in the same manner that Christ is." "Yet he is alive, notwithstanding."—"Further, there is no necessity that Christ should come, as He has caused to be written in that Book whatever He would have said were He present. Why then should He come Himself? If we will not believe what that Book says concerning Him, neither should we believe, though we heard Christ Himself."—"What does your Book say of the Day of Judgment?" "Christ will raise all men alive, Hindoos, Mussulmans, and English: they will again take their bodies, and, together with all who shall remain alive, be compelled to appear before the Judgment-seat of Christ. Those whose works have shewn that they have not believed in Christ, will go to Hell: those whose works have shewn that they have lived in Christ and done His will, will become blessed."—"If Jesus has power to confer all blessing on His people at the Day of Judgment, why does he not to-day turn my

heart; for power is in Him?" "This is a useless speech. Perhaps you have never asked God's mercy: and shall God give His mercy to those who care so little for it, as not even to pray for it? If your son anger you, and care so little for you as not even to ask your blessing, do you bestow wealth upon him? This Book says, *Ask, and ye shall receive*: and if you do not receive, it is only because you do not ask. When you arrive at your house, pray for God's wisdom and mercy; saying, 'Lord, I am a great sinner! how shall I be saved? Teach me what I must do to be saved!'—Here our conference ended; and my antagonist departed, promising to call again.

We extract the following further

Notices from Mr. Etison's Journal.

—The ignorance of the Mussulmans, as to their own Religion, is unparalleled: I have been often surprised to find even respectable persons among them ignorant of the very name of their Prophet.

—Nothing is more easy than to attract a Congregation in Benares, where passengers will stop and listen for hours. The place itself is notoriously superstitious; and religious discourse of every Sect is, with the Hindoos at least, a serious business.

—I was struck with the weight and authority of Scriptural Sentiments on a Heathen Mind. *Thus saith the Lord, is, at all times, an impressive introduction to such sentences, as, He that believeth, and is baptised, shall be saved; and he that believeth not shall be damned.*

—Visited Lahota, in company with Lieut. Lyall, Mr. Robertson (of the London Missionary Society), and Holwee, to fix upon the site of a small Native Hut, which we wish to erect for the purpose of performing Public Worship. The expense will be defrayed by Lieut. Lyall. This obscure village promises well: its inhabitants are always kind and attentive to us: yet I dare not say more; for though they listen to our Message with outward reverence, yet none of them come forward to inquire more explicitly into the doctrines which we preach. We thought it advisable to exhibit before their eyes a pattern and example of that reasonable service which our Religion requires. We are in the habit of calling on our hearers to worship the Lord through the mediation of Christ; but forget that an ignorant unconverted Hindoo can form no further idea of Worship than the per-

formance of his own idolatrous formalities: he imagines that Worship is something to be DONE, and not something to be FELT, with reference to the Supreme God. Fervency of devotion, and the pious affections of the heart, are spiritual things, of which they have no idea.

—I have been engaged in marking out a piece of ground for a School for Native-Female Christians.

—The walls of my Female School are now nearly completed; and I do not anticipate burthening the Society with any further expense than 60 rupees, which I have already drawn. When finished, it will be a neat and compact place, easily convertible into a Christian Institution, if, after a few years, an Establishment of that kind in Benares should be deemed necessary.

—In the evening, the Rev. J. Robertson, Mr. Steward, and myself, went to a small village called Shivpore, the Town of Siva: after having walked about the place for a short time, and attracted a crowd around us, we commenced a rather boisterous discussion, which gradually settled into a peaceable conversation. The people were very anxious for a School; or at least two or three Lalas were, each of whom expected to be employed in it; but the distance of the village precludes all possibility of diligent superintendence. One School, however, established in this village, would tend to win over the inhabitants, and always afford an opportunity of usefulness to the Missionary.

—Visited Shivpore. The public road from Benares to Jaunpore lies through this village, and this circumstance has greatly debased the character of its inhabitants. Our hearers amounted to about 20: some of them listened with apparent attention; others, though they approved of our words, were evidently more disposed to ridicule than to receive them. It is grievous, indeed, to see the natural conscience struggling so ineffectually with their corrupt affections. Since I began to preach in the Bazaar, I have gained clearer convictions of the necessity of a direct influence from above to convert the soul, than I ever possessed before. The Missionary may convince; but he is as powerless to convert, as he is to arrest the sun in the heavens.

—Visited, this morning, my Hinduwee School, near the Permit Office. This School is in a conspicuous situation,

and consequently very suitable to our purpose of attracting a crowd to listen, first to our examination of the Scholars, and afterwards to our address to themselves. I can truly say, that the more I enter into my Missionary Labours, the more I am attached to them.

—As Mr. Robertson was speaking to about 50 hearers, I marked their countenances, to discover, if possible, what impression his words made on their minds. Most of them appeared to gaze on us with listless unconcern; others, with curious inquiry what these things might mean; and one or two manifested a hopeful attention to his words. Thus we sow the seed, and leave the rest to God.

—A Mussulman came to my Bangalow, and entreated to be admitted to Baptism: nothing occurred, in conversation with him, which bore the semblance of sincerity. I discovered that he had been residing with Mr. Smith, the Baptist Missionary: I wrote accordingly to Mr. Smith on the subject; and, from the answer, it appeared, that the Mussulman had been dismissed from under his instruction for confirmed drunkenness. This is not an individual instance of attempt to obtain Baptism; four individuals having now applied within a few months, not with any view to the salvation of their souls. In what need a Missionary stands of the spirit of power, of love, and of a sound mind!—of power, to exhort and rebuke the Heathen with all authority; of love, to bear with their gross sins and frequent infirmities; of a sound mind, to detect their fraud and hypocrisy.

PROCEEDINGS OF REV. W. BOWLEY AT CHUNAR.

Notices of Inquirers and Converts.

Aug. 1, 1829—Matthew Runjeet spoke of a Devotee who resided in the village in which he lives, who died in the Faith of the Gospel. He said he had spoken several times to Mr. Friend to baptize him, but it was deferred to my return: however, the poor man was called away about a fortnight since. The others of the village, who disputed with him, seem to be satisfied that Christianity is the superior Religion.

August 8—To-day, Bulhtawar Singh came and received Tracts: he also took a copy of each for his Daughter, formerly our Schoolmistress, who has lately been married, and who sent to her father to obtain some books for her. In the evening, the new Converts met the Catechumens, four in number; when they

repeated what they had learned, and had the Creed explained.

August 9: Sunday—As usual, had Morning and Evening Service in Hindoostanee, which Kurram Massah performed. I had a long conversation on Religion with a Hindoo Boy who was taught at our School, and is a Writer here. Were it not for the iron bar of Caste, what crowds would be flocking into the Christian Church! This stronghold of the Devil keeps many away from openly acknowledging Christ, and many more from the Means of Grace. It seems pretty generally understood, that Christianity makes no compromise: this deters many from inquiring into it.

August 10—Had much serious conversation with two Young Men who came to be taught English: they seem decided in favour of Christianity, so far as reasoning goes.

August 11—During the day, an old Brahmin, Thakoor's Uncle, came to reside with us, from Thalook's village. This unlettered old man, from his knowledge of Christianity, would put many bearing the name of Christians to the blush.

August 12—As the Jew Boys of the English School come to me for instruction, we have generally an hour's serious conversation: two of them seem perfectly convinced that they cannot be saved unless they renounce all for Christ: being however dependant upon their parents, they say they cannot give themselves up to Him: one of them asked for a Prayer-Book.

Baptism of Converts.

Sept. 13: Sunday—At Afternoon Hindoostanee Service, I baptized the following persons:

1. Martyn Byjnath, a Hindoo, about 19 years of age; was formerly a Devotee; and was met by our people at Swargdham's village, 12 miles hence. They spoke to him; and he was prevailed on to follow them in December last. He has since been under Christian Instruction, has learnt to read well, and for months has been soliciting Baptism. During my absence, he has been entirely under Christian Tryloke, who speaks well of him.

2. Thomas Ram Chum, of the Kabutra Caste, about 27 years of age, came also about the same time with the former for Baptism, and has been under instruction and probation ever since. Having made good progress in the essentials of

Religion, and having conducted himself to our satisfaction and earned his livelihood in a creditable way, I admitted him to the Ordinance.

3. Bathsheba, a Brahminee Woman, about 25 years of age, who was married to Matthew Runjeet, our Village Schoolmaster, in March last, and has been preparing for the Ordinance ever since. She is intelligent, and acquainted with Christianity, and reads the Hinduwee Testament.

4. George Beizbuksh, a Mussulman Lad, about 22 years old. He was one of the boatmen who went down with me to Calcutta, since which he has been attached to Christianity: he wanted to remain in my service then; but returned with some of the party to Chunar, where I found him attending on the Means of Grace, and residing with a Christian Family, earning his living by hard labour. He has since proved himself a very promising young man; has a good capacity, a retentive memory, and a willing mind; has made admirable progress in his knowledge of Christianity; and is making good progress in the Gospels.

5. Andrew Buksh, another Mahomedan Lad, about 16 years of age, was brought from Allahabad by our Schoolmistress's Husband, for the express purpose of being prepared for Baptism: has given great satisfaction; works hard for his livelihood, and has made good progress in all that has been required of him. During the Service, the Church was well filled with Natives, to witness the Ordinance.

Dec. 25, 1829—To-day I baptized two persons; one, a Hindoo Woman, about 22 years of age, who has been with the Native Christian Women for the last two years, creditably working for her livelihood. For some months past, she has been diligently attending to the concerns of her soul; and has learned the Creed, the Ten Commandments, and the Lord's Prayer, which she repeated. The second person was a Heathen Girl, about 14 years of age: has been, for the last three years, brought up by a pious Lady, who has taken the pains to teach her to read and pray in English, and has caused her to be instructed in Hindee also. She was sent to us in September last; and has since learned to read the Scriptures fluently in Nagree, got off the Catechism, Creed, &c. &c., and from the commencement has conducted herself as well

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as could be expected from a person of her age and circumstances; so that I can truly say, that I have not seen a Native Girl conduct herself better. She understands, and I trust feels, what she reads. She was baptized by the name of Anna; and the other, by that of Mootree.

State of Chunar.

Sept. 30, 1829—Our people go to the Fair daily; but, alas! hardly any will come near them, and they give away but two or three Tracts a-day; whereas at Benares as many thousands might be distributed in the same time.

Chunar is truly in a deplorable state: the inhabitants seem asleep in the lap of indifference, from which no mortal power can rouse them: hence they keep out of the hearing of the Word, with a full conviction that to hear is to become a Christian; and even the few that do manifest any concern, are afraid of the reproach of their neighbours. Humanly speaking, there are many advantages attending the propagation of the Gospel in such a place as Benares or Calcutta; which are wanting at less populous places. At Benares, we might labour with the greatest delight, inasmuch as hearers might be obtained in every direction, and people who would come forward with a degree of confidence in their system and argue the point with you: but not so at Chunar—you might challenge the most learned of the Hindoo or Mahomedan Religion to argue, without one daring to accept the challenge. You may hear yourself flattered in every direction, that none can cope with you; and then you are left.

VISIT OF THE ARCHDEACON OF MADRAS TO THE SOUTHERN STATIONS.

The Venerable Archdeacon of Madras, in the course of his recent Visitation, had an opportunity of personally inspecting all the Society's Stations in Southern India. His remarks on what he witnessed, in each of these fields of labour, are contained in a Letter addressed by him to the Madras Corresponding Committee on the 29th of April, which we have the gratification of laying before our Readers. The Stations are noticed in the order in which they were visited by the Archdeacon.

Chingleput.

Of the small Establishment at Chingleput, under the patronage of the Society, I cannot speak in very favourable terms: but I have no doubt that the removal of the School to the heart of the Native Town, as recommended in my Letter of January the 20th, will greatly tend to increase the number of Scholars. Much good might be expected, if a more efficient Master could be found: and if he were willing to employ his leisure time in reading and conversation with the Roman Catholics and Heathen, it might lead to further and more important results. I found 50 Boys in the School, 12 of whom read English very tolerably; but I fear none of them have any knowledge of the meaning. The great kindness of Mr. Paske, in supporting and superintending the School, offers such advantages, that it seems important to take measures for availing ourselves more completely of them, by the employment of a better Master.

Mayaveram.

On my arrival at Mayaveram, I was grieved to find that our excellent Missionary, Mr. Bärenbrück, was absent; having been compelled, by a severe illness, and the breaking of a blood-vessel, to relinquish for a time all his public duties, and to reside in perfect quiet on the coast. I saw him afterwards, when I visited Negapatam; and the short intercourse I then enjoyed with him made me doubly sensible of the value of his services.

In his absence, I found the Establishment at Mayaveram in excellent order, under the careful and judicious superintendence of John Dewasagayam and Cornelius. The usual Daily Services in the Chapel are continued; and are attended by many of the Christians; and always some Heathen, sometimes as many as 40. The morning I spent there, I was struck with the decorum and order observed, by these inquirers, during our Prayers, and their great attention to what was said. I addressed them, according to my usual custom, through the Catechist; and dismissed them with the Blessing.

I examined the SEMINARY; consisting of 24 Boys on the Foundation supported entirely by the Mission, and 5 Day Scholars. The two First Classes pleased me very much, by their answers to general questions on the Scriptures and

the chief truths of Religion. The First Class answered in English; the Second only in Tamil. They read the Bible, Selections from Ecclesiastical History, English and Tamil Grammar, Geography, with other lesser books, and Arithmetic. I was struck also with the excellence of their Singing. I examined the Schools in the immediate neighbourhood, which were collected for that purpose in the Mission House, in reading the New Testament, repetition of Catechisms, and oral instructions. They are all Heathen Children, but all learn our Christian Books without scruple; and their proficiency is fully equal to that of the Schools of any Mission. They are generally very young; and it is observable throughout India, that the talent of the Native Boys, after 12 years of age, bears no proportion to their quickness and docility before that age. Perhaps the contagion of evil example, upon their moral character, begins at that time to exert its deadening influence upon the understanding. The good state of these Schools is mainly to be attributed to the superior qualities and excellent method of John, who is one of the best Native Assistants in our service. The present Establishment is as follows: one First School Inspector, one Second Inspector, one Assistant Inspector, and Five Readers, who go out to inspect the Schools, visiting each once a quarter.

The Christian CONGREGATION of Mayaveram consists of 50 souls, with 5 Catechumens. The Seminary is in the Mission Compound; and, in the neighbouring country, there is a circle of 30 Schools, divided into three several Districts, South-East, North-East, and West, containing altogether 1508 Children. The Committee are aware that the former Chapel being too small, the Bungalow built for the accommodation of a second Missionary has been altered for the purpose, by pulling down the partition-walls; and will thus now form a very neat and commodious Chapel, quite sufficient for the present numbers. I was struck, generally, with the correct Ecclesiastical character that pervades all Mr. Bärenbrück's arrangements: In the four years that have elapsed since I last visited the Mission, there is a manifest progress towards improvement: and though, still, the number of Converts is but small, yet the leaven diffused through the Country, to a distance of many miles, by the Christian Books and the instruc-

tion in the Schools, is silently producing its effect; and the daily MOST ATTENTIVE presence of the Heathens at the Services of the Chapel is most encouraging. The character of Mr. Bärenbrack, also, is highly appreciated by the Natives, Heathen as well as Christian; to whom his successful practice in Medicine has doubtless much endeared him; and who are compelled, after the experience of many years, to reverence the excellence of his life, though they hesitate to embrace his doctrine.

Palamcottah.

On the 18th of February, I arrived at Palamcottah, the centre of the Society's Missions in Tinnevely—the field of greatest promise, and already, in many places, *white unto the harvest*. My time permitted me to visit but few of the Village Congregations in the District; but I had ample opportunity of seeing the central movements of these wonderful changes which are rapidly taking place in this province, and of forming some judgment of their prospects. I was received with great cordiality by the Rev. Messrs. Rhenius, Schmid, and Winckler; the two former, residing on the Missions Premises, and the latter, having come in from Dohnavoor to meet me.

On the 19th, after joining with the Brethren in the Morning Prayers, I visited the Mission Church, a spacious and cheerful building, but too wide for the length; being 27 feet without pillars. The arrangement is objectionable; the Vestry being at the east end; and the door opening in the middle, where the Altar should be placed. The Communion Table standing in the body of the Church, before the Clerk's Desk, destroys entirely the Ecclesiastical appearance; which, though a point of order, and therefore of inferior moment when essentials are concerned, is by no means to be neglected. There is a small Gallery at the west end, and a very tolerable Finger Organ. This Chapel was built in 1826; when the humbler one of mud walls, which was insufficient for the Congregation, was abandoned to the Writers &c. I had the gratification of meeting 44 of the Catechists, and many of the Schoolmasters, who had assembled from the country. Considerable numbers, also, of the Christians from the different villages came with them; so that the Church was quite crowded. I have seldom seen a more striking and interesting scene, or one more full of delightful

and awful associations, than this assembly of these Assistant Officers of the Infant Church presented. They had come to the Mother Church, as to the centre of light and knowledge; and were about to return, with fresh vigour, to their respective spheres of humble labours: and who could tell how much of life or death might depend on the spirit of their instructions and the tenor of their lives! I addressed the Catechists, at some length, on the great duties committed to them; and on their conduct to their Ministers, to themselves, and their people. Mr. Rhenius was kind enough to interpret for me. The Senior Catechist, David, answered me, in the name of the rest, with great feeling and propriety; and all presented me with their offerings of the fruits of the land. I then spoke to the people, with especial reference both to the great privileges they enjoyed in the knowledge of God's Word, and to their persecutions from their Heathen Neighbours; exhorting them to endure, with patience and cheerfulness, the Cross of our Common Master; and to remember, that if they endured tribulation for His sake, it was in their passage to a Kingdom of Glory. They, too, crowded round me as I left the Church, each one with a fruit to offer me, and with many prayers, expressed by the most aged among them, for God's blessing on my journey.

At 10 o'clock, the Students in the Seminary were assembled for examination; which were conducted in the following order:

1. An English Hymn and Prayer.
2. Tamil Reading, the lowest Class.
3. English Reading, Grammar, and Translating.—Nallatambi recites, in English, a short description of the Excellency of the Christian Religion.
4. Latin Reading, Grammar, and Translating.—Luke recites, in Latin, a short passage from Seneca.
5. Logic and Rhetoric, in Tamil.
6. Hebrew Reading, Grammar, and Translating.—Sarkunnen, Joseph, and Savarimuttan, recite a Dialogue on Genuine Virtue—Dionysius, Pythias, and Damon.
7. Geography and History, in Tamil.—John Rosaris, recites a small Poem about David and Absalom.
8. European Arithmetic.
9. Tamil Grammar.—Nganamuttu and Nganayudam hold a Conversation in Tamil, on the Suttees.

10. Theology.—Abraham concludes with an Address, in Tamul, to his Fellow Scholars, on Love.

This occupied us till 2 o'clock. I was disappointed with the Latin and Hebrew; but, still, it is highly creditable in Native Boys, and with the limited means of instruction they have, to have made any proficiency in either language. About 12 of the Boys read and construed a Fable of Æsop in Latin; and three of them read and translated the First Psalm in Hebrew. They have gone through some Chapters of Genesis, and of the First of Samuel. Their knowledge of Arithmetic, Geography, and Ancient History is good; and their answers in Theology, in which I questioned them very closely, were excellent. They are well grounded in the doctrines of the Gospel, and clear and distinct in their views. The Missionaries tell me that some of the Pupils have suffered in their health, from too close application, and the entire change from a life of labour and exposure to one of study and seclusion. One Boy died a short time ago; and they much fear the Eldest Boy, a very superior lad, Surkunnen, is declining from the same cause. The Examination, on the whole, certainly exhibited the most satisfactory proof of the excellence of their system.

In the evening of the same day I visited the Native Congregation in the town of Tinnevely, about 3 miles distant from Palamcottah. While the Christians were assembling in the Chapel, I had an opportunity of witnessing Mr. Rhenius's method of addressing the Heathen: we were walking round the splendid cloisters of the great Pagoda of Varunnen, and were followed by many hundreds. His lively and perfectly native mode of address, as well as the fluency of his language, attracts them wonderfully. The Brahmias crowded round him with eagerness: and, as we stopped occasionally at an angle of the building, a question led to a remonstrance on the folly of this stupendous Idolatry, thus convicted and exposed by their own replies, till his remarks assumed gradually the form of a more general discourse, addressed to the multitudes around; while the pillars, the sides of the tank, and the pavement of the cloister were covered with eager listeners, who were hushed into the most breathless silence. He is bold, impressive, vivid; cheerful in his whole appearance, happy in his

illustrations; and a master, not only of their language, but of their feelings and views. We reached the Chapel about six, and found the lamps lighted for Evening Prayers. The history of this place is so interesting, that, though it has been brought to the notice of the Committee in the past Reports of the Missionaries, I cannot refrain from mentioning it again. They had been preaching in a small School House since the year 1820, without any fruit whatever of their labours. People began to scoff at them, and they almost began to despair: but still they persevered; and suddenly they were rejoiced, by 60 Families, about 200 souls, renouncing Idolatry, and, after preparatory instruction, gradually joining their Church. Those persons are all respectable. Among them I was particularly introduced to a pensioned Subahdar, a venerable old man, whose life, which has been lately worn down with heavy domestic affliction, is said to be an ornament to his profession. The Chapel, a neat building in a crowded part of the town, finished in 1828, was almost filled. I spoke to them at considerable length; and the circumstances of the place which I have just mentioned, the recent Baptisms of so many, and the number of Heathen who were around the doors, made this one of the most striking scenes I witnessed in the province. I must mention one circumstance, highly honourable to them. After they became Christians, they said they could no longer consent to connive at the tricks of the Native Revenue Officers, and to share their plunder, in falsely numbering their looms, and so defrauding the Government. The Collector, AT THEIR REQUEST, numbered the looms afresh; and 1000 rupees were thus saved to the Government: but the Heathen Servants were so enraged, that they soon found means to oppress them, and deprived them of as much more as they had given up. This is one of the many Crosses which they must bear. The Congregation being new, a few only of the Women attended. I spoke, therefore, particularly to them, on the necessity of their hearing the Word of God, as well as their Husbands.

On the morning of the 20th, after meeting the Brethren and their Families at breakfast at Mr. Schmid's, and enjoying much interesting conversation on many Missionary subjects, I had the pleasure of examining the schools, both of the Mission Compound, and of the

neighbouring Villages. I was much struck with the greater proficiency of the High-caste Boys over those of low birth. It is, probably, owing to the constant habit of hearing a better language spoken at home, and breathing a more literary atmosphere; the difference of Tamul spoken by high and low being immense, and the language in which books are written holding a middle course between the two. The emulation among the Schoolmasters was remarkable, and forms a striking feature of the system pursued. The Scholars of one fine old man, who is loved by them as their father, far outstripped the rest; except one poor little Boy, the son of a Beggar, miserably deformed, who quite astonished me by his answers. I examined them in Religious Knowledge; and, though many of course could not answer, almost all being Heathens, yet many did most admirably; and all were anxious to do their best. The Church was crowded with listeners: and it is often found, that the examination of the Heathen Children in the truths of Religion is the best mode of instructing the Heathen Parents. I am compelled to say, that the knowledge these Boys have of the truths of Christianity exceeds any thing I have seen in Madras, or in other parts of India; and the harvest, in this, as in other respects, seems to become more promising as I advance from North to South.

The Brethren have, at present, 50* Schools under them; of which, 32 are taught by Schoolmasters; and the remaining 18 by the Catechists, in their respective villages, as far as their more important duties permit. To these 50 are to be added six in Mr. Winckler's District of Dohnavoor, south-west of Palamcottah. The number taught is 1249 Boys, and 92 Girls. Each School is divided into Six Classes, according to the proficiency of the Children in reading and spelling. The highest Class read the Gospels: the next, Little Tracts, spelling as they go on; the third spell words with four or more syllables; and all the Children commit to memory, 1st, a Catechism of the Doctrine of Christianity; 2d, the

Sermon on the Mount; 3d, a Catechism of Scripture History; 4th, a Collection of Scripture Proofs belonging to the Doctrinal Catechism: and besides these, they commit to memory the Moral Sentences of Avyar, an ancient Tamul Author, and a Dictionary of Tamul Synonymes.

Many of these Schools are Charity Schools; i.e. cloths are given to the Children annually, and a portion of grain daily. There is great difficulty throughout this province, to persuade the people to send their children to School; for, being almost all Shanars, and very poor, they cannot dispense with the labour of the children. Some encouragement, therefore, of this kind, is found, in many instances, to be necessary.

I have been thus minute in the description of these Schools; because the system, producing so favourable a result, must be good.

Dohnavoor.

I had the pleasure of spending the 25th of February with the Rev. Mr. Winckler, at his Station of Dohnavoor, 25 miles distant from Palamcottah, where the Catechists of his District, ten in number, were assembled to meet me, together with six of the neighbouring Schools, and the Congregation of the village. I examined and catechized each of these separately, and was much gratified with the proficiency of many amongst them in Divine Knowledge, more particularly with those immediately under Mr. Winckler's instructions. This District, which contains 39 Congregations, is the wildest part of the province; and many of our Christians are of the tribe of Maroors (Thieves), like the Colearies of Tanjore. It is not easy to break them of their former predatory habits, and reduce them to a life of patient and contented labour. The great majority, however, of all our Congregations are the poor Shanars, the cultivators of the Palmyra; and though we might desire to see more of the higher classes embracing the Gospel, yet there is nothing in the experience of our Missions, now, which the history of the Apostolic age would not lead us to expect. Then also, as now, *the Gospel was preached to the poor, and not many rich and not many noble were called*; and it is encouraging to be assured, on evidence which I cannot doubt, that now, as then, there are many instances of real piety, proved by a consistent and holy life in

* The numbers mentioned in this paragraph are already much increased. On the 3d of May, in 64 Catechist Districts, comprising 244 Towns and Villages, more than 2000 Families, consisting of above 7500 souls, were under direct Christian Instruction: in 150 Churches, 94 smaller Houses of Prayer, 62 Schools, 1 Seminary of 36 Pupils, and a Class of Preparandi, containing about 30 Young Men. The number of Scholars was 1450; of whom, 112 were Girls.—*Editors.*

the midst of much disappointment, and some instances of apostacy. Mr. Winckler is by no means sanguine; and he assured me, in answer to my question, What proportion of the people he considered real Christians—that he could not reckon on more than one in twenty. But could we say more than this of the towns and villages of Europe? There may be, and probably are, many instances of hypocritical profession from worldly motives: but still, though greater caution is necessary in receiving Converts, we cannot help rejoicing that many are thus brought under Christian Instruction; and we have every reason to hope, that the next generation, born and educated within the Church, will be Christians, not in name only, but in deed and in truth.

The progress already made, and daily making, in the extension of the Church of Christ, is doubtless great, and calls for thankfulness and renewed exertions; but we must rejoice with trembling, and allay our triumph with all necessary caution and reserve.

Allepie.

After visiting the Station at Quillon, I arrived, on the 5th March, at the Society's Mission at Allepie, where I had the satisfaction of hearing from Mr. Norton that his Congregation, though still small, is increasing: and, with the advantages he enjoys in the Schools lately established, together with his own increased knowledge of the Native Language, we may reasonably look for a greater measure of success than he has yet experienced.

The Church, which was built in 1818, with great assistance from Captain Gordon, and a liberal grant of timber from the Rannee of Travancore, is in excellent repair, and capable of containing many more than the present Congregation. The Mission House is a noble residence in the same Compound; and Mr. Norton is now building, as the Committee are aware, on each side of the Compound, separate houses for a Boys' and Girls' School, from the 200*l*. collected by Mr. Norton's Friends in England. The support of the School is derived from an allowance made by the Rajah's Minister. In 1818, Mr. Norton represented to Colonel Munro the great number of distressed Poor in Allepie; and the Resident obtained from the Divân a monthly allowance of 45 Pagodas. He has lately requested that a moiety of this sum should be appropriated to the Schools; and 35

Boys and 35 Girls are thus supported. With the other moiety, sick and other objects of compassion are relieved. I examined the Children of both Schools; and found the Upper Classes tolerably well informed; but the eldest Girl and the first Boy are too much beyond the others. He is very urgent for the appointment of another Missionary to assist him, and describes the sphere of usefulness as one that might easily be increased. It is very desirable, that, as soon as the Funds of the Society will allow, more Village Schools should be established. A Shed may be built for three rupees; and the pay of a Master is only four or five rupees. Our present resources will probably not admit of any increase of the Establishment.

The population of Allepie is said to be about 30,000, and that of the neighbourhood immense; and, in addition to this, the extensive Trade which is carried on with the Persian Gulph and the Red Sea opens a prospect of usefulness, with the Mahomedans as well as Hindoos, which seems scarcely to have any limit, but to which our success hitherto has borne no proportion.

Cottayam.

My visit to the Society's Mission at Cottayam, among the Christians of Saint Thomas, was productive of the greatest pleasure; and I beg leave to request the earnest attention of the Committee to this most interesting Establishment. I had formerly an opportunity of visiting them in the year 1818, when our intercourse with this venerable Church was in its infancy; and since that time peculiar circumstances have led me to regard them with unceasing interest. It was highly gratifying, therefore, to witness the great progress, both of sound learning and religious feeling, among the Syrian Youth who are destined for Holy Orders; the great desire for Education which has spread throughout the Country; and the confidence and affection with which the Brethren at Cottayam are regarded generally, both by the Clergy and the Laity. The improvement thus produced, especially among the Candidates for the Priesthood, gives us the best ground of hope for the future reformation of this Church; but it is of the utmost consequence to remember, that their reformation is still future, and that probably for many years it must be the object of hope rather than of exultation—of earnest prayer, and wise counsel.

My attention was chiefly directed to the actual state of the COLLEGE, and the degree of proficiency which the Pupils have obtained: and I have great pleasure in assuring the Committee, that the result of my examination was highly satisfactory, and most honourable to the Rev. Mr. Doran, to whose judicious superintendence, and unremitting instructions, it is indebted for its present improved and flourishing condition.

The Native Teachers are—in Syriac, Malpan Alexander, Joseph and Marcus, Catanars, at 20 rupees per mensem; in European Learning, Matthew and Poonen, at 10 rupees each; in Sanscrit, two Nair Teachers, at 9 and 8 rupees—Total, 100 rupees per mensem.

Abraham, Catanar, is exceedingly useful in the general instruction and superintendence; but his services, hitherto, have been quite voluntary, or rewarded only by occasional presents from Mr. Doran's private purse.

The objects of the Institution are, primarily, the training up of the Syrian Youths for Ordination by the Metropolitan, who requires a Certificate from Mr. Doran of the proficiency and competence of the Candidates; 2dly, The education of others also, as Catechists, Schoolmasters, or for general purposes. About three-fourths of the present number are destined for Holy Orders; and the great difficulty now felt, is, in providing situations for the others. It is hoped, indeed, that the moral advancement of the people generally will lead to the formation of Schools in different parts of the Country; which, together with other consequences of increased civilization, will create a demand for well-educated Youths. At present, however, the difficulty is beginning to be felt; and, it seems to me, therefore, most important, that the Establishment should not be extended beyond the probable vent for the employment of the Students. Many Youths are desirous of admission, for whom there is no room, and no funds.

Their Studies are—Theology; the Syriac, Greek, Latin, Sanscrit, English, and Malayalim Languages; History, Mathematics, and Geography.

The whole Expenditure of the College*, for the support and tuition of 103

Boys, is 336 rupees per mensem; which includes, 70 rupees, the salary of the Metropolitan, whose Episcopal Residence it is. The actual expense, therefore, of the College, is 265 rupees, or about 2½ rupees for each Boy.

I examined them in their several branches of study; except Sanscrit and Malayalim, of which I was unable to judge; and without any previous notice and preparation. The 1st, or lowest Class, construed Selectæ à Profanis; the 2d, The same, and Cæsar; the 3d, Virgil; the 4th, Cicero's Orations; the 5th, Horace's Epistles; the 6th, Demosthenes. I examined, also, a considerable Class in Arithmetic, Algebra, and the First Six Books of Euclid; and three Boys in Plane and Spherical Trigonometry. In Syriac, they construed both the Old and New Testament fluently, giving the meaning both in English and Malayalim, and rendering an accurate account of the grammatical construction. I gave them, also, two English Sentences to translate into Syriac, which were done without error. My principal object, however, was to ascertain their progress in Religious Knowledge; and I therefore catechized them very carefully in 1 Cor. x., which they read in English, and translated verse by verse into Malayalim. The result was highly satisfactory; of course, with a very perceptible difference of the younger Boys: but in the higher Classes there is a knowledge of the doctrines, history, and scheme of Divine Revelation, which shews that the main object of the College, their preparation for the Church, is sedulously kept in view. When I saw 103 Boys thus educated by One Clergyman, in so many different branches of learning, almost all

was partly defrayed by a fine levied on the Heathen for their former oppressions of the Syrians, and partly by a share of the sum of 26,000 rupees granted by the Rannee of Travancore for the general purposes of the College. The Funds for the Endowment of the College are, the remainder of that Grant, Subscriptions raised for this object by the Church Missionary Society both in England and India (laid out in Government Securities and Mortgages), and the Revenue of a Tract of Land, called Munro Island, about 10 miles from Quilon, given in perpetuity by the Rannee. The Island was, at the time of its cession in 1816, about one eighth under cultivation. The present portion which is cultivated, and pays rent, is about one-fourth; and the whole of the rent, viz. 1490 rupees per annum, is now expended on the improvement of the remainder. In the course of ten years, the probable future income to the College, wholly available to its support without deduction, is calculated at 6000 rupees annually. The only assistance received from the Mission, is the superintendence of one of the Missionaries, and School Books.

* The College was founded in the year 1816, by the then Metropolitan, Mar Dionysius, at the instance of the British Resident, Colonel Munro, and with the aid procured by his powerful assistance. The cost of the Building, which consists of one quadrangle, and is quite in the native style, and, unfortunately, in a situation near the bank of the river,

of which were totally unknown to them a few years ago, I could not help viewing it as an Institution of incalculable value and importance. I proposed a few Prizes, as a stimulus to the higher Students; four for the best Compositions in English, and one in Syriac, on John i. 17—*The Law was given by Moses, but grace and truth came by Jesus Christ.* I will do myself the pleasure of sending copies of these to the Committee, when I receive them.

On the Morning of the 9th, I visited Mrs. Baker's FEMALE SCHOOL. It is superintended entirely by Mrs. Baker herself, in her own house. There are 47 Syrian Girls; and their singularly neat and happy appearance, with that fine expression of countenance which distinguishes this people, renders the sight most interesting. When the School was first established, the Parents were very unwilling to send their Daughters; but latterly they have been most anxious to do so, after seeing the happy effects on those who were first educated there. They knit, spin cotton, sew plain needlework, and learn to read and write their own Language. I heard them read the New Testament, examined them in Watts's two Catechisms, and catechized them in the chapter they read. Their proficiency is very creditable; and all they are taught fits them so well for their future duties, as wives and mothers, that they are eagerly sought for in marriage.

On the same morning I visited the GRAMMAR SCHOOL, which is under the superintendence of Mr. Doran, with the assistance of Two Teachers from the College. It is supported entirely by the Society; and its chief object is to form a Nursery for the College. They learn English and Malayalim grammatically, Writing, and Arithmetic; and are instructed, catechetically, in the great truths of Christianity. There are, at present, 48 Boys. Both here and in the College, several Heathen Boys are admitted: in the latter, one of the cleverest Boys is a Nair, and many are very anxious for admission.

I requested the Brethren to meet me on the morning of the 10th, in order to discuss any subjects of reference, regarding the Mission. I began by reading the 16th Chapter of St. John, and Prayer; and closed our conference in the same manner, at 2 o'clock. The following were some of the points that came be-

fore us, and to which I earnestly request the favourable consideration of the Committee.

THE PROPRIETY OF BUILDING A MISSION CHAPEL.—This subject has been referred by the Missionaries, more than once, to the Committee; and the answer was, that they doubted the expediency of it, for the present. The difficulty which I myself felt about it, and which I stated fully to the Missionaries, as I had before done to the Committee, was one purely of an Ecclesiastical nature; viz. How far it was right for us to build an Episcopal Church of our own Communion in the midst of another Episcopal Diocese, for whose benefit the Mission was established, and by whose permission we continued to reside there? It was necessary, therefore, in the first place, to ascertain what were the feelings of the Bishops and Clergy of that Church respecting such a measure. The Missionaries assured me, in the strongest manner, that there was not, on their part, the slightest objection or suspicion; but that, on the contrary, they rather wondered that no Church had yet been attached to a Mission where Three Clergymen resided. This, together with the three following reasons for it, completely removes my objection.

1st, The present Room for Divine Service, the Grammar School, is not sufficient to accommodate their usual Congregation. 2dly, They have no means, at present, of admitting the Heathen to hear the Services of our Church, or the Preaching of God's Word, which they are very desirous of attending. 3dly, They cannot, at present, receive Converts into our Church by Baptism. Many are desirous of admission, and would prefer our Church to the Syrian; and, in the present state of that Church, it is much to be deplored that we should not have the power of receiving them; but, except we have a place set apart for the service of God, they will not join us. After a full discussion of these reasons, which appear very strong to my own mind, it was resolved that I communicate these sentiments to the Committee, and to the Bishop of Calcutta, and strongly recommend the measure. I am convinced, from the general feeling of the people, which has since been strongly confirmed by the Resident of Travancore and the Syrian Clergy themselves, that it will very much increase their respect for us. They have no idea of a body of Chris-

tians, especially Clergymen, without a Church.

THE PROPRIETY OF ESTABLISHING A GRAMMAR SCHOOL AT MAVALIKARI, SIMILAR TO THAT AT COTTAYAM, AS AUXILIARY TO THE COLLEGE.—The arguments for this are, 1st, That it is the most central point of the Syrian Population. 2dly, That the most wealthy and respectable Families reside in that neighbourhood, who feel some objection to send their Children at once as far as Cottayam, but whose objections would cease after the previous education of the Grammar School in their own neighbourhood. 3dly, That it would not only be a Nursery for the College, but would form an excellent vent to it, in giving employment to some of the Students as Teachers.

PAROCHIAL SCHOOLS.—The whole number established by the Mission, and supported by the Society, is 42; in which 1200 Children, on an average, attend daily. The sum allowed annually for their support was 2200 rupees; but last year, on account of the failure of the Society's Funds, it was reduced to 1600. Hitherto, however, Mr. Baker, who has the superintendence of them, has not reduced the number; having supplied the deficiency from funds in his own possession. These are now expended; and either the number must be reduced, or the former allowance renewed. The great importance of these Schools to the Mission arises from hence, that it is their only direct means of instructing the people, from the very circumstance of their Mission having no establishment of Catechists. I promised to represent this circumstance to the Committee; and to recommend the renewal of the original sum, as soon as the Funds will admit it. It would be better if Syrian Masters could be employed in these Schools, instead of Heathens, as is now the case. The Nair Schoolmasters are certainly the best at present; but it must have a pernicious influence on the Boys, to be taught Christian Books and Principles by men who disbelieve and contradict them in their lives. This may be remedied gradually.

Abraham Catanar, a young man of very great ability and piety and zeal, who has been teaching for some time gratuitously in the College, and whose services there are of the greatest use, is strongly recommended to the Committee, for a salary of 20 rupees per mensem, for that duty.

Nov. 1830.

MALAYALIM LITURGY.—This is printed in an imperfect state, and needs further revision. I represented to them the great importance of putting the whole into a more perfect state, for general use; and especially of preparing the Psalms, the *Vox Ecclesie*, which at present are necessarily omitted in the Public Service. Mr. Bailey promises to leave the Revision of the Services, which is now ready in his hands, with Messrs. Baker and Doran; who engage to prepare them, and also to revise the whole of the Psalms, without delay, for the Press. The expense of these Revisions, and of a new and complete Edition of the Book of Common Prayer, will be met by certain Funds of the Prayer-Book and Homily Society, 564 rupees, now in Mr. Bailey's hands, and what I have collected by Circular; and for what is further needed, reference is to be made by me to the Committee of the Prayer-Book and Homily Society in Calcutta.

PRINTING ESTABLISHMENT.—On the departure of Mr. Bailey for England, Mr. Baker kindly undertakes the charge of this department, on condition that a man is provided to superintend the workmen, on a salary of 10, or 12 rupees per mensem. This is indispensable, on account of Mr. Bailey's frequent absences from home, in visiting the Parochial Schools.

The salaries of the Boys in the Printing Office are very small, and have never been increased. Mr. Bailey has spent much of his own money on the Press; and one of the six Presses is his own entire work. He recommends an increase of their salary.

I was particularly pleased with the good sense and Christian feeling shewn by the Brethren, in the discussion of these subjects: and the more I saw of them, the more reason I had to be satisfied with their moderation on the great and delicate question of the Syrian Church, in its dependence upon Antioch, as well as the zeal and fidelity of their Missionary Labours. I have looked very narrowly into that point, as one of vital importance distinctly to ascertain; and it is evident to my mind, that they enjoy the confidence of the Church and people at large, and that they are doing nothing to forfeit that confidence.

OCCASIONAL VISITS TO TELlichERRY—where the Society has Schools, formerly established by the Rev. F. Spring, but no Missionary Establishment. There is a great opening for usefulness, both

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there and at Cannanore, 15 miles distant, especially among the Roman Catholics; and the Committee requested Mr. Baker to visit it now and then. He went once, and reported to the Committee: but it is quite impossible, during the absence of Mr. Bailey, and the probable absence of Mr. Doran, that this can be repeated. It remains, therefore, for the consideration of the Committee, what provision can be made for that important field of labour; and, if possible, for the permanent services of an European Missionary of our own Church.

Their labours are of immense importance, in their probable—I had almost said, certain—effects, in the regeneration of this Venerable Body; and thus, ultimately, by their agency, in that of the Parent Church of Antioch: and there is no Mission of the Society which costs the Committee so little.

Mr. Doran's wish to return to England, by way of Persia and Syria, is already before the Committee. I had much and earnest consultation with him on the proposal; and, after viewing it in all its bearings as carefully as I was able, I do not hesitate to recommend its adoption. The necessity for his temporary absence is much to be lamented, but this necessity is unavoidable: and his present plan will make his return to England the probable instrument of great future good to the Churches both of India and Syria; and will be the almost certain means of acquiring much valuable information, the possession of which will be of the greatest service to him in his future labours. The object, indeed, is sufficiently important to have warranted a distinct Mission of the Society for that especial purpose; and the circumstances, under which, Mr. Doran undertakes it, not only exempt the Society from any additional expense, but offer such advantages as could not otherwise have been enjoyed. Previous to his departure, he means to spend two months in travelling through the Churches of Travancore, and obtaining accurate information as to their actual numbers and their condition, both Ecclesiastical and Civil.

The want of Baptismal Registers in their Churches makes a Census difficult; but he suspects that their numbers are very much underrated in the common accounts. He believes that the number of those who resisted the Church of Rome amounts nearly to

100,000 souls. They have certainly much increased, of late years; but I should think his calculation is too liberal. Should even the lowest number be correct, who can calculate the value of our Mission in such a field? May God endue them ever more and more with wisdom, fidelity, and zeal, and give them hereafter an abundant harvest!

SERAMPORE MISSIONS.

THE Periodical Accounts recently published furnish the following information relative to the Natives.

Self-Murder by a Brahmin.

Mr. Smith writes from Benares:—

As I went to the Market Place, I saw the corpse of a Brahmin with the throat cut: on inquiring, I was informed that the Brahmin had cut his throat before his god, as a sacrifice! On my speaking to them respecting the folly of Heathenism, very soon upward of 300 people assembled, to whom I addressed the Gospel for a considerable time: many appeared affected by it, and said, "Truly we are in darkness; and this Brahmin," pointing toward the corpse, "must have been a great fool to cut his own throat before his god, for now none of the gods can join his throat again." Another person, it seems, cut out his own tongue at Bindachul, in hopes of obtaining it again from his god. May the Lord hasten that happy period, when all these delusions shall vanish away, and Nations rise in a day to serve the True and Living God!

It is said, in a Note:—

Mr. Ward, in his valuable Work on the Hindoos, says—"The Hindoos relate that there existed formerly at Kaheeru, a Village near Nuddeeya, an instrument called Kuruvut, which was used by devotees to cut off their own heads. The instrument was made in the shape of a half moon, with a sharp edge, and was placed at the back of his neck, having chains fastened at the two extremities. The infatuated devotee, placing his feet in the stirrups, gave a violent jirk, and severed his head from his body." We suspect that the person mentioned by Mr. Smith used some such instrument.

Baneful Influence of Astrology on the Hindoos.

In a Note to one of the Journals, the Missionaries remark:—

It is only a resident and close observer, who can imagine what a baneful influence prevails over the Eastern World, and especially throughout Bengal, by means of Astrology: witness only the Annual Almanack, formerly written, but now regularly PRINTED at the Native Press in Calcutta. Referring to the moon and stars, as the ruling powers of the year over the vegetable and animal creation, the seas, the clouds, and solar rays, we have minute predictions as to wind and rain—as to heat and cold—as to corn and herbage—as to the increase and decrease of inhabitants—the increase and decrease of property—as to the diseases which are to ensue, and their cures—auspicious and unlucky days, &c. Were this production regarded only with a smile—did it awake no notice, or excite no dread—it would be unworthy of remark; but the case is far otherwise. The Divujnas, a regular order of astrologers, with one of these almanacks under their arm, travel the Country, invoking the sun and propitiating the planets for hire; while their prophecies are received with unwavering confidence by the poor Natives. Even the opulent retain an astrologer, as they do a physician; and all important secular movements are under his regulation: for one verification is quite sufficient to cover ten failures, and the Hindoes still abide by this system of delusion and fraud. Numerous are the occasions in which the wealthy family demand the aid of this man; as if he could bind the sweet influences of Pleiades, or guide Arcturus with his Sons; or as if men had been made only for the stars. The birth of every child is one important moment for his feats; yet, in this instance, though every thing is said to depend on a clear view of the heavens, as few of the Hindoes enjoy the advantage of a watch, the true time of birth must, on a stormy and starless night, be merely a guess; for it would be endless to relate the childish expedients for obtaining certainty. Every year has its unlucky days, and every family movement a new calculation. Such is the influence of astrology on the family or within doors: but here it does not end: its malignant power is daily crossing the path and procedure of the husbandman, as well as diving into the bosom of every family, whether rich or poor; thus draining the people of their substance, and tormenting them with visionary apprehensions. In short, so powerful is the sway of this baneful system, that one of the noblest sciences,

Astronomy, is entirely subject to its authority. Its nostrums are all locked up in the Sanscrit Language; and in this state all over India, let not the reader forget, it forms a part of religion—so that upon an absurd scheme of celestial calculation has actually been erected a most extensive system of priestly gain or pillage!

Well might Jehovah warn the Jews of old, when going to the EAST—*Lears not the way of the Heathen*—for these are ancient customs; and *be not dismayed at the signs of heaven, for the Heathen are dismayed at them.* But if the Chaldeans of old were wearied by the multitude of counsels through her sorcerers and astrologers and monthly prognosticators, so, it seems, are the inhabitants of India: if of old they were often thus thrown into perplexity, so it is even in our day with thousands in the East. To be afraid of the very stars may seem to us a light matter; but the misery which it occasions there is indescribable. What a blessing for such a people to have a Book put into their hands, which contains so many antidotes to all this mischief as well as to others! How pointed and striking in their ears must such passages prove as the Second Chapter of Daniel, the Tenth Chapter of Jeremiah, and Isaiah xlvii. 11—15!

From the contemplation of such scenes it is refreshing to turn to the following account, given by Mr. Leonard, of Dacca, of a Mussulman Zemindar, who is

An Interesting Inquirer after Truth.

Although not exceeding 28 years of age, he had made himself master of the principal Oriental Languages; and, when he visited me, was making progress in English. He possesses a large zemindaree in the district between Dacca and Jessore; and, by his own account, is Spiritual Guide to nearly 20,000 Mussulmans.

This singular Young Man made me a visit early in the year, requesting to have explained some doctrines, and to him other inexplicable parts of the Word of God, which he had been studying for some time in a Hindoe or a Persian Version. He promised, that his design was not to dispute, or to controvert the doctrines which he intended to propose; but to have them explained upon Scriptural Grounds, so as to satisfy his mind. To prevent confusion or loss of time, he provided himself with a blank book, in which

he inserted the propositions which he had to make during each visit; leaving room under each head for the insertion of my explications. This plan was carried on for two or three months, at two visits a week, highly to my satisfaction: as I cannot remember, that, in one single instance, he advanced a light or impertinent question; while, at the same time, he started every objection which had any serious weight on his mind. He never entered one of my explanations, until he found his mind persuaded of its truth, especially in connection with the Divinity of our adorable Saviour and the Atonement, as supported by evidence from the Old and New Testaments.

During one of our conversations, I asked him what his motives were for taking such trouble in his researches; when, in a solemn tone, he replied—"There are nearly 20,000 immortal souls looking to me as their guide to happiness in a future state, and for whom I shall have to answer another day to the Judge Eternal; and, lest I should be found by Him a blind leader of the blind, I use all diligence to discover what is Truth."

He called to take leave of me, previous to his departure, a few months back, when I was confined by a fever; and I have heard nothing of him since: but I hope to hear of him again, as I have just reason to believe him to be strongly prepossessed in favour of the Gospel Plan of Salvation; and, from the solemn conscientious sense of his awful responsibility as a Spiritual Teacher by which he seemed to be governed, I trust that he will not fail, however cautiously, to introduce among his numerous disciples the truths which convinced his own soul during his inquiries.

WESLEYAN MISSIONARY SOCIETY.

FROM the communications of the Rev. John F. England, Missionary at Bangalore, we extract the following passages.

Some Account of the Canarese, or Aborigines of the Mysore.

Most of the people speaking Tamul are immediately or remotely connected with the army; consequently subject to the removals and fluctuations incident to a military life in India. On the other hand, the Canarese are altogether unconnected with the army—live in small villages—and, living by the produce of the soil principally, generation succeeds generation without, perhaps, ever seeing

the distance of twenty miles from the spot which gave them birth. Among them, too, a man never thinks of taking any important step in life singly: he talks the matter over with his own people, gains their concurrence, and then acts. The hope, therefore, is held out, that, when Christianity is introduced successfully among them, it will not be embraced by solitary individuals only, but by communities: at least, Idolatry is almost sure to be thus abandoned; and the Holy Spirit may employ this peculiarity of their social character and manners in the conversion and sanctification of their hearts.

A most delightful prospect here opens to the eye of expecting faith. Village after village, as has been the case from other causes in the South, casting their idols to the moles and the bats—the abominable and obscene symbols which now rise conspicuous, and pollute almost every field, and hang suspended from almost every neck, corrupting alike possessor and beholder, shall be universally regarded as *the abominable thing*; and, as such, be for ever *put away from among them*: and houses of prayer, songs of praise, and the life-giving sound of the Gospel, with its purifying and elevating Ordinances crowded by multitudes of humble, spiritual, and holy believers, shall cover and purge the land.

Beneficial Method of employing a Native Catechist.

The ignorance of the people on all the common principles of Morals, and their worse than ignorance of the Character, Attributes, and Government of God, put them almost beyond the reach of conviction, and render an appeal to their reason almost useless.

I have adopted several ways with the Natives who compose my Congregations to ascertain the degree of knowledge which they individually possess; and to correct their erroneous sentiments, and extend their views of Divine Truth. The last which I have tried has given me much encouragement. I send the Native Catechist round to every house on a Monday, to inquire from each individual what he knows of the Sermon which he heard the preceding day. This is either begun or ended with prayer, according to circumstances. Where the views of the person are substantially correct, the Catechist, in a familiar way, opens and applies the subject still further: where any misconception exists, it is corrected.

He is the better enabled to do this, as he writes a kind of Tamul short-hand abridgment of my Sermon, while it is delivering. This practice has the advantage of making the people more attentive when they hear the Sermon, and of leaving them to reflect upon it when at home.

Awful Rapidity of Cholera Morbus.

That ghastly Messenger of Death, Cholera Morbus, has been commissioned to visit, for the first time, I believe, this Settlement. Its ravages were confined principally to the Soldiers and their Wives: a few of our Members are numbered among those who have fallen. The awful rapidity with which the vital spark is separated from the clay tenement will appear from the case of a Member of the Society, named Winstanley. I was praying with a poor woman in the Hospital, whom I had visited in the morning, but of whom little hope could then be entertained; when a Member informed me of Winstanley being in the Hospital, in the adjoining ward. I went to see him, and found him nearly insensible. I prayed for him; and, in an hour after I left, he was a corpse. This was about eight o'clock, P. M. He had been on guard all day—well; and was in my yard after four o'clock the same evening, in the possession of perfect health! The divine admonition, that we *know not what a day or an hour may bring forth*, has an ineffable emphasis to those who reside in this Country; and during the ravages of this mysterious scourge, it may be literally affirmed, that *there is but a step between them and death*. The most fruitful imagination can paint no situation more inexpressibly awful, than that of a man seized upon by this resistless malady in an unprepared state. The only hope is in the abundant use of narcotics. From the moment a man, therefore, is attacked, from the conjoint influence of the disease itself and of the medicines administered all power of calm reflection, to say nothing of the exercises of devotion, is lost; and without so much as an opportunity of realizing his situation, or the power of saying *God be merciful to me a sinner*, he passes the mysterious boundary which separates a state of probation from an unchanging eternity.

Conversation with a Heathen Gentleman.

In my way from Bangalore to Madras, I was informed, on reaching Poonamallee, that a Heathen Native Gentleman, the proprietor of ten or twelve

villages, hearing of my intention to visit that place, had, for three successive days, come a distance of several miles, accompanied by two of his Sons, to see and converse with me about Christianity. On learning this, I immediately sent my respects to the Old Gentleman, and invited him to the Chapel. He soon made his appearance, in his carriage: his two Sons, remarkably fine youths, accompanying him. I found him a shrewd, intelligent man. He expressed his utter abhorrence of Idolatry; assuring me, that he had not, for a number of years, paid homage to an Idol. His history contained some very interesting passages; some of which I will relate:—

“My Father,” he said, “was Officiating Priest of a Heathen Temple; and was considered, in those days, a superior English Scholar: by teaching the English Language to Wealthy Natives, he realized a very large fortune. At a very early period, when a mere boy, I was employed by my Father to light the lamps in the Pagoda, and attend to the various things connected with the Idols. I hardly remember the time when my mind was not exercised on the folly of Idolatry. ‘These things,’ I thought, ‘were made by the hand of man—can move only by man—and, whether treated well or ill, are unconscious of either. Why all this cleaning, anointing, illuminating, &c.’ One evening, these considerations so powerfully wrought on my youthful mind, that, instead of placing the Idols according to custom, I threw them from their pedestals, and left them with their faces in the dust. My Father, on witnessing what I had done, chastised me so severely as to leave me almost dead. I reasoned with him, that, if they could not get up out of the dust, they were not able to do what I could; and that, instead of being worshipped as gods, they deserved to lie in the dust, where I had thrown them. He was implacable, and vowed to disinherit me; and, as the first step to it, sent me away from his house. He relented on his death-bed, and left me all his wealth.”

Our conversation continued several hours; and much of that time was devoted to the discussion of the subject of Caste—the most important subject in the estimation of a Native. He wished the Christian Church to allow the distinction of Caste as a Civil Institution, in the manner suggested by the late Bishop Heber; whose remarks on the subject of Caste among Christians I put into his hands, and with which he was so well pleased as to take the trouble to copy them. He avowed his firm belief of Christianity, as a system revealed by God; and his fixed resolve to embrace it in the face of the world. When warned of the evils of procrastination in an affair of so much

moment, and asked why any delay were necessary, he replied, "I have a large family of grown-up Children, who can exercise the same privilege of judging for themselves on the subject of Religion as I have done: I do not, therefore, see that it is my duty to compel them to be Christians with myself. I am anxious to see them settled, by marriage suitable to their rank in society, so that my embracing Christianity would not ruin their prospects in life; and then I purpose soliciting, without delay, the Ordinance of Baptism to be administered to me, and to live and die a Christian." I felt some delicacy in asking a question which arose out of the latter part of the preceding remarks: I, however, ventured; requesting to know whether he intended to marry his Children, male or female, to Idolaters. He unhesitatingly, and with considerable animation, replied, "No, never!"

Time for Tamul Service having arrived, and the Congregation waiting, I reluctantly broke off the conversation; inviting the Old Gentleman and his Sons to stay during the Service. They willingly complied—remarking, that, as the evening was fast closing and the road to their village extremely bad, they should not be able to remain until it was ended; which they hoped I would excuse. When the Service was about half concluded, they left the Chapel.

The whole of our conversation was conducted in English, which he spoke with more ease and accuracy than any Native whom I have ever heard. He has a good English Library, comprising the English, Roman, and Grecian Histories; and of which he is perfect master—illustrating his remarks, in conversation, by references and allusions to the characters and events described in those Histories. Altogether, he is the most interesting, intelligent, conversable, unprejudiced, and highly-civilized Native whom it has been my privilege to see. To convince me of his entire conquest over the prejudices of Caste, he joined me in taking refreshment.

Gulana.

UNITED BRETHREN.

From the Journals of the Brethren stationed at Paramaribo, we extract the following account of the

Persistent Deaths of Two Heathen Male-factors.

In the course of this month (February,

1830) a Mulatto Woman, by name Jaquellina, was frequently visited by us in prison. She is a Slave and a Heathen, and seems never to have given herself the smallest concern about the state of her soul. The crime of which she had been guilty, and for which she was about to suffer, was an attempt to poison her Master; who had always treated her with great kindness, and brought her up from childhood in his own family. She endeavoured to effect this purpose by mixing arsenic in his chocolate; but, by God's mercy, though both himself and a negro maid-servant drank of it, their lives were saved. Jaquellina did not hesitate to confess the fact; but appeared, at our first interview with her, perfectly indifferent as to the consequences: by degrees, however, we had the pleasure to see a real change wrought within her: she listened with attention to the declarations of Scripture—became truly awakened to a sense of her lost condition—and acknowledged herself to be a miserable sinner, deserving not only of temporal but also of eternal punishment. It became now our delightful duty, to point out to her the Lamb of God, which taketh away the sin of the world: and great was our joy, to perceive that our feeble testimony was accompanied with the demonstration of the Spirit. She was, at length, enabled to declare, "I am indeed a wretched sinner! but I believe in Jesus, who died upon the Cross, and shed His blood for the remission of my sins; and I beseech Him to pardon and receive me." On the 26th instant, she was baptized, at her earnest request, and called Magdalen: on this occasion, the doors of the prison were thrown open, and as many as wished to attend were admitted to the solemn service: all present were deeply affected, and many tears were shed. On the following day, she was led to the place of execution. Her sentence being once more read to her, she turned to the Magistrate and Officers in attendance, and said, in a firm tone of voice—"Permit me to say a few words, before I leave this world." Leave being given, she continued: "Here, I know I can expect no mercy: I have yielded to a temptation of Satan, and committed a great crime. Of the consequences I was altogether unmindful; but perhaps it was for my eternal good, that I was brought into this situation. My thoughts are now directed to another world; and

to that Saviour, who can and will be gracious to the vilest of sinners. Lord Jesus! into Thy hands I commend my spirit!" On her way to the gallows, she again exclaimed aloud—"Lord Jesus! I beseech Thee, receive my soul!" The needful preparations having been made, she ascended the ladder with firmness, and in a few minutes was turned off: she had not, however, been suspended many seconds, when the rope broke, and she fell to the ground. Before she could be raised I hastened to her, and said, "Magdalen, are you praying to the Lord Jesus?" She answered distinctly, "Yes." A stronger rope was now procured; and, after the usual painful preparations had been a second time gone through, she was launched into eternity. The whole scene, and especially the composed but penitent demeanour of the poor criminal, appeared to make a deep impression on the spectators.

Of the Second Criminal, the Brethren say:—

We had again occasion (in April) to visit a poor Negro lying in prison under sentence of death, and to commend to him the mercy of God in Christ our Saviour: the unhappy convict, whose name was Nieman, had murdered his wife in a fit of jealousy, by a blow on the head with a cutlas. At our first visit to him, he seemed awakened to a sense of his guilt; declaring to us, at the same time, with much emotion, that he had never, till he came to that place

(the prison), heard of God or 'his Holy Word: he had, indeed, been aware, that Teachers visited the neighbouring Estate, and baptized the Negroes; but he had never felt disposed to attend their ministry. He now appeared to receive with eagerness the blessed truth, that *Jesus Christ came into the world to save sinners*; often exclaiming, "Oh, if I had heard all this before, I should never have lifted up my hand against my Wife. All that is now told me of a Saviour I believe: I feel I am a sinner, who deserves death; and I therefore rejoice that Jesus has shed His blood for the remission of my sins. Oh that He would have mercy upon me! I hear that I am to die upon a gallows: I do not fear to die, if I could only be assured of the pardon of my sins: and I feel already a joyful hope, that this assurance will be granted me." Thus gladly did this poor benighted Heathen receive the message of salvation; and, being made obedient to the voice of the Holy Spirit, attain to pardon, peace, and rest for his soul. At his Baptism, which took place shortly after, in the presence of many spectators, he received the name of Christian. His execution followed, on the 3d of May: on this awful occasion he conducted himself with equal firmness and decorum; entreating from his judges, as a last favour, that his children might be taught betimes to know and fear the Lord. His last words were: "Lord Jesus! be merciful to my poor soul!"

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

B. & F. Bible Society—Mr. W. Acworth, one of the Society's Agents, remarks, after a journey of three months in the Principality of Wales—

Having travelled nearly 2000 miles since I left the metropolis, and seen every town of Wales with the exception of one or two, I feel justified in stating, that the interest felt in the principles and proceedings of the British and Foreign Bible Society is not only undiminished, but increasing, among all classes of the population. The greatest disadvantage, with which we have had to contend, has been the difficulty of obtaining places sufficiently spacious to contain the persons anxious to attend the Public Meetings; and, in many instances, the pressure of the crowds, who have sought admission into them, has been so fearful, as to endanger the safety of those who had already entered. Though not disposed to admit that the families of any one District of the Thirteen Counties which I have visited are adequately supplied, yet, after having attended nearly 100 Public Meetings, and listened to the Reports then read, I feel justified in assuring the Parent Committee that 250,000 copies of the Holy Scriptures have not been sent from our Depository, into the Principality, in vain.

Wesleyan Miss. Soc.—The Committee have circulated the following affecting notice:—

On the 1st of October, Mrs. Marshall arrived at Bristol

from the Gambia, where her late Husband, the Rev. Richard Marshall, had laboured for nearly two years with great acceptance and success. She stated that Mr. Marshall died on the 19th of August, after an illness of five days, and while she, with their little son, was confined with the same fever. At the urgent recommendation of her medical attendant, she embraced the only opportunity which offered for sailing to England, and left the Gambia two days after her husband's decease. Mrs. Marshall arrived, as might be expected, in a state of great bodily weakness and much mental suffering: nothing, however, appeared to indicate any immediate danger; but, on the evening after her arrival, she was seized with strong convulsions, in which she continued, without intermission, till the following evening, when her sufferings terminated in death.

Mr. Marshall was eminently qualified for the work to which he was appointed: he was intelligent, prudent, and laborious. Under his care, several Native Assistants were raised up on the Station; and he had acquired such a knowledge of the language spoken by the nearest Native Tribes, that he had already commenced a translation of a part of the Holy Scriptures for their use. Mrs. Marshall was no less useful among the female children, to whom she paid the closest attention; and with very satisfactory results.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mrs. Mitchell's health

having greatly suffered from the climate of India, and her medical attendant having recommended her return to England as the only probable means of its restoration, she and her husband embarked at Bombay on the 6th of July, with the sanction of the Committee, on board the *Othello*, Captain Thomson, and landed at Liverpool on the 1st of November.

UNITED STATES.

Board of Missions.—Mrs. Stewart, Wife of the Rev. C.S. Stewart, for three years a Missionary of the Board at the Sandwich Islands, died, on the 6th of September, of a disease, the foundation of which was laid while engaged in the Mission, and on account of which she with her husband left the Islands in Oc-

tober 1825, and returned to their native country.

Methodist Episcopal Church.—It appears, from the General Minutes of the several Annual Conferences for 1830, that the Members are 476,000; being an increase, on the total of the preceding year 447,743 (printed at p. 430 by mistake 477,743), of 28,257. The Travelling Preachers are 1777, and the Supernumeraries 123; being an increase of 83 on the number of the preceding year. The total number of 476,000 Members consists of 402,561 Whites, 69,230 Coloured and Black, and 4209 Indians. The number for 1829 including 9678 for the Canada Conference, which are not reckoned in the present account, the true increase for 1830 is 37,935.

Miscellanies.

PIETY AMONG THE POOR.

MANY discouragements are met with, by those who engage in the benevolent work of visiting the Labouring Class: we are glad, therefore, to quote, from a late Report of the Westminster Auxiliary Bible Society, the following instances of a contrary nature:—

One of the earliest Free Subscribers to the St. Clement Dane's Association lately died. He was an aged black man, supposed to be ninety years old, and by trade a shoe-black. He was first known to us by his name being set down, at our Annual Meeting, for a free subscription of one shilling a-week: this was considered too much to receive from a person in his circumstances; and a Member of the Committee visited him, to converse on the subject. It was found he could not read, and was paying one shilling a-week for a person to read to him: the Bible, with a few other religious works, formed his library. This poor man conceived, in the charity of his heart, that all who were asked to give or lend were bound to do so: and he reduced this truly benevolent maxim to habitual practice; for he would bring to his miserable home his more miserable fellow-countrymen, and give them bed and board free of expense. Such hospitality is not less praiseworthy that it occurred in a sphere so humble and obscure. Before he became convinced of the value of his soul, he used to pursue his calling on the Sabbath; but, when his views were changed on divine things, the Sabbath was preserved inviolate, at the risk of losing his employment. A Member of the Committee visited the black circle assembled at the funeral of this poor African; and the fervent devotion of one of them, who led the company in their address at the Throne of Grace, was truly affecting.

One Lady in another District, engaged in collecting, relates the following anecdote, as shewing the benefit of Bible Associations; and hoping to induce others to come forward in the sacred cause of benevolence and salvation to perishing sinners. "After being fatigued in visiting many houses, I had nearly given up the work, when I entered (by the merest chance, as the worldling would say, but surely directed thither by an ever-watchful Providence) a miserable garret, where, I was told, a poor woman had been long confined. My first inquiry was, of course, if she had a Bible; and being answered in the affirmative, I next asked if its consolations sustained her in her trials. This was an almost hopeless query; for, among the mass of human beings whom I had that day met with, scarcely one seemed at all impressed with the use of a Bible. But what a refreshment was it to the weary spirit, to hear the reply! 'What should I have done without the Word? I have esteemed it more than my necessary food; for it testifies of Jesus.' To be brief: on subsequent visits I have found this Young Woman a real Believer—living the life of Faith in the midst of suffering of the most intense kind—enduring privations of every sort; with a husband out of work, and children crying for bread. Humanly speaking, in this Christian City this disciple of Christ might literally have sunk into an early tomb for want, had it not been for this visit. Much of deepest interest might be added, but I forbear; and conclude, by beseeching all those who have half-an-hour in a week to spare, to arise to the work of the Lord."

Missionary Register.

DECEMBER, 1830.

Biography.

BRIEF MEMOIR OF GUNGADASS,

A NATIVE ITINERANT AT MONGHYR.

THE following account is extracted from a small Volume, entitled "The Friends; a True Tale of Woe and Joy." It is from the pen of a Missionary well acquainted with Monghyr, at which place Gungadass laboured under the Baptist Missionary Society.

Gungadass was not an ordinary man. He had been a Brahmin of high caste, and, though poor, was very respectably connected. Long had he been convinced of the truth of Christianity; but the tie of family and caste had kept him from making an open profession of his belief: for full twenty months he hesitated; but, having at the close of this period been brought by sickness to the borders of the grave, he vowed, that if God would spare him, he would own His Name for ever and ever.

And God did spare him. On being restored, he communicated his intention, to his family and friends, of following the Lord and Saviour Jesus Christ, by renouncing Caste and submitting to Baptism. All were filled with grief. All entreated him to desist. But, the constraining principle of the love of Christ being in his heart, he was enabled to withstand them. The contest was arduous. He had every thing in this world to lose, and nothing to gain. Had not the grace of God operated powerfully within him, it is impossible he could have sustained the conflict.

Having assembled his family and friends around him for the last time, and partaken with them his last meal, he rose up, fully declaring to them his intention to repair to the stream, which was more than a mile distant, to put on Christ. Force they could not use, and force they did not seem inclined to use; but in entreaties they were not sparing. They rose up with him: and, going after him, implored him to return, or at least to delay a little longer; assuring him, that if he would do so, they would all shortly become Christians with him.

But the vows of the Lord were upon him, and he could not stay. Turning round, he addressed them with much earnestness and affection, saying, that he

had frequently warned and besought them to repent and believe on Christ—that he had waited for them twenty months already—that he knew not that they would ever believe—and that, at any rate, his duty was obvious; he must take up the Cross, and follow Christ.

He went on. Numbers continued to follow; among whom were two of his sons, a lovely pair of Brahminical Youths.

The multitude, ranged on the banks of the sacred Ganges, were about to witness what had never been seen in that part of the country before. Thousands of Natives had immersed themselves in that very spot, in days that were gone; and in the name of their gods had supposed that they had washed away their sins: but now they were to hear at its side a New Name—they were to behold a new immersion—they were to see the very waters of their holy stream employed for the first time in destroying the Caste—they were to look upon one of their high priests renouncing the whole system of their Idolatry. The sight seemed to overpower them. They stood in almost breathless wonder. The power of God was upon them, to keep them still; and, though they hated what was before them, they had not the least strength to oppose it.

After the singing of a Hymn, and the offering up of Prayer, the Minister of Christ, in company with the Priest of Brahma, walked slowly down into the water. The solemn words, "I baptize thee, in the Name of the Father, the Son, and the Holy Ghost," were uttered, and the immersion was performed.

No sooner had the Brahmin emerged from the stream, than the Natives seemed to be seized with consternation. They cried out, that the glory of their land was

gone. The two sons beat their breasts, and, weeping, exclaimed that their father was dead. His kindred forsook him; and even the wife of his youth, and his lovely family, ceased to know him.

Thus, though in his native land and place, he became a perfect stranger; and though death had not entered within his dwelling, he was bereaved of a wife and five beautiful children in one day. With a heart yearning after them, he ventured, shortly after, to send a present to one of his sons; but it was instantly dashed to the ground with contempt. He sometimes met them in the streets; but they turned away their heads from him, and, to the agony of his heart, forbore to call him Father.

He himself, however, sustained all with the meekness of Christ. When any reviled, he reviled not again; when any cursed, he blessed; and when any did evil, he endeavoured, to the utmost of his power, to do good.

For seven years did Gungadass hold on his Christian Way; declaring among his benighted Countrymen, as he went along, *the Glorious Gospel of the Blessed God*. No sacred thread now hung over his shoulder—no mark of Idolatry was painted on his forehead: but the Holy Book was continually in his hand; and his countenance was always exhibiting the placidity of one who had obtained peace and the hope of immortality through an all-sufficient Saviour. Numerous were the scoffs which he had to endure; and scoffs, too, from those who formerly would have thought it an honour to fall down at his feet, and be permitted to drink the water in which they had been washed: but, by his increasing meekness, the anger of the many was in time subdued, and the hatred of not a few was turned into respect.

In the mean while, also, his wife and two of his children returned to him: a friend had taken them all under his protection; and Gungadass's circumstances in the world were altogether becoming more comfortable. The astonishment at his conversion had ceased. Several others had followed his steps. He had, it is true, been degraded in the eyes of the people to the rank of a Soodra, and had lost the friendship of his Brahminical Connections: but he had obtained the rank of a son of God and an heir of heaven, and had found the friendship of Christ and His people. A society even from among his own Countrymen was forming around him; the little one was

becoming a thousand; and he was beginning to see the truth of that text—hard for him to see before—*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come life everlasting.*

But his end drew near. He was permitted to see the commencement only of the new era to his native city; but he had seen that of which none of his ancestors had ever heard: he had seen the Lord's Christ: he had seen the front of the triumphal car of the Son of God, in its progress from the West: he had seen some of the people subdued at its side. In himself, he had seen the first link of the Brahminical chain of Caste irrecoverably broken. And he felt assured, that the Saviour would go on conquering and to conquer, until all His enemies should be made His footstool. He could therefore say, as was said at the commencement of a glorious age in the land of Judea, *Lord, now lettest thou thy servant depart in peace, according to thy word! for mine eyes have seen thy salvation, which thou hast prepared before the face of all people—a light to lighten the Hindoos, and the glory of thy people Israel.*

Gilchrist, just previous to going on a journey, had heard Gungadass deliver to some of his Countrymen one of the most solemn Addresses which had probably ever been made: his countenance wore the air of deep seriousness; and, though in perfect health, yet there was a certain unearthliness about him that indicated a speedy flight to the supernal regions.

A fever, which it baffled all efforts to subdue, seized him: it raged with almost unremitting violence; and, as in the East a very few days effect either a speedy cure or a speedy dissolution, he soon felt that the hand of Death was upon him. Summoning his wife to the side of his cot, he calmly announced to her that his hour of departure was come; and, having earnestly entreated her to cleave to the Saviour as to one who would never leave nor forsake her, and having recommended her to give up her little boy (the other child having died some time before) to Gilchrist, he turned his face to the wall of his humble cottage. He had now closed with the world. He had delivered his last requests, and given his last ex-

hortations. With God alone he now wished to converse, and to commune with Him he immediately began. Folding his hands, he engaged in silent prayer. What were the last accents of his soul none can tell; but serenity dwelt on his countenance. Not a sigh was heard, nor a struggle seen. In this attitude of prayer he, unobserved by those around him, breathed his spirit into the hands of his faithful Creator. They waited some time, and no motion was perceptible. They approached him, and, lo! to their astonishment, they beheld that his soul had fled.

It was a peaceful death, and such as all would like to die. Calmness had been evinced through all the proceedings of his Christian Life; and calmness marked his latter end.

He was evidently a man of no common order among his Countrymen. He had given the most unequivocal proofs of a real conversion to God: he had shewn that Christ was dearer to him than all the world besides. Shame in following the Saviour he seems never to have known: in the face of all mankind, he dared to be singular. From the day on which he embraced Christianity, the Bible was his constant companion: he was never to be seen abroad without it, under his arm: he was always ready to declare its sacred contents, and every day he was doing so. And he was never heard, amidst the accumulation of his sorrows, to express regret that he had renounced Caste, forsaken all, and taken up the Cross—a Cross, indeed, it was to him; but Christ enabled him to bear it.

The little Christian Band were filled with sorrow; but they sorrowed not as those without hope. Mrs. Elrington, with her accustomed benevolence, provided a coffin and grave-clothes; and all cheerfully united in taking up his body and committing it to the dust, "in sure and certain hope of a blessed resurrection."

Hindoos are generally burned, instead of being buried; and the sight is horribly disgusting. Frequently poor or parsimonious, the friends provide wood just sufficient only to singe the body; and, leaving it on the plain, or on the banks of the river, it is instantly beset by vultures and other carnivorous animals, and eaten piece-meal. The smell is sometimes dreadful: and oftentimes the bodies are strewed so thickly on the shore and in the waters of the Ganges, that foreigners suffer exceedingly from this circumstance, as well as from the sight: it is not at all

unusual for them to find one or more dead bodies lying alongside their boats; and, opposite to large cities and towns, it is sometimes impossible to approach the bank or to halt for any length of time, objects of this sort being so painfully offensive.

Another very distressing annoyance to foreigners travelling on the Ganges is the number of persons who are to be seen dying along its sides. No sooner, in Bengal, is a man thought to be near his end, than he is hurried away to the edge of the holy stream, that he may breathe his last beside its waters. Many of these are not actually dying: but, as the loss of caste is attendant upon their recovering after this step has been taken, the friends keep them exposed to the scorching sun of the day and the killing damps of the night; and often are they seen putting them up to the chin in the water, pouring it into their mouths, and even choking them with mud and sand. These are not spectacles to be seen once a-year; but they are the every-day, nay, the hourly scenes of the Lower Provinces of Hindoostan.

It is, therefore, exceedingly interesting to see a Hindoo-Christian Burial. In the little Settlement where Gilchrist resided, this ceremony was conducted in a very pleasing manner. While the Minister or some of his foreign friends superintended every thing, the whole was executed by the little Native Christian Band themselves. After laying the body in the coffin, they all sat decently around it; and, having sung some of their plaintive Hymns, a portion of Scripture was read, an Address suitable to the occasion made, and Prayer offered up.

The hour of interment having arrived, the body was respectfully carried to the grave, or conveyed thither on a new kind of hearse which was made for the purpose. The whole company followed, every countenance shewing that they were engaged in a serious work. The Funeral Service having been solemnly performed, which generally consisted in reading another portion of Scripture, in delivering another short Address, and sometimes in singing another Hymn, the body was lowered into the grave, and covered up. All waited until the turf was laid on; and then retiring, generally assembled in parties to pray.

The whole of this was such a novel sight among Hindoos, that it attracted great attention. There was no noise—no bustle. There was nothing like the

howlings and wailings of the Hindoo Females, on the death and after the burning of Relatives. All was decency and order. The attending crowd of Idolaters would utter expressions of warm approbation: they were struck with the scene; and some of them have been heard to say, that "there must be something very peculiar in Christianity, to produce such effects."

On one of these occasions, a sensation peculiarly strong was excited among the Natives throughout the Settlement. The Minister, giving an account of it, says:—

A very promising Young Man, a Native, was buried in our garden last Lord's Day, whom, had he lived, I was to have baptized in a few days. It pleased the Father of Spirits to call him away, after a week's illness; during which time, as also for two months prior, he exhibited truly Christian feeling, faith, and hope. His last days and hours were serenity and joyful expectation: he bore testimony, to the last hour, for Christ and

against Idolatry. His declaration of faith in Christ had excited much discussion among his Neighbours; and, as is usual, the contempt of some of them. When they heard of his death, they said, "He will be dragged with a rope to the river, by the Dhooms (the lowest caste), like a dead dog." The Zemindar would not allow him to be buried in some ground attached to the house in which he lived. At last he was given up to the Native Brethren, who procured a coffin, and did every thing that was required—took the corpse upon their own shoulders, and put it into a hearse, amidst a crowd of people—and went on singing to the grave, to the utmost astonishment of the spectators, who appeared to gaze with admiration, and said, "This is blessed! This is the true way! His soul has gone to Heaven; and see how kindly they bury his body!"

Gilchrist, on his return, willingly undertook the care of Gungadass's little son. His widow was amply provided for; and, her own heart being turned toward the Saviour, she received those consolations which God alone imparts to His People.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

In the List for 1829, at pp. 530, 531 of our last Volume, the sums stated respectively under the heads of Contributions and Sales should change places, so far as the American Societies are concerned: in the case of the American Sunday-School Society, the sum of 12,140*l.* 4*s.* 2*d.* there stated as the amount of Contributions, was that of Sales; and to this amount was to be added the sum of 3859*l.* 18*s.* received as Contributions. We have not retained the distinction under the different Societies between Contributions and Sales; but it may be stated, generally, that, of the total amount here given, the sum of about 160,000*l.* was the product of Sales, and the rest of Contributions—In this total amount are included the usual Government Grants, of 15,532*l.* to the Society for the Propagation of the Gospel, and of 25,000*l.* to the Irish Education Society—The Income of the American Societies has latterly been calculated by taking the Dollar at 4*s.* 2*d.* sterling; but we now return to our former estimate of 4*s.* 6*d.*, as the Societies themselves adopt that estimate—Many other Societies, besides those here enumerated, are engaged, both at home and abroad, in the diffusion of Religious Knowledge; but they do not come within the scope of our Work, being chiefly connected rather with the views of particular Communities, than with the general diffusion of Christianity.

ANTI-SLAVERY.			EDUCATION.		
	Year.	Income.		Year.	Income.
		£. s. d.			£. s. d.
African Institution	1829-29..	490 0 0	American	1829-30..	6909 25 0
American Colonisation	1829-30..	4566 7 6	American Sunday-School	1829-30..	15764 8 0
Anti-Slavery	1829-30..	2134 17 6	British-and-Foreign School	1829-30..	2038 19 1
Ladies' Negro-Children-Educat.	1829-30..	1205 11 8	French Elementary Instruction,	1829-30..	2021 11 8
Ladies' Negro Emancipation	1829-29..	114 7 0	Irish Education	1829	31109 14 9
Ladies' Negro-Slave Relief	1829-29..	665 17 2	Irish Sunday-School	1829-30..	3728 1 1
Slave Conversion	1829	4375 14 0	Ladies' East-India Female Educ.	1829-30..	174 1 0
			Ladies' Hibernian Female-School,	1829	2165 4 4
			National	1829-30..	2183 5 2
			Newfoundland School	1829-30..	1866 7 1
			Sunday-School	1829-30..	1468 19 4
			Sunday-School Union	1829-30..	6283 12 11
BIBLE.					
American	1829-30..	33585 1 6			
British and Foreign	1829-30..	84983 5 11			
Edinburgh	1829-30..	4267 18 5			
French Protestant	1829-30..	1807 7 6			
Hibernian	1827-28..	6467 6 4			

JEW'S.

Friends of Hebrew Nation.....	1829-30..	1246	13	9
London.....	1829-30..	12145	3	0
Philo-Judean.....	1829-30..	602	10	9

MISSIONARY.

American Board.....	1829-29..	24038	16	0
American Baptist.....	1829-30..	3613	14	6
American Episcopal.....	1829-30..	2436	1	6
American Methodist.....	1829-30..	2905	16	0
Baptist.....	1829-30..	17185	14	3
Baptist (General).....	1828-29..	1801	12	4
Church.....	1829-30..	47388	17	0
French Protestant.....	1829-30..	1297	10	10
German Evangelical.....	1828-29..	3059	0	0
Gospel Propagation.....	1829..	34693	15	9
London.....	1829-30..	48225	0	2
Scottish.....	1829-30..	5665	13	3
United Brethren.....	1828..	9531	2	6
Wesleyan.....	1829..	46302	15	7

SEAMEN'S AND SOLDIER'S.

American Seamen's Friend.....	1829-30..	955	19	0
British and Foreign.....	1828-29..	3462	0	0
Merchant-Seaman's Bible.....	1828-29..	597	4	7

Naval and Military Bible.....	1829-30..	3396	2	2
Port-of London Seamen's.....	1829-30..	894	13	7
Sailors' Home.....	1829..	1700	16	3

TRACT AND BOOK.

American Tract.....	1829-30..	13547	6	0
Church-of-England Tract.....	1829-30..	460	9	4
French & Spanish Translation.....	1829-30..	369	0	8
French Protestant.....	1829-30..	309	3	4
Irish Tract and Book.....	1829-30..	5166	12	7
Prayer-Book and Homily.....	1829-30..	2307	5	2
Religious Tract.....	1829-30..	24975	15	5

MISCELLANEOUS.

Christian Instruction.....	1829-30..	1066	12	4
Christian Knowledge.....	1829-30..	65929	2	2
Continental.....	1829-30..	1824	9	4
District Visiting.....	1829-30..	288	12	0
French Soc. of Christian Morals.....	1829-30..	437	14	2
Hibernian (London).....	1829-30..	9228	4	5
Irish Society of London.....	1829-30..	1495	10	6
Irish Society of Dublin.....	1829-30..	5687	6	1
Peace.....	1829-30..	625	19	4
Reformation.....	1829-30..	1883	0	4

Total...£.627,381 12 10

United Kingdom.

GOSPEL-PROPAGATION SOCIETY.
REPORT FOR THE YEAR 1829.

State of the Funds.

Receipts of the Year :		£.	s.	d.
Incorporated Members.....		622	8	6
Associated Members.....		5134	12	0
Benefactions and Subscriptions.....		1411	1	10
Legacies.....		1376	10	0
Collections.....		562	14	7
Dividends, Rents, & Annuities.....		3721	18	10
Grant by Parliament in aid of the Expenses in the North-American Colonies.....		15,532	0	0
Estimated Value of Legacies, in Stock, 7250 <i>l.</i> 3 per Ct.Consols, and 200 <i>l.</i> 3 per Ct. taken at 85,		6332	10	0
Total...		£.34,693	15	9

Payments of the Year:

To 126 Missionaries.....	21,601	16	6
To 103 Schoolmasters.....	1761	1	8
To 13 Pensioners.....	670	0	0
To 29 Scholars, Exhibitioners, and Divinity Students.....	936	1	8
To 1 Chaplain of King's Coll. For Building Churches.....	50	0	0
For instructing Schoolmasters, King's College, Windsor.....	580	0	0
For instructing Schoolmasters, King's College, Windsor.....	50	0	0
Bishop's Stanser's Pension...	500	0	0
Superannuated Messenger...	187	10	0
Books sent abroad.....	12	10	0
Salaries and Allowances.....	90	2	0
Paper and Printing.....	722	1	8
Law Charges, Taxes, District Committees, and Sundries..	764	11	10
	532	16	4
Total...	£.28,458	11	8

East-India College Account.

Receipts of the Year:		£.	s.	d.
Dividends.....	2100	0	0	
Benefactions.....	167	17	9	
Total...	£.2267	17	9	

Payments of the Year : £. s. d.

Principal and Professors.....	1830	0	0
Seven Missionaries.....	2582	0	0
Two Catechists.....	156	17	0
Salary to Printer.....	225	0	0
Passage Moneys, &c.....	852	8	6
On account of Current Expenses, 1000	0	0	0
On Account of Addit. Buildings, 3556	12	9	0
Books.....	214	11	0
Sundries.....	48	4	2
Total...	£.10,465	13	5

CHURCH MISSIONARY SOCIETY.

Special Meeting for an Increase of the Funds.

On the 17th of November, a Meeting was held at Freemasons' Tavern, the Right Hon. the President in the Chair, when the present Financial Situation of the Society, as explained in the Appeal printed at pp. 475—477 of our last Number, was taken into consideration. The Meeting was decidedly of opinion, that, in the present exigency, the assistance peculiarly required is, an Increase of Annual Subscriptions; the augmentation of the Society's regular Income being indispensable to the support of its existing Establishments: under this impression, many of the Members present doubled their former Annual Subscriptions. The following RESOLUTIONS were unanimously adopted:—

I. That it appearing from the "Address," which has just been read, as well as from the Report of the Committee appointed Feb. 2, 1829, to review the

Expenditure and Finances of the Society, that its present Income is unequal to the maintenance of its present Expenditure; and it being impracticable to diminish the Home Expenditure beyond what has been already decided, without serious injury to the Society; it is imperative on the Committee to take immediate and efficient steps, either to reduce its Foreign Expenditure, or increase its Income.

II. That this Meeting, encouraged by the measure of the Divine Blessing which has been already granted to the Society's Labours, and unwilling to abandon any of its Stations in Heathen Lands without an appeal to the love of Christians at Home, recommends that a Subscription be now commenced, to meet the present exigencies of the Society; and affectionately invites its Members to increase the amount of their Annual Contributions, for the purpose of augmenting its Permanent Income.

III. That, adverting to the importance of making Provision for Disabled Missionaries, the Widows of Missionaries, and the Education of Missionaries' Children — both with a view to relieve the mind of the Missionary himself, and to enable the Committee to apply as large a portion as practicable of the Annual Income to Missionary Operations — the Separate Fund, which has been opened for the object above mentioned, be earnestly recommended to the support of the Members and Friends of the Society throughout the Country.

CHRISTIAN KNOWLEDGE SOCIETY.

REPORT FOR 1829—30.

Issue of Books, Tracts, and Papers; from April 1829 to April 1830.

	Sold.	Gratis.	Total.
Bibles.....	60,311	237	60,548
Testaments....	59,067	451	59,518
Psalters.....	15,462	90	15,552
Common Prayers	144,963	949	145,912
Other bd. Books.	113,528	708	114,236
Tracts & Papers	1,130,294	189,500	1,319,794
Grand Total....	1,715,560		

State of the Funds.

	Receipts of the Year:	£.	s.	d.
Benefactions.....		4,892	12	11
Annual Subscriptions.....		13,113	14	10
Legacies.....		1,350	7	11
Dividends on Stock, &c.....		9,018	14	8
		28,375	10	4
On account of Books.....		34,197	14	5
Ditto from Government.....		758	16	0
Discount from Booksellers....		2,597	1	5
Total...£.		65,929	2	2

Payments of the Year:

	£.	s.	d.
Books sent to Members—			
Charges to Members, 24,725 16 7			
Loss to the Society, 14,477 10 0			
	52,213	6	7
Books issued gratuitously.....	550	19	11
Books issued at Prime Cost..	5	7	9
Books for Government, &c....	1,272	14	0
Books for Charities.....	136	3	2
Welsh Bibles.....	35	5	6
Irish Testaments.....	552	17	3
Annual Sermon and Report..	851	10	11
Scilly Mission.....	538	9	11
On Account of Ireland.....	400	10	0
On Account of India.....	3,207	18	8
On Account of British America,	177	12	10
Salaries, Taxes, Home Expenses, Repairs, Postage, Stationery, Legacy Duty, and Sundries.....	2,288	11	6
Total...£.	62,230	8	0

Increase of the Society. &c.

Since the publication of the last Report, no less than 567 names have been added to the Society's List of Members and Annual Subscribers: the whole number now amounts to 14,316.

JEWS' SOCIETY.

TWENTY-SECOND REPORT.

General Notices.

IN the statement made at the Anniversary relative to the Funds, which we printed at p. 211, there was some inaccuracy occasioned by mistake: the Total Receipts appear to have been 12,145*l.* 3*s.*, and the Payments 13,929*l.* 6*s.* 3*d.*

The State of the Funds has led the Committee to decline admitting, for the present, any more Children into the Schools or Students into the Seminary.

With the view of establishing regular and adequate communication with the various Associations, a Visitor has been appointed; and the Rev. Thomas Mortimer has accepted that office.

Schools.

Four boys and seven girls have been admitted during the year: one boy has been dismissed; six boys have been apprenticed; and two girls placed out in service. Eight of the Children were confirmed by the Lord Bishop of London in June last; and five of the elder of them have since, after due instruction, been admitted as Communicants, and have voluntarily attended the Lord's Table. It is a pleasing fact, that, out of 27

boys now serving apprenticeships to different trades, 23 are discharging their various duties with credit to themselves and the Society. There at present in the Schools, 37 Boys and 48 Girls.

Scriptures and Tracts.

During the year, there have been issued 1233 entire copies of the Old Testament, and 267 of the New, with 1800 Portions of both Old and New Testament, in Hebrew; also 871 copies of the Hebrew Pentateuch, bound up with the Haphtorah, an important work which has been completed during the past year—in German-Hebrew, 1167 copies of the Prophets, and 442 of the New Testament—in Judeo-Polish, 2172 copies of the Pentateuch, and 13 of the New Testament.

About 14,000 Tracts, in various Languages, have been issued, besides many thousands printed on the Continent; among which may be mentioned large editions of six very important Tracts in Polish, which were almost entirely printed, during the past year, at the printing-press of the Warsaw Institution.

Students and Missionaries.

Of Ten, the whole number of Students who have been in the Seminary since the last Anniversary, four, who were on probation, have left it; three on account of not being found competent for the Jewish Mission, and one of his own accord, but without expressing any feeling of dissatisfaction. One, also, is gone for a time with your Missionary, Mr. Nicolayson, to the East; for the purpose of acquiring the Languages of the Eastern Jews, and fuller information concerning them, in the parts where they are spoken.

Episcopal Chapel.

In the course of the last twelvemonth; since more decided efforts have been made to promote the Cause in London, the attendance of Jewish Hearers or Worshipers from Sabbath to Sabbath has visibly increased, especially during the last few weeks. Jews not only continue to attend the stated Lectures delivered there; but scarcely a Sabbath now passes that several are not found within its walls, in addition to those who regularly attend: and your Committee cannot but entertain a lively persuasion, that, with every new exertion to promote Christianity among the Jews of this Metropolis, their augmented attendance at this Place of Worship may reasonably be looked for; so that its important use, in

promoting the object of your Society, will from time to time become increasingly evident. Eighteen Jewish Adults, and ninety-five Children, with the consent of their parents, have at different times there received the sacred ordinance of Baptism; and, of the former, some are regular Communicants at the Lord's Table.

Exertions among the Jews in England.

For more than a year, the Rev. J. C. Reichardt has been occupying the important office of Missionary to the Jews in England. He has chiefly resided in London, but has occasionally spent a little time in other towns. Your Committee will endeavour to give a general view of his work in this Country; from which you will perceive what a very important opening our own Land presents for Missionary Effort among our Jewish Fellow-countrymen. The following Extracts are from a Report lately laid before the Committee by Mr. Reichardt:—

My chief aim has been the preaching of the Gospel by private conversations. To this end, I formed an extensive acquaintance among the Jews; and either visited them in their own houses, or invited them to call upon me. Private Conversations I always prefer, as most promising; because, in such, one is more able to speak calmly, and quietly, and reverently upon Divine Truths, as the importance of the matter requires, and to give a more full account of the one thing needful. It has, likewise, been my plan, of late, in my intercourse with the Jews, to lay before them the Way of Life plainly; and to declare, openly and candidly, that without Christ there is no salvation. In the first years of my labours, I thought it expedient to watch for fair opportunities, and, whenever they did not present themselves, to prepare the way gradually; but, surely, when called upon to declare the Way of Eternal Life to those who are every moment liable to die in an unconverted state, if we act from expediency, and withhold the truth, even for a time, it seems to betray either indifference or a doubt, as to the reality of Christ being the only Saviour.

Your Committee heartily concur in the above remark, and are prepared to expect what follows:—

Instead of being less successful in the adoption of such a course, I have found it quite the contrary: Jews are drawn to me the more for it, and regard me as a sincere and upright Christian. When, sometimes, in the midst of my Gospel Conversations, Jews would suddenly interrupt me, by asking, "Why is it, Sir, that Christians are always so eager to make Converts, whereas we Jews never think of such a thing?" this reply easily silenced and satisfied them:—"Because we Christians feel convinced, that without Christ no man can be saved: but the Jews have no certainty of their own salvation,

and, therefore, feel indifferent about the salvation of others; for if they were really convinced that truth was on their side, and Christians were in a fatal error, they would feel themselves bound to promote that truth among Christians."

Among those Jews who have been in the habit of calling on me, I could refer to more than forty individuals who had applied for Baptism: some of them were received under a regular course of instruction, while the greatest part were prevented from taking the same course on account of being at the same time in the greatest bodily distress: such cases are most trying, and require that some adequate means be adopted to meet them effectually. Whenever such distressing cases occurred, and my own means were not sufficient to meet the distress, before dismissing them I did, however, always endeavour to give them a short, clear view of the Gospel; and, having supplied them with a Copy of the Scriptures, recommended them to the further sovereign care of our gracious Lord.

Another method than that of private intercourse, which I adopted for making known the Gospel, was this:—In the midst of the Jewish Quarters, I had engaged a Room, where, on each successive Friday Evening, I gave Lectures to the Jews. These Lectures, containing a simple exposition, in English, on several portions of the Holy Scriptures, were chiefly intended for the lower and more ignorant classes of the Jews; and it was pleasing to observe that this Meeting used to be attended sometimes by more than 60 Jews, Jewesses, and Children. A few weeks ago, the Room was very much crowded, and the children were rather noisy, and the owner of the house, in consequence, wished it to be removed: this has obliged me to discontinue the Lectures, till another convenient Room can be found. Many hundreds of Tracts were distributed among those Jews who attended; and many hundreds have since been put into the hands of Jews whom I either met in the streets, or visited in their own houses: so that the seed has been abundantly sown; and we have now only to pray, that the Lord may water it by His Spirit, and give His blessing.

The design, which we noticed at p. 335, of increased exertions in connection with the Episcopal Chapel, has been acted upon: it has been lately stated by the Committee—

As Mr. Reichardt was occasionally obliged to leave this country for other spheres of labour, the Committee requested the Rev. M. S. Alexander, a Missionary of the Society at Dantzic, and himself a Converted Israelite, to visit his Brethren in England. As Mr. Alexander has received Ordination in the Church of England, he is able to address his Brethren from the pulpit of the Episcopal Chapel; and conferences have been held with them after Evening Service, at

which, on some occasions, from thirty to fifty have been present. A Room has been engaged near the Chapel, for the purpose of meeting the Jews, either before or after the Service, as well as on other occasions; but further measures are required, in order fully to meet the advanced spirit of inquiry among the London Jews.

RELIGIOUS-TRACT SOCIETY.

FROM the Appendix to the last Report we extract the following exemplary

Instance of Zeal in the Distribution of Tracts to Sabbath-Breakers.

The district in which the Tracts were distributed extends on the Surrey side of the Thames, from Lambeth to Bermondsey; and, in a diagonal direction, from these points to Camberwell, including all the chief avenues between them, leading to the same centre: and, on the London side of the water, Thames Street, Fleet Street, the Strand, and the five bridges; and once or twice Bishopgate Street has also been included.

The distribution took its rise by the formation of a Sabbath-Morning Prayer-Meeting at Camberwell, in May 1827. Two of the friends who lived in town were obliged to rise early, in order to attend it; and, passing along the road, were often affected by the sin and misery which they constantly beheld. Your Handbill Tracts afforded such a cheap and appropriate means of doing good, that a shilling's-worth was regularly provided, and was expended long before the journey's end on the Sunday Morning. This led to twice the number being purchased; and it was sometimes found that 600 Handbills were not sufficient to supply the people, there being so many abroad, even at an early hour, in the line between Thames Street and Camberwell.

The distributors generally adopted the method of going two and two: thus they encouraged one another, and were enabled to supply both sides of the road: and where it was only practicable for one to visit, he usually took the same route the next Sunday, and distributed on the neglected side of the way. They thus hoped to secure the widest extension; and are of opinion, that, of the number distributed in 1828, nine-tenths were given to different individuals. The number given away in that year was upward of 10,000.

The persons who have received the Bills have been of all classes, though generally of the lowest kind. The time has been most opportune; and they are parties, which (except under the loan system) could not be reached in any other way—labourers, who, accustomed to early rising, are sauntering from their uncomfortable homes in the back settlements, to talk over the news around the public-house or gin-shop, to which, as soon as the doors are open, they adjourn—persons arriving from or going to the country—pleasure-takers—domestics—and newsmen.

The Tracts have, in general, been well received. We have, indeed, received a few refusals, scoffs, and insults; but these are comparatively rare. Indeed, such is the changed aspect of affairs, that we are generally honoured and encouraged in our work. This shews that God is effecting a change in the sentiments of the lower orders: He is, for some beneficent purpose, restraining the wrath of man and the malice of the Devil.

What does such a narrative as this demand?—renewed and extended exertions. Gin-shops are open sometimes so early as 5 o'clock—in several places a kind of Sunday Market is held—in some, it is made the time to fight pitched-battles, and thus decide the quarrels of the week—and the number of persons who break the Sabbath by News-vending is both astonishing and woeful: they quite animate and people Fleet Street and the Strand; and if any thing in the order of means be useful to stem this torrent of iniquity, Tracts appear to be best adapted to that end.

Continent.

JEW'S SOCIETY.

FROM the Twenty-second Report, with a few notices from the Society's "Monthly Intelligence," we subjoin, in the order usually adopted by us, an abstract of its

LABOURS AMONG CONTINENTAL JEWS.

France.

The Rev. J. J. Banga and the Rev. P. J. Oster have chiefly resided at Strasburg; from whence Mr. Banga has travelled through Alsace and toward Germany, while Mr. Oster has rather directed his attention to the interior of France.

Holland.

Mr. J. G. Lange and Mr. J. Wasohitscheck spent the earlier part of last summer at Amsterdam; from whence they

occasionally visited other parts of Holland. At first it appeared that there was scarcely a door of usefulness open to them: they were not, however, discouraged; and had many opportunities of widely distributing Tracts among the Jews: though occasionally opposed by some, their books were generally well received. They were soon obliged to leave Holland for Poland, where their services were required; and your Committee regret, that, through the want of more Missionaries, and likewise of the means of sending them forth, they have not been able to appoint any of their Labourers to this desirable and important station.

Germany.

Mr. J. Stockfeld has continued to occupy his usual station during the past year; with the exception of a short time, which he spent in England, at the request of your Committee. The sphere of Missionary Labour which he occupies extends over a considerable tract of Country bordering upon the Rhine, and of which Cologne may be considered the centre: from this place he makes frequent journeys, chiefly on foot, to the towns and villages in the neighbourhood, and throughout the *Duchies of the Lower Rhine*. In this district, the Jews are not congregated together in such large masses of ten, twenty, or thirty thousand, as in some other parts which are open to the labours of the Society. There are a few, perhaps from 400 to 500, in most of the villages or towns through which the Missionary travels; and those, though comparatively few, are not to be neglected, especially when it is considered that the aggregate number thus visited is very considerable. Mr. Stockfeld's plan is to spend but a short time in each place; and to endeavour, if possible, to interest some Christian Friends in the welfare of their Jewish Neighbours; by which means much is done, even during his absence. Having now pursued the same system for some years, he has begun to experience the benefits resulting from it: much assistance has been obtained from private Christians, who have been induced to give their prayers and their occasional exertions to this Cause—a large distribution of the Scriptures and Tracts has taken place—and the Jews themselves, in many places, regularly look for the periodical visits of the Missionary.

Mr. J. D. Maro has resided at Offenbach, near Frankfort, for some years; and it was mentioned in your last Re-

port, that *Mr. J. C. Moritz* had just taken up his residence in Frankfort itself. The present state of *Mr. Marc's* health has been such, as very much to incapacitate him for active labours among his Brethren. *Mr. Moritz* has not only availed himself of his stay in Frankfort, for the purpose of gaining access to the Jews of that city, who form a very numerous body, but has likewise travelled in the adjacent Countries of Bavaria and Hesse Darmstadt: his interviews with the Jews appear to have been so frequent, as fully to justify your Committee in appointing him to this place: the great difficulties which he has to encounter arise chiefly from the open or secret infidelity, and from the consequent worldliness and avowed indifference to Religion, which, in that part of the Continent, form a prominent feature in the Jewish Character: many and awful are the instances! On the opportunities presented to him of proclaiming Salvation to the House of Israel, *Mr. Moritz* writes:—

There have been with me, the last 17 days, 54 young Jewish Journeymen, with some of whom I have had very interesting conversations about repentance toward God, and faith toward the Lord Jesus Christ, as the promised Messiah and Saviour, and Redeemer of Israel, to which they listened with the greatest attention; and to all of them the Lord enabled me to declare His counsel concerning our salvation. As their outward circumstances were very poor, as is the case with most of these German Journeymen, they could pay nothing for the Scriptures which they received; and, remembering the words of Christ, *Freely ye have received, freely give*; and wishing to shew them the fulfilment and the truth of the kind invitation of the Saviour, *Ho! every one that thirsteth, come ye to the waters; and he, that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price!* I thought it to be my duty not to let them go away hungry, but rather to give them either the whole German Bible, or the Jewish-German Prophets and Psalms, and a New Testament in the same language; and, in this manner, I have now distributed 34 whole German Bibles, 15 Jewish-German Prophets and Psalms, 8 New Testaments, and about 150 various Tracts on Jewish subjects.

We subjoin some recent notices by *Mr. Moritz*:—

More than 3000 Tracts have been scattered by me during the last six weeks; some of which have gone to Austria, Bavaria, Hesse, and Switzerland. Some Christian Friends have told me, that they have heard the Jews, in various coffee-houses, conversing about me and my books,

in very friendly terms; and, while some seemed to be offended at my having turned Christian, others defended me for having done so, saying, "He still loves us very much, and wishes us to become happy."

Mr. C. G. Petri still continues to reside at *Detmold*, from whence he undertakes Missionary Journeys through the *Westphalian Provinces*. He spent great part of the year in travelling among the Jews; and has lately come to England, at the request of your Committee, who were anxious to have an opportunity of personal conference, on subjects connected with his future employment.

Dresden is the residence of *Mr. J. P. Goldberg*; and is important as a Missionary Station, not so much on account of the actual number of Jews which it contains (amounting, it is supposed, to more than one thousand), as on account of its proximity to several very important districts in which the Jews are numerous. *Mr. Goldberg* has been for some time in the habit of regularly attending the Annual Fairs held at *Leipaic*, at which a vast concourse of Jews assemble from all parts of the world; and thus the knowledge of the Gospel, and copies of the Scriptures, are disseminated, by means of the Jews themselves, through many Countries which are not at present the scene of Missionary Labour, and to some of which the Missionary has no access. *Mr. Goldberg* has laid before your Committee a very circumstantial detail of each day's transactions during his last visit to *Leipaic*, and one which puts the importance of such opportunities in a most striking point of view: no day seems to have passed without the Gospel of the Lord Jesus Christ having been proclaimed, or portions of the Scriptures having been distributed, to many individuals of the Jewish Nation, many of whom come from remote parts of the world: some listened with attention—some were desirous to inquire further—some turned a careless ear—some mocked—and some opposed: at no former fair which he had attended at *Leipaic* had he found such opportunities, nor met with so many of his Jewish Brethren desirous to be instructed in the Scriptures, and to hear him speak of Jesus. The Journals of *Mr. Goldberg's* Tour through Silesia and the adjacent Countries have also reached your Committee: they present the same encouraging features; though, in both cases, the acquaintance of the Missionary with the

Jews whom he meets with is too short to allow him to see the ultimate effect of his labours under the Divine Blessing.

Mr. O'Neill continues to reside at *Hamburgh*. The lamentable spread of infidel principles among the Jews, the result of infidelity among Nominal Christians, has proved a serious obstacle to the circulation even of the Old-Testament Scriptures; yet there is a large field open to the Missionary, notwithstanding all the obstacles thrown in his way. The visitation of the poorer Jewish Families appears to have been carried on with great effect.

In reference to a recent persecution *Mr. O'Neill* writes:—

Yesterday week, a persecution commenced against the Jews in *Hamburgh*, and many were severely beaten. The mob assumed rather a formidable appearance, and on Friday proceeded to the chief Synagogue and broke the windows. Cries were heard in all directions, "Away with Jews, and the King of the Jews!" On Saturday, 6000 men were under arms; and, on Sunday, the military, in self-defence, were obliged to fire, when 15 persons were killed and about 30 wounded.

Prussia.

Berlin—Your Committee continue to maintain a friendly connection with that of the Society established in *Berlin*, having objects similar to their own. They rejoice to find there an increasing energy in behalf of fallen *Israel*. The Society has established a Missionary Station at *Lissa*, a town in the southern part of *Prussian Poland*, which contains four or five thousand Jews, and is in the midst of a district thickly inhabited by this people. The two Missionaries, the *Rev. Messrs. Haendes* and *Ehlers*, have chiefly resided there during the past year.

Posen—The *Rev. J. G. G. Wermelskirch*, *Mr. J. Graf*, and *Mr. J. C. Hartmann*, at present occupy that most important field of labour comprised within the *Grand Duchy of Posen*. They chiefly reside at *Posen*, the principal town and the seat of the Local Government. The town itself affords abundant scope for the zealous and faithful exertions of a Christian Labourer, from the number of Jews resident within its limits: your Missionaries have, however, undertaken frequent journeys through the neighbouring country, going through the towns and villages, preaching to their numerous Jewish Inhabitants the glad tidings of the Kingdom of God. During the past year,

the journals have been regularly received, and contain details of a very similar character to those which your Committee have had to lay before you on former occasions: careless and opposing Jews have been warned—the ignorant have been instructed—and inquirers have been directed and encouraged. The friendly understanding and connection which has so long subsisted between your Committee and that of the *Posen Society*, for promoting Christianity among the Jews, is still maintained with undiminished confidence: in establishing Schools in the province, your Committee have uniformly placed them under the superintendance of the Committee at *Posen*; who, without attempting any independent Mission, have kindly undertaken to attend to the formation and management of the Schools, and to contribute to the expense incurred, furnishing a Quarterly Report of their proceedings: from this connection it is believed that much good has resulted; and, in consequence, several warm friends of *Israel* have been raised up to help forward the work, and to co-operate with your Missionaries.

Koenigsberg—The *Rev. J. G. Bergfeldt* continues to have much intercourse with *Russian, Polish, and German Jews*. Their desire for the Scriptures is evinced by the readiness with which they purchase copies of the Sacred Volume. . . Tracts have likewise been liberally distributed; the *Hamburgh Society* having, during the past year, granted about 12,000 Tracts for distribution at *Koenigsberg*: many of these fell into the hands of Jews. . . . Of his Missionary Labours *Mr. Bergfeldt* writes—

Among the *Polish and Russian Jews* who visited me last quarter, I found at least some very promising, and ready to receive what I had to say to them of the Friend of Sinners and the Saviour of Jew and Gentile. They bought the Scriptures with great eagerness; and some declared that they actually gave all that they had, to obtain this Book of Life. They said that they preferred rather to be deprived of many necessary things, than not to be able to bring home to their Country and Families this greatest of all treasures. Some could not find words enough in wishing blessings to those friends who contribute to their getting the Bible at so low a price.

Dantzic—The *Rev. W. Ayerst* and the *Rev. M. S. Alexander* give a pleasing account of the progress of their School for Jewish Children; in which the Missionaries' Wives give instruction in needlework to the Girls, and have thus an opportunity of instilling the truths of

Religion into their minds. The Children frequently, of their own accord, entreat Mrs. Alexander, who, as well as her Husband, is of the Jewish Nation, to give them an account of the manner in which she was led to become a Christian. About the end of September in last year, Mr. Alexander set out on a Missionary Tour. He visited Marienburg, Stargard, Czersk, Conitz, Zempleburg, and a few other towns and villages. In the course of the summer, the Jews frequently come down the Vistula, from Warsaw and other parts of Poland, with grain for exportation; and, during their stay, live in temporary huts near the river: the attention of the Missionaries was first directed to these occasional visitors during the past year; and they hired a small room in the neighbourhood, at which they daily received the Jews, and distributed the Scriptures and Tracts among them: as these are Polish Jews, access to them has been much more readily gained, in the first instance, than among the German Jews, owing to their very different customs and habits of life: they carry back with them the Scriptures, and, in some instances, a knowledge of the doctrines of the Gospel, to their own Country.

Mr. Ayerst gives the following account:

In the course of the summer we have had a great many opportunities for speaking with Jews who come, from a great distance, to Dantzic with corn; which they bring in vessels on the Vistula, and then stay here several weeks while it is dried, and warehoused or exported. We found, in most instances, that whether the Jews came from Warsaw or Lublin, from Poland, Austria, or Galicia, they had heard of, and generally seen, the Tracts of the Society, and very many took back with them books to their houses. This is a very interesting field for usefulness. The Jews who thus come are comparatively strangers, and thus are free from that fear of man which operates upon them when surrounded by their relations and immediate acquaintances. . . . On the whole, we must say, that these Jews, whom we thus visited, were really seriously disposed, and many of them well inclined. It is very encouraging to hear of the impression made by our Brethren in Warsaw. Almost all the Jews spoke of them with respect; and to ask a Warsaw Jew if he knew the Englishmen, as the Missionaries are generally termed there, was, in very many instances, the most ready way to commence an interesting conversation: although it is very possible, that in Warsaw itself, when surrounded by their friends, they might often have been rather shy of avowing any friendship for our Brethren there. Many came from Galicia, and places where no Missionary lives.

In a Letter dated October 22, Mr. Ayerst also gives an account of a Mis-

sionary Journey which he had lately undertaken through a part of Pomerania. He visited several places where the Jews were known to reside, and made a short stay in each of the following towns—Neustadt, Lauenburg, Stolpe, Schlawe, Buelow, and Rummelsburg. He had continual opportunities of preaching the Gospel; and by some was heard with earnestness and attention, while others turned away with indifference.

The Rev. M. S. Alexander has arrived in England, to supply the place of the Rev. Mr. Reichardt, as Missionary to the English Jews, during his absence with your Clerical Secretary.

In May, Mr. Ayerst writes:—

The Jews who come from Poland and Galicia, and other Countries on the banks of the Vistula, with corn, are now again here. I have found some whom we saw here last year; but others are, of course, strangers. This is an important feature in our work.

The Jews in question are those who are entrusted with the care of the corn, which forms the chief article of commerce in Dantzic; and they usually stand by, while a vast number of poor people are employed in turning the corn over and over, after it is unloaded from the vessels in which it is brought here. I have generally found, that, when eight or ten Jews are together, and one among them is inclined to ridicule and scoff, the others will seldom say much; although they may, in their hearts, be much better disposed: so that the very mode in which we here find them, scattered up and down according as their vessels may be unloaded, is also favourable.

In July, he adds—

God has given us here many encouraging marks of friendly, serious, and cordial attention on the part of the Jews. . . . The School presents many pleasing appearances. The Children sometimes smile, when I tell them that this, and this, and this passage refers to the Messiah—the Hope of the Nations, promised to the fathers. Some of them are shockingly ignorant, but many are well-behaved and serious. Unquestionably, they are much more orderly and decent in their behaviour than they used to be; and I fear very much, whether Christian Children, so called, in nineteen Schools out of twenty, would take such an interest in Religion as they do. . . . I have, at present, no want of opportunities for publishing the Gospel of Peace. And shall the Word spoken be

always in vain? We have much evidence to the contrary, even in this neighbourhood, deplorably fallen as the Jews, in so many instances, are into sin and ignorance.

Breslau—The exigencies of the Mission in Poland rendered it necessary that the *Rev. R. Smith* should leave Breslau, in order to proceed to Warsaw: your Committee have, however, received occasional accounts from thence, since his departure. Professor Scheibel, of Breslau, gives a gratifying account of the increase of Jewish Proselytes in Silesia. The Jews of Breslau and the neighbourhood, who are very numerous, are chiefly of the "enlightened" class. This town is a most desirable Missionary Station; and a School might also be established, with every hope of success. Your Committee earnestly desire to have it in their power to send there an able and faithful Missionary.

In a late Number of the "Missionary Intelligence," it is stated:—

The *Rev. A. M'Cauley* has been residing at Breslau for the last three months, on a temporary visit. The Jewish Population is very large, and his opportunities of intercourse with the Jews are very frequent. In some respects, there are greater difficulties than in Poland: the Jews of Breslau, like those of Germany in general, occupy a different place in society: they are more assimilated in spirit, appearance, and manners, to their Christian Neighbours, than those of Poland; and have largely imbibed those infidel principles, the avowal of which is so frequently and awfully connected with the profession of enlightened Protestantism on the Continent.

It will readily be supposed, that the political disturbances, which have lately taken place in various parts of the Continent, have placed several of the Society's Missionaries in a painful and trying situation; particularly as, in several places, the unoffending and defenceless Jews have been among the first objects of popular fury. . . *Mr. M'Cauley* writes—

I am sorry to see that even Christian People are blinded, and expect I know not what happy times to arise out of this confusion. They think that the present spread of knowledge will do wonders toward enlightening the world, and bringing about at last that state of peace which is the object of the Christian's hope. But I hope nothing from UNSANCTIFIED KNOWLEDGE, either in Philosophy or Physics. I see that the present effects are general discontent and infidelity, and,

as the last two months have shewn, disobedience and rebellion.

We have been in alarm here for some time past; and, on Monday Evening, riots actually began. The Jews were the first objects of the popular fury. The military were immediately called out; and, by the mercy of God, nothing serious occurred. Yesterday, again, the alarm was sounded, and the fear of uproar was not over until midnight.

These things surely must tend to increase the prejudices of the Jews against Christians. We trust they will see that such conduct is not Christianity.

Thorn—The *Rev. A. Gerlach* has had to encounter many difficulties, chiefly on account of his fidelity in declaring the truth as it is in Jesus; but he was happily enabled to surmount them all, through the assistance of friends whose hearts had been turned toward him, and by the uniformly kind protection afforded to him by the Prussian Authorities. He has continued to occupy his station at Thorn; taking, from time to time, short journeys along the Polish Frontier, where the Jews are particularly numerous.

Poland.

Warsaw—On occasion of the visit of the *Rev. J. B. Cartwright* and the *Rev. J. C. Reichardt*, as a Deputation from the Committee, three Jewish Proselytes, who had formerly seemed to give good proof of their call to their Missionary Work, and to labour therein with much power and with the Divine Blessing, were dis severed from their connection with your Society, under circumstances which left no doubt as to the course to be pursued. At this time, likewise, three of your Missionaries, who had laboured in this field for some years without intermission, were sinking under the effect of bodily affliction, the effect of their constant exertions among the Jews of that important Country. It became necessary to make new arrangements for carrying on the work of the Mission, by bringing new Labourers into the field; though this could only be done by leaving other stations destitute for a time. A new station was also established at Lublin, a town in the south-east of the Kingdom of Poland. While engaged in making these arrangements, your Secretary, the *Rev. J. B. Cartwright*, and your Missionary, the *Rev. J. C. Reichardt*, received from the Supreme Government of Poland, in a most kind and gracious manner, a recognition of their character as Representatives of your Society; with a full and general permission to travel in the Coun-

try, for the purpose of superintending your Missions.

Public Religious Services, in connection with the Mission, are held at Warsaw, in the English, German, Hebrew, and Jewish (or Judæo-Polish) Languages, and lately, likewise, in the Polish. The English Service is conducted by the *Rev. A. M' Caul*, assisted by the *Rev. R. Smith*, according to the Liturgy of the Church of England. . . The Services in German have been chiefly under the care of the *Rev. F. W. Becker*, who is assisted, as occasion may require, by the German Missionary Brethren. . . On Saturday, the Jewish Sabbath, there is a Service in Hebrew and Jewish, in the Mission House; to which the Jews in general are invited, and at which they have frequently attended in such numbers as to crowd the room appropriated to this purpose.

The remarkable excitement which took place among the Jews in Warsaw, in the summer and autumn of 1828 and the spring of 1829, called forth the most determined opposition on the part of some of their Leaders. . . In the middle of August last, when the attendance of the Jews at the Mission House began to fail on account of the violent opposition of their Rabbies and Leaders, it was resolved to undertake a more systematic and regular visitation of the Jewish Families at their own houses. This work was, in the first instance, assigned to *Mr. H. Lawrence* and *Mr. S. Deutch*. . . . *Mr. Deutch* has furnished a detailed narrative of their daily proceedings. He mentions the peculiar feelings with which they first entered on the work. They were required, not only to make a bold stand for Christ, but to go forth in His cause on an aggressive work among a people greatly excited and stirred-up against the Truth by their own Teachers: no wonder, that, at the outset, a rising spirit of unbelief should shrink from the attempt: in the progress of their work, they found, however, that the Lord was with them. About the commencement of the present year, it became evident that an extraordinary influence was exerted: *Mr. M' Caul* writes:—

Very few visit us; and many, when spoken with, as opportunity offers, are determinedly hostile. The strictest commands have been issued by their superiors, to prevent all intercourse with the Missionaries. A private search has been made in the houses for books distributed by us, and many have been taken away and burnt.

Your Committee rejoice to learn that the same spirit of bitter opposition does not prevail in the Country generally. The state of things in Warsaw induced the Missionaries to undertake one or two journeys to the neighbouring towns and villages, where they met with a welcome reception.

It is the desire of the Missionaries to avail themselves to the utmost of the means still afforded of prosecuting their work. With this view, they have, of late, turned their attention to the preparation and printing of Tracts, which have been circulated among the Jews: six of these, on most important subjects, have been translated into Polish, and published in that language.

The importance of a gratuitous distribution of parts of the Scriptures among the Jews in Poland has been strongly pressed on your Committee: there is a general desire for it among the people at large, and the great majority are too poor to pay any thing: still, the number actually sold at a low price is astonishing, and proves that a spirit of inquiry is widely extending. But, perhaps, the most serious objection to the system of selling the Scriptures to the Jews in Poland lies in the fact, that they regard it only as a continuation of the same system of treatment which has been adopted toward their Nation for many hundred years: they know that books are sent freely to the Missionaries, and they are apt to regard the disposal of them by sale to poor Jews as a mere mercenary transaction.

Notwithstanding the hostility of a powerful party among the Jews, five of that Nation have lately been baptized by the Missionaries, at their Public Services. There is no doubt that the Work of God will go on, however it may be opposed by those whose eternal welfare we seek. It is our encouragement to know, that *the Gospel is the power of God unto salvation*.

The *Rev. F. W. Becker* has recently arrived in England, from Warsaw. By accounts received through him, the Committee have learned that certain arrangements have been made by the Polish Government in reference to the Missionaries, which might possibly have an impeding influence. Under these circumstances, the Committee have judged it expedient that the *Rev. J. B. Cartwright*, and the *Rev. J. C. Reichardt* should revisit Warsaw, they having been

specially appointed by His Imperial Majesty to act as superintendants of the Mission there: they therefore left England, for this purpose, on the 12th of April. It appears that the Missionaries in Poland are at present in full employment. Mr. M'Caul mentions, in a Letter recently received, that Twenty Jewish Converts are now Communicants at the Lord's Table.

The Rev. R. Smith has the pastoral charge of the "Proselyte Institution" at Warsaw. The temporal concerns of this Establishment, as most of our Readers are aware, are not dependent on the funds, nor subject to the controul of our Society, which simply provides for the spiritual instruction of its inmates. They assemble every morning and evening for Family Worship, which is conducted by Mr. Smith; and, in the intervals of their daily labour, receive regular Christian Instruction. The books of the Society are bound, and Tracts printed, at this Institution; which, in these respects, has proved a most important auxiliary in the Missionary Work. The following extract from Mr. Smith's Letter, dated Nov. 26, 1829, presents a short but encouraging statement of its progress:—

The Institution now, to say the least of it, is in an improving state. It is acquiring credit, and almost daily more work. The proselytes conduct themselves now fully to my satisfaction: they are industrious, orderly, and manifest a becoming Christian spirit; and I have so far gained their confidence, that I cannot think there is one of them who attempts to deceive me.

Lublin—It was resolved, in the course of last year, that the *Rev. G. Wendt* and the *Rev. L. Hoff*, with *F. J. Rosenfeldt*, a Jewish Proselyte and Assistant-Missionary, should, with the sanction of the proper Authorities, proceed to Lublin; with a view of establishing a Missionary Station in that important town, which lies in the south-eastern part of the Kingdom of Poland. Mr. Hoff arrived there, from Warsaw, toward the end of September, accompanied by Mr. Rosenfeldt: having fixed their residence near the Jewish part of the town, they endeavoured to rouse the attention of the Jews, by circulating a few copies of parts of the Scriptures: the Jewish Community, with which the New Mission was thus brought into immediate contact, consists of about 8000 souls. The Rev. G. Wendt arrived at Lublin on the 18th of November; having been spending some time in his native country, at Onna-

bruck, for the benefit of his health, which had suffered in the work of the Mission. A spirit of persecution soon began to shew it among the Jews against those of their brethren who manifested any concern about Christianity.

Mr. Wermelskirch furnishes the following statements respecting the numbers of Jews residing in different parts, both within the limits of Prussia and beyond them:—

East Prussia	3,685
West Prussia.	15,723
Posen	67,590
Brandenburg	10,341
Pomerania	4,709
Silesia	20,970
Saxony	3,607
Westphalia	11,931
Rhine Countries	22,422

160,978

The Jewish Population in Warsaw amounted, in 1828, to 384,263.

In the town and district of Odessa, 7906 Jews reside.

According to Official Accounts, the Jewish Population in the Russian Dominion amounts to 422,440; of which 5227 are Merchants, 413,607 Tradesmen and Citizens, and 3606 Agriculturists.

India within the Ganges.

Obstacle to the Improvement of an Educated Native.

THE following remarks in a Calcutta Paper, the "India Gazette," deserve the attention of Europeans resident in India:—

Nothing is more opposed to justice and fair-dealing, than to pronounce on the character of a class from the conduct of a few individuals belonging to it. The injustice, in the present case, must be deeply felt by those who have been encouraged to form their minds on European Models, and who are now repelled from the amenities of social-intercourse with those, whose characters they have proposed to themselves as the standards of moral and intellectual excellence. An Educated Native, by the mental culture which he has received, becomes an isolated being in the very bosom of his father's family. He can find sympathy and congeniality of views only in European Society; and, if that is shut against

him, he must be an exile in his native Country, and a stranger among brethren. His enlarged conceptions of nature, of truth, and of duty, will be so many lights to shew him the injustice and cruelty of which he is the victim; and, if he persevere in the path of virtue and integrity, it will be in spite of the treatment which he has received from those who profess to be friends to Native Improvement. We talk of the Castes of the Natives, and the obstacles which they oppose to the progress of knowledge: but no where is Caste more debasing and invidious in its distinctions, than among Europeans in India; and, until the possessors of wealth and office shall be estimated by a different standard from that by which they are now tried, and the fostering hand of encouragement be held out to Natives of talent and virtue, no real progress can be made in the improvement of European or Hindoo Society.

BRITISH AND FOREIGN BIBLE SOCIETY.

Great Care of the Madras Auxiliary relative to Translations of the Scriptures.

THE Committee of the Auxiliary have adopted the following plan for securing the best Translations in their power:—

Much has been said, of late years, respecting various Translations, and the fidelity with which they have been executed; and their integrity and their value have been attacked and traduced, because, like all other human productions, they have had imperfections: but, until a Translation shall be found that has attained the ideal perfection demanded, especially the first editions, then, and not till then, ought the Christian Philanthropist to regard such insinuations, which, there is but too much reason to fear, oftener proceed from a repugnance to the Scriptures, than from any love to them.

The Committee would not be thought to undervalue pure Translations: their whole conduct, they trust, will justify them in stating, that there is no price and no labour at which they would not obtain them: but the question does not appear to them to be between a perfect Translation and an imperfect one, but between an imperfect one and none at all; the choice between which, in their judgment, admits of no hesitation. If a Society uses its best endeavours to secure

the services of eminent men in the Translation of the Scriptures—and if, after the work be finished, it be submitted to the reputed best Scholars in that language, who are willing to undertake that work—and if it be pronounced to be faithful, idiomatic, and intelligible to the people—that Society, by publishing the Bible in a language in which it has never before been written (though it be not free from imperfections), confers a blessing on a Country and People, such as all the combined human agency in the world without it can never effect.

The above has ever been the course pursued by this Committee: where Scholars could be found to form themselves into bodies for the examination of the Scriptures, they have ever been most anxious to avail themselves of their services; and they have never yet printed an Edition of the Scriptures without the strongest assurances, from those best informed in the language, that it was a good and faithful Translation. Small Editions have generally been printed in the first instance; and have been circulated, and the remarks of others thereon have been solicited, with a view of determining the value of the Translation: and, during the whole of their labours, the Committee have never yet found that they have been deceived in the estimate which they have formed of any Translation that has passed under their controul.

The Parent Committee express their confidence, that the preceding observations are applicable, not only to the Committee from whom they proceed, but to all others whom the Parent Society has from time to time assisted.

CHURCH MISSIONARY SOCIETY.

VISIT OF THE ARCHDEACON OF MADRAS TO THE SOUTHERN STATIONS.

WE here give the conclusion of Archdeacon Robinson's Visit, in continuation of the article at pp. 497-506 of our last Number.

COCHIN.

At Cochin, where I arrived on the 12th of March, I was rejoiced to find the Rev. Mr. Ridsdale faithfully and diligently employed in the several objects of his Missionary Labours; and, I trust, the uniformity and consistency of his Christian conduct have gone far to remove the difficulties which a series of

painful circumstances have hitherto thrown in his way.

No Chaplain being at present stationed here, he has very kindly given his gratuitous services to the Congregation, which amounts to about 200, who would otherwise be deprived of all Means of Grace. These voluntary labours are of great value to the interests of our venerable Communion, and are gratefully acknowledged by many of those to whom he ministers: and it will be highly gratifying to the Committee to be assured that he does not, on this account, remit in his exertions among the three several Classes to whom his Missionary Labours are immediately directed, viz. the Jews, the Roman Catholics, and the Heathens.

The number of White Jews that have left Jew Town in the last two years is, 16 Men, 11 Women, 7 Children; Total 34. The number now there is, 40 Men, 76 Women, 92 Children; Total 208.

The number of Black Jews that have emigrated in the last two years is about 100. In a very short time, the Colony, at least the White Jews, will probably be extinct. The sight of the Services of their Synagogues, under such circumstances, is full of most melancholy reflections.

The number of Converts from Heathenism is but small; but attendance at the Malayalim Services, both in the Church and in the Bazaar, is occasionally considerable; and there are other promising circumstances in his Mission, particularly in the great interest lately excited among the Cokanee Brahmins, who are reading the Scriptures diligently, and of whom Mr. Ridsdale has strong hopes, though he wisely forbears to speak largely of them at present.

Among the Roman Catholics he has been more successful. The Church of Rome here offers the best possible advantage to an assailant, for it is literally divided against itself. The higher Orders of the Clergy are quarrelling with each other, and are generally despised and feared by their flocks; and, wherever the people can find means of escaping from the iron hand that oppresses them, they are eager to join our Communion. This observation is true of the whole of the Peninsula; in every part of which there appears a simultaneous movement of the Romish Converts, to escape, where it is possible, from the trammels of Ignorance and Exaction. The Committee have a recent instance of this, under their own

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immediate observation, in the neighbourhood of Madras. The same is still more remarkably seen in the accession of several Roman-Catholic Villages in Tanjore to our Communion: and similar instances, in Dindigul, Travancore, and Tellicherry, abundantly testify that one feeling of dissatisfaction pervades the most distant Congregations of that corrupt Communion. Mr. Ridsdale is much assisted in his exertions, among the Portuguese Christians, by Mr. Lima, late Franciscan at Goa, and Resident for the last six months at Cochin. He is an excellent preacher, earnest and impressive; and his character has not only been without suspicion during his stay here, but his labours have been unwearied, especially among his former Brethren. The Committee have already kindly acceded to Mr. Ridsdale's request for an addition to his salary; and I feel assured that he will prove himself worthy of the confidence reposed in him, and be a valuable Auxiliary in the Mission.

I examined Mrs. Ridsdale's FEMALE SCHOOL, in which there are 20 Children. These, as well as Mr. Ridsdale's Boys' School, are boarded in their own premises. Many of them are poor Roman Catholics, whom their parents have entirely given up. The Girls make lace, for which Cochin is famous, and sew plain-work: their reading in Malayalim, and knowledge of Religious Truth, is very pleasing; which is one, among many other testimonies to the unwearied zeal of this excellent woman, who, in the midst of many discouragements and great personal suffering, has exerted herself in all his plans of usefulness, even beyond her strength.

Coimbatore.

Before I conclude this Report, I beg leave to bring to the notice of the Committee a small but very interesting Colony of Native Christians, whom I found at Coimbatore, and whom I am anxious to commend to their fostering care. They are Settlers from Tanjore; and are chiefly the family and connections of Francis Mallah Pillay, who has been for many years Sub-Treasurer in the Collector's Office. Their character seems to be quite irreproachable. Francis came to see me on my arrival, bringing with him a beautiful Pastoral Letter which they had lately received from Mr. Hallowell, breathing all the Christian spirit of that excellent man. They are very earnest in their petition for a Missionary: but

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how can one be spared at present? A Catechist may perhaps be given; and the occasional visits and superintendence of the Society's Missionaries on the Hills might ensure some degree of regularity in the administration of the Services and Sacraments of our Church. There are about 30 souls. Many Roman Catholics are in the neighbourhood, wholly neglected by their Priests; and much good might be extended amongst them, by cultivating this interesting family. Under the auspices of Mr. Sullivan, they have enjoyed many advantages. He supported, from his own funds, a School for 40 Natives, Heathen as well as Christian, in which English was taught; and many have been excellently educated. I had the gratification of reading Prayers and Preaching to them in the evening of the day which I spent there, and administered the Lord's Supper to 30 Native Communicants. Permit me to request, that, if possible, they may not be left destitute of the Means of Grace; but that a Catechist, under the direction of the Rev. Mr. Morewood, may be permanently fixed with them.

I have only to entreat your indulgence for the length to which this Report has extended; and to assure the Society of my cordial satisfaction in all I have witnessed of the prosperity of their Missions throughout the Archdeaconry, and my earnest prayers for their increasing and abundant success.

TINNEVELLY.

The Missionaries, finding the opportunities of extending their operations in this District growing far beyond the means with which the Committee have been enabled to supply them, have published an Address, in which they earnestly appeal to the Christians in India for enlarged support. This Address, which we subjoin, is signed by the Rev. C. T. E. Rhenius and the Rev. Bernhard Schmid, and is dated May 3, 1830.

General Influence of the Mission on the Natives.

Of what use has all Preaching and Teaching been hitherto? Thousands of rupees have been spent, in sending out Missionaries, in establishing Schools, in printing and distributing Tracts and the

Scriptures. What has been the effect?—Great every way. For the knowledge of the True God, of His will, and of true morality, has been diffused; whereby thousands of Natives see and acknowledge the folly and vanity of Idolatry; and have become, in a manner, ashamed of it. Many, indeed, remain in the profession of Heathenism, particularly the rich and the wise among them, for very obvious reasons: still, their better knowledge, derived from the Sacred Scriptures, is not, cannot be useless to them: it will find its way into their hearts; and gradually produce an ardent desire for deliverance from the chains of sin and bad habits, with which they find themselves more and more to be bound. Without that knowledge, how will they arrive at this glorious end? Without light, how will they know what darkness is? Knowledge of the Truth is, therefore, of exceeding great importance to them. Besides, it is not without an actual improvement in their manners and conduct. As a proof, we need only state, that here, in Tinnevelly, the Gentlemen in Authority find those Heathens, in their Offices, who are acquainted with Christianity more trustworthy, more intelligent, and more diligent servants, than those who are not. A poor man, who cannot read, observed once to us: "Since the spread of Christianity, lying has greatly decreased among us: and what man dares tell a lie, who really believes that there is an Omniscient and Holy God!" Is not this a blessed effect of the extension of Christian Knowledge? and is not this an object worthy of our most assiduous attention?

Great Extent of the Mission.

But the good effect of making known the Gospel in this District has not stopped here: we can rejoice in still greater things. It is now nearly ten years since we arrived at Palamcottah; during which time we have endeavoured, in dependence on the Divine Blessing, to discharge our duties towards our fellow men, by preaching, by establishing Christian Schools, by preparing and circulating, in Tamul Dialect, Religious Tracts and the Scriptures, by forming two Native Seminaries (Male and Female), where, besides Theology, History, Geography, the Elements of Astronomy, and other Sciences, are taught. When we came, we had no Congregation, except the people of our households, with a few persons of the Tanjore Mission; and no Christian Schools, but 6 or 7

Heathen Schools, which the philanthropic exertions of the former Chaplain had left for our superintendence. And now, we have 244 Villages, in each of which there is a number of Christian Families, formed into 64 Catechists' Stations; containing, in all, more than 2000 Families, consisting of more than 7500 souls, instructed by 64 Native Catechist-Teachers or Catechists—62 Christian Schools; of which 38 are taught by separate Masters, and 24 by the Catechists, in which 1300 Children (including 112 Girls) are instructed—36 Native Youths form a Seminary, from which a number have, in the course of the last six years, been employed in the Congregations and Schools—There are in these 244 Villages at least 150 Churches or Prayer-Houses, of different sizes and quality—A pretty large and substantial Church has been erected at Moo-roogenkooritchy, near the Fort of Palamcottah, our Mission Station—Seven or eight smaller substantial Chapels have been erected, or are erecting, in entirely Christian Villages belonging to the Mission: many of the rest are old Heathen Temples, converted by the people into Christian Prayer-Houses.—We have said only 150 Churches, but nearly every one of the 244 Villages has a separate Building for Prayer and Instruction.

We need not particularize the gradual steps by which this increase of the Christian Church has been brought about: they have been annually laid before the Public, in the Madras Committee's Reports, and in the Home-Society's Publications. This summary statement will suffice to shew the fruit of the Grace of God on the people, in the course of ten years—small, indeed, when compared with the mass of the people that are still in Heathenish Darkness! but enough to rejoice and encourage our hearts, and to silence objections against the cause of Missions. In fulfilment of the predictions of the Word of God, they have literally *cast their Idols to the moles and bats* (Is. ii. 20): they have come and said, "*We will be the Lord's;*" and *subscribed with their hands unto the Lord*, desiring to be *taught in His ways, and to walk in His paths*: (Is. li. 3. xlv. 5.)

Estimate of the Influence of the Gospel on the Native Christians.

But, are all these 2000 Families true Christians? To this we do not hesitate to answer—"No; not all." They are a mixture, as our Saviour foretold that His Church would be—*The Kingdom of Heaven is like unto a net, that was cast into the*

sea, and gathered of every kind (Matth. xiii. 47). But all have renounced Idolatry, and the service of Devils; and put themselves and Families under Christian Instruction, to learn to worship God in spirit and in truth.—And is not this a great blessing to them? Is an exchange of a false, childish, impure, filthy, stupefying, degrading worship, for the reasonable, holy, enlightening, exalting, glorious Worship of the True God in Christ—is an exchange of the execrable stories of wicked Gods and men, inculcating and encouraging all kinds of vices, for the blessed, soul-converting, enlightening histories, and holy precepts of the Scriptures, a small thing? Will the people get better, so long as they think that their Idols are Gods, their lying and fighting Gods worthy of imitation, and their filthy stories pleasant things? A conviction of the contrary, a renunciation of them, a desire to know the Truth, a readiness to be instructed therein, are absolutely necessary to true conversion: they are, in fact, the beginning of it. When, therefore, we say that they are not yet all true Christians, we chiefly mean, that they are not yet all high in the attainment of Christian Knowledge and Experience. Many among them may also have embraced Christianity, in the first place, merely because their Masters or Friends did so; and others, because they saw the improved condition of the Native Christians, and desired to be delivered from oppression and wrong. But even among them we have had many instances of their becoming, by degrees, truly enlightened and blameless characters, who would endure any thing for Christ's sake, and are an honour to the Christian Church. In short, there are many who are really benefited by the change; and exhibit the regenerating influence of the Gospel on their souls, by a thorough change of principle.* We have many instances of persons enduring the most vexatious, injurious, and provoking treatment of the Heathen; not, indeed, without temptation and pain; but with a meekness, and patience, and self-denial, which shew, at once, that they are strengthened by a Higher Power, and that the blessed injunctions of the Gospel have taken hold

* Such persons only are admitted into full Communion of the Church by Baptism: the rest remain Candidates for it. Hitherto, about 500 have been baptized, including Children. Not that there are not many more, among the rest, worthy of our Ordinance; but they are delayed, partly by our carelessness in the matter, and partly by the too-many labours on our hands.

of their hearts. We have instances, in which persons, after their conversion, have come, of their own accord, and confessed their having formerly connived at cheating the Government, by the Native Revenue Officers; and their being compelled by the Gospel not to do so any longer, but to walk honestly. Just now, a person, who has lately requested to be instructed, is earnestly desirous to pay his due to the Owner of his Village, even before the time, only in order to cut off every occasion for opposing this step, and distressing him and his family for it. We have many instances of their forgiving their enemies for Christ's sake—of their love of truth—of their lively hope of eternal life. Many have shewn a complete horror when thinking on their former worship of senseless Idols and cruel Devils; and praise the Grace of God, which gave them the Light of the Gospel. Several have, on their death-beds, exhibited a confidence and joy in God, which astonished the bye-standers, and made them express a wish likewise to *die the death of the righteous*. On the contrary, we have instances, also, of backsliders, and others who allow their evil tempers and habits to be troublesome to the rest. But who has authorised us not to expect such? Had not the Apostolic Churches the same? And can we marvel, that, among those who arise from such a depth of corruption and wickedness, and from so gross a darkness as Hindooism is, there should, now and then, appear remainders of the same? From what a labyrinth of false notions and evil habits have they to extricate themselves! With how many temptations are they surrounded! To what fears and sufferings are they exposed, by their persecuting enemies, by the false accusations and complaints against them! If they, then, occasionally fall, by allowing themselves, perhaps, a lie, or getting into a passion by provocation, we have rather to commiserate and help them, than condemn them, and at once pronounce them hypocrites. It would fill a large volume, were we to enlarge on this subject; but this is not our present design. The failings of the Native Christians, or the intrusion of real hypocrites into the Christian Church, so readily animadverted upon by some, do in no wise diminish our duty of teaching them the Way of Salvation through Jesus Christ. What they are not now, they may become hereafter. A tree wants time to come to maturity, and to

yield all the fruit we can reasonably expect.

Vindication of the Character and Motives of the Native Christians.

But are not all these Christians of the Lowest Castes only, the dregs of the people?—And suppose it were so, what of that? Shall that hinder us in our endeavour to promote, and in rejoicing in, their conversion? What, however, are called the 'Low Castes of the people' makes up a very large portion of the Natives: they are the labouring class, without whom the rest cannot live. From the neglect and contempt in which they have been held for ages, they are, indeed, very ignorant, with very little or no moral restraint on their natural passions; without excitement to appear decent; full of slavish fear and blind submission; and therefore easily made tools of by the Higher Castes, for perpetrating their vile purposes: still they are our fellow-men, esteemed equally with us before God, and capable of the highest cultivation. What a blessing will it be to the Country, when all these Low Castes will be truly converted to Christ! A great mass of evil will then be removed from this Nation.—And shall we not labour for that end? Shall we not instruct them, if they desire it? Shall we not stimulate them to it, if they do not? We should be perfectly content, therefore, if our Congregations consisted only of these Low People. The value of the soul does not depend on the native divisions of Caste, or any outward advantage whatever. But the fact is, that only a few Congregations are of these Lowest Castes: the Shanar Caste has yielded the most; and several are of the common Soodra and Moodeliar Castes.

Still, Do they not become Christians, in order to be freed from taxes, or to deprive others of their lands, &c., by our instrumentality?—No. These are false accusations, which the enemies of Christianity bring against all these people, because such cases may have occurred; though, we are confident, without success: such persons must soon find out their mistake, and either leave the Church, or yield to better feelings and views. These idle accusations probably originate with persons who have been obliged not to extort from the Christians more than what was right, and to restore to them what they had unjustly made their own. We could write long histories on this subject: suffice it to say, that the Christians, so far from being freed from taxes, are, in not a few instances, obliged to pay

even more than they formerly did in their heathen state, by which the Native Officers intend to force them back to Heathenism—that the Native Christians do not refuse to pay any taxes, but such as are not ordered by Government—and that they most properly desire to be exempted from all undue exactions which the Native Officers and Miraskarers make to enrich themselves, and from all demands for the support of Idolatry. As of old, so also now, there are many Demetriuses, whose craft is in danger; and who therefore vent their ill-will by such false accusations, and indulge in styling the Christians “slaves,” “senseless Toddy-people,” &c. If Moodellars also become Christians, then, of course, they are also without understanding. But God will, and does, confound the calumniators.

Rapid Increase of Congregations and Schools.

That Christianity actually rises, and Idolatry falls, in the estimation of all classes of the Heathen in general, is evidenced, by their desire of having Christian Schools established in their Villages (even Brahmins do not now hesitate doing so); by several individuals among them making, now and then, presents of lands to the Mission; and by the steady increase of the Congregations. It is this increase of Congregations and Schools which increases our expenditure nearly every month. The present expenditure per month is—

	Rupees
For Catechists	350
Schoolmasters	228
Battals of both, on their journeys &c. 30	
The Seminary, including Teachers, 200	
Young Men preparing for the	
Office of Catechist and School-	
master, about	33

This is independently of the occasional assistance rendered to the people in building Chapels, Schools, Catechists' Dwellings, &c. There is also every prospect of greater increase. In fact, several Congregations are not yet provided with Catechists; and several applications for Schools are still to be complied with.

Call for Enlarged Support.

Now, what Christian is there, who does not rejoice at this state of things, notwithstanding all imperfections; and cordially desire, that not only this whole district, but the whole land, be brought to the knowledge of the True God, and to the practice of Christian Virtues? But is the DESIRE alone sufficient? *If one of you say to them, 'Depart in peace,*

be ye warmed and filled, notwithstanding ye give them not those things which are needful,' what does it profit? (Jam. ii. 16.)

We therefore call upon all the Christian Community in India, to come to our assistance. If the increase of Congregations and Schools proceeds on the same scale as hitherto, our present expenditure will soon be doubled: the Society at home will not be able to bear it. The Local Contributions, with which we are annually favoured, will likewise be inadequate to supply the deficiency. Unless, therefore, extraordinary efforts are made, the re-establishment of the Female Seminary will still be protracted; all new applications for Catechists and Schoolmasters, and for aid to erect Chapels and School Rooms, must be left unanswered; the progress of the Gospel must be stopped; and the Natives will remain in darkness. But we confidently trust it will not come to this, and that our humble but earnest and urgent call and solicitation will reach the hearts of all the Ladies and Gentlemen of India. They have learnt, from the Gospel, to be benevolent: let their love and gratitude to Christ *constrain* them. He expects this sacrifice from them. Let them look to the simple, but immensely important, object which we have in view—and for which alone we have come out to this Country—and which alone is worth living for in this dreary land: let them reflect upon the success, which, by Divine Grace, has already followed the Preaching of the Gospel in these parts: let them view the prospect of complete success, because we have the command and promises of God Himself on our side: let them be mindful of the necessity there is of steadily going on, not only to ensure that complete success, but also not to lose the ground which we have already gained:—then it will be impossible for them to withhold their aid. Were each Lady or Gentleman to devote but Two Rupees Monthly for this Mission, we should be without apprehension, for a long while to come; and be able to answer every call for instruction in the Word of Life.

Who is sufficient for these things? exclaimed the Great Apostle, when contemplating the awfully glorious work of the Ministry.—Our sufficiency is of God. He must enable us to fulfil the same, and render His Word effectual in the hearts of sinners. We entreat, therefore, that, in addition to pecuniary aid, fervent Prayer to the Giver of all good

gifts, also, be offered up, by all who love the appearing of our Lord Jesus Christ, that He will grant us the needful wisdom, health, and strength, to go on *steadfastly, immeasurably, and always abounding in the work of the Lord*; and to the people, the *hearing ear and the understanding heart*, to become duly converted to God in Christ, and heirs of everlasting life! May we all *work while it is day; the night cometh, when no man can work.*

LONDON MISSIONARY SOCIETY.

KIDDERPORE.

THE Committee of the Bengal Auxiliary bear the following honourable testimony to the

Disinterested Zeal of Native Converts, in the face of Persecution.

Notwithstanding the enfeebled state of the Mission, the work is progressive; and the lively concern for its advancement manifested by the Converts themselves, together with the disinterested efforts which they make in order to accomplish this object, is not among the least conclusive evidences of its genuine character. One peculiar feature of Primitive Christianity was, that every disciple of it made the interests of the Church his own; in other words, that every man merged his own interests in its welfare, considering himself as possessed of no interest separate from that of his common Lord. When dispersed by the persecution in Jerusalem, they went *every-where preaching the word.*

Something analogous has been exhibited by the Native Converts at this station: for though no one of them has been officially set apart to the office of a Missionary, they are in reality a Church of Missionaries; and, whether at home or abroad, whether in their own or among the families of their relatives and neighbours, one object seems to fill every mind—one subject to employ every tongue. Many instances of this nature might be recorded, in which friends have met together, and spent the greater part of the night in prayer, in singing hymns, and conversing about the things which relate to their everlasting peace; so that from Rammakalchoke a general impression of the nature and importance of Christianity has gone forth over a thickly-populated country of many miles in extent: and although the Missionaries have frequently advanced upon the villages

beyond, they have invariably found that the report of the Gospel had preceded them—that the fields were ripe unto the harvest, the general voice of the people being, 'Come over, and help us:' and it is by no means a rare or unfrequent occurrence for persons, and even families, to be in the Congregations on the Sabbath, at Rammakalchoke, from villages of ten, twelve, and even fourteen miles distance, who have come for the sole purpose of hearing the Gospel, and inquiring, *what they must do to be saved.*

With a view to the disparagement of Missionary Efforts, much has been said of the sordid motives which have induced persons to apply for Christian Baptism. That some persons have applied from unworthy motives, few, at all acquainted with the subject, will be disposed to deny: this, however, though to every friend of such Institutions a source of regret, ought to be none of disappointment: it is only what might naturally be expected. Among the multitudes which followed our Lord, were some who went, *not because they saw his miracles, but because they did eat of the loaves, and were filled.* Nor ought such instances to diminish our attachment to the Cause itself; which is chargeable neither with the errors of its friends, the weakness of its advocates, nor the wickedness of its insincere adherents.

In the instance, however, of the Converts at Rammakalchoke, so far has the profession of Christianity been from holding out prospects of worldly emolument, that it has been attended with severe personal injury and secular loss; almost every individual having embraced it in the face of oppression, insult, and obloquy: and it will be gratifying to the friends of this Society to learn, that not an individual of these Converts has received, nor does receive, the slightest pecuniary aid from its funds. With the duties of their callings, as men, the Missionaries have not interfered: by the honest employments in which they were brought up, they continue to support their families; and many of them, while *fervent in spirit*, are *diligent in business, serving the Lord.* Toward the funds of this Society, some of them have directly contributed; and considering their means, contributed liberally: while others, by rendering to the Missionaries every facility within their power for diffusing the Gospel more around them, are indirectly contributing daily: some, for example, convey them

from village to village in their boats: some attend them, to assist in different parts of the Service—more especially are they useful in inviting the villagers to come and hear, and afterward conversing with them on the subjects which have been treated: others entertain, at their own charge, inquirers who come from remote places to hear the Gospel: in a word, they do for the Cause, with cheerfulness and readiness, anything and every thing within the limits of their ability.

On the other hand, many of them have suffered severely for their adherence to Christianity from the Zemindars or landholders. Their houses have been destroyed—some of their gardens pillaged—their granaries plundered—and even their rice cut down in the fields. An attack was recently made upon them by a band of armed men, in which several of the Christians were severely wounded; and though the alleged cause was of a secular nature, the real one, there can be little doubt, was their profession of Christianity: in the assault, the arm of one of the Christians was broken at the wrist, besides receiving a deep cut from a sabre, which extended across his right breast: three others, though not injured to an equal degree, received wounds, which for some time disabled them from following the duties of their vocation: measures have been taken for bringing the offenders to justice: nine were apprehended, and the Magistrate has given the case the most prompt and vigorous attention. A system, if not equally violent, scarcely less oppressive, is now resorted to by some of the Zemindars, who declare that they will renew no leases to the Christians; by which means, should the threat be carried into execution, many will be deprived of their scanty and hard-earned livelihood. Yet, amidst circumstances of this nature, apparently so uncongenial to the growth of any Cause, has the Gospel advanced among them; affording the most indubitable evidence of the energy of Christian Principles to subdue the heart, and of the purity of motive from which these Converts have received the truth.

SOUTH TRAVANCORE.

The Directors, in the last Report, give another affecting statement of the

Persecutions endured by Native Christians.

In South Travancore, where the progress of the Gospel had, for some time, been both more rapid and more extensive

than at any other of the Society's stations in the Peninsula, the spirit of persecution has manifested itself, during the past year, with extraordinary violence: but, though much alarm has been excited, and, on the part of some of the Native Christians, no small measure of suffering endured; and notwithstanding many, yielding to intimidation, have withdrawn themselves from the means of grace and instruction; yet the Directors have reason to hope that the Cause of Christianity will be eventually a gainer; as, indeed, it usually is, when recourse is had to such means, to counteract its influence or retard its triumphs.

The storm raged chiefly in the Western Division of the Mission, although a part of its fury extended to the Eastern Division. The opposition to the Truth commenced in threatening language; and afterward proceeded to overt acts of personal assault, annoyance, and public outrage. Some of the Schools were interrupted—the books torne and cast into the streets: two of the Chapels were set on fire, and one of them destroyed: menaces were used to deter the Native Christians from attending Public Worship: the men were seized on the Sabbath, and compelled to labour on that day—the women were insulted, and beaten in the bazaars: alarm and terror spread in every direction, and many retired to the mountains for safety; but even this avenue of escape from the fury of their persecutors was closed up, by cutting off the communication between the high road and the mountains.

Among the Christians, seized at one of the above-mentioned places, was the Schoolmaster, and the principal man of the village, who had recently embraced Christianity: the house of the Schoolmaster they first plundered, and then burnt. The house of another respectable Native, whom, with others, they falsely had charged with murder, they broke open, robbed, and (he himself being absent) seized his three sons. In short, the outrages of the infuriated men engaged in this persecution became so alarming and intolerable*, as to render it absolutely necessary to apply for military aid; which was the means of checking, for the time, though not of preventing, the further violence of the assailants. Several of those who had been seized were, on false ac-

* The persecutors, in one of the villages, after seizing the men and insulting the women, cruelly cut off the ear of a female upward of ninety years of age.

cusations, imprisoned for many months, and afterward flogged, and led through the public streets, as objects of contempt and scorn.

Unprotected as these Native Christians were, every enemy of their Religion seemed to take a cruel advantage of their defenceless state, to insult and abuse them: the Pagan Idolater, the Mahomedan, and the Papist, as though united together by a common principle and instigated by a kindred spirit, seemed equally to exult in the violent and unprovoked aggressions to which they were exposed; and such was the infatuation to which the indulgence of the spirit of persecution at length led, that these peaceable and inoffensive people were, in some places, absolutely watched and treated by their enemies as so many traitors and rebels. It appears to have been determined, if possible, to root out Christianity from the district in which the first assault was made, and, had the persecutors succeeded in this attempt, to stir up the people of other districts to similar proceedings for the like purpose.

Beneficial Results of these Persecutions.

The communications, however, shew, as already intimated, that, notwithstanding temporary interruption to the work in some places, and the declension of a number of the people, the issue will be very different from that which the persecutors had anticipated. Even during the period of these troubles, which continued for several months, the Missionaries were cheered by observing beneficial effects resulting from them at some of the stations; and by witnessing events in others, which, as they shewed the reality and strength of religious principle when brought to the test of persecution, could not but afford them great encouragement. At the time some were withdrawing from the Congregations, additions of others, who avowed themselves Christians, were here and there made to them: the attendance, too, in some of the Congregations, instead of being diminished, was greatly increased: an additional impulse, also, was given to Catechetical Instruction, the good effects of which soon became evident. The weaker sex, whose opposition had in some districts formed the chief impediment to the introduction of the Gospel, were called, during the persecutions, to manifest in a distinguished manner the triumph of Christian Principles; and afforded the

fullest evidence; that the truth had not been received by them in vain.

The members of the Congregations in the Western Division of the Mission, where the persecution chiefly raged, continued to assemble, to the number of 800 to 1000; while the Native Readers, who, during a considerable period, could not, in the discharge of their duties, often appear in public, displayed the most commendable zeal and prudence—*ceasing not to teach, and to preach in the Name of the Lord Jesus* to the people privately in their houses; or, as favourable opportunities occurred, in public, although exposed to much contempt: and it is pleasing to add, that their labours, during this period, were, apparently, not without genuine spiritual results.

In the district where these troubles chiefly prevailed, most of the people had been very recently brought under Christian Instruction. The more intelligent of them appear to know, that Christianity will repay them for all their sufferings; and they even express their determination to use all their influence in imparting the Truth to others.

SCOTTISH MISSIONARY SOCIETY.

Cultivation of a Limited District, the best Way to propagate the Gospel.

THIS point is enforced in the following Extract from the Report relative to a Journey on the coast south of Bombay.

In the month of April, Mr. Cooper proceeded on a Preaching Tour down the coast, as far as Rutnagerry. His audiences were generally numerous and interesting. The people listened to him with eagerness, and were soon brought to make the most humbling confessions; and, from their apparent sincerity, one ignorant of the Hindoo Character might have concluded that they would at that very time throw away their Idols, and commence the Worship of the Living and True God. Mr. Cooper, on his return, however, found that, in those villages which he had visited, they were as much Idolaters as before. It was indeed most melancholy to observe the difference between a first and a second visit. The people who had before listened to him with eagerness, now carefully shunned him: only a few could be found to listen at all; and those who did had lost the candour for which they had before appeared distinguished, and were more bent on finding objections

against the Truth, than inclined to listen to its dictates, and submit to its influence. "During this tour," Mr. Cooper says, "I certainly met with many pleasing circumstances: at the same time, a person would judge very erroneously, were he to estimate by such circumstances the disposition of the people to receive the Gospel. It is delightful, indeed, to pass from village to village, when you are unknown, and mark the attention with which you are listened to: but it is very deceptive. Novelty is the charm of the whole; and so soon as the people understand fully what is your object, they manifest either their deadness or direct opposition. Occasional lengthened tours are pleasing, and in their own place profitable; but," he judiciously adds, "I am fully convinced, that THE WAY TO PROPAGATE THE GOSPEL, IS TO CULTIVATE A LIMITED DISTRICT. To do so, requires, indeed, patience and self-denial; but it is duty, and not inclination, that must govern us in the work of the Lord."

Discussions with the Natives at Poonah.

Of another Journey the Directors say:—

In the month of June, Messrs. Mitchell and Stevenson proceeded on a tour to the Deccan; and took up their residence for a few weeks at Poonah, a city containing about 100,000 inhabitants. Their appearance in the capital of the Peshwa, which has long been one of the strongholds of the Brahminical System, excited a powerful sensation among the inhabitants.

Of this visit the Missionaries give the following account:—

Although the number of Brahmins, urged by curiosity to know what this new doctrine might be, was greater in proportion than that of any other class, yet no one attempted to interrupt us during the first two days; but, on the third day, a few of the more bigotted Brahmins entered into a regular debate with us, to defend Hindooism, and to urge objections against Christianity, more especially against the obligation which they were under to embrace the Gospel. These discussions continued regularly every day, for about ten days; more and more learned Brahmins coming every day to the attack. The interest excited in this way was very great, so that numbers of all classes and all religions—Hindoos, Jains, and Mussulmans—came to listen to the discussions, and to make more par-

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ticular inquiries relative to Jesus Christ and His Religion.

The great body of the people listened with intense interest; anxious to hear how their Shastrees could defend their own system: for when hard pressed, they always refer to them for an answer to our objections. The desired opportunity was now offered them, as they had the Missionaries and Shastrees face to face, each to answer for themselves. The candour which they displayed was also very commendable; for, although they greeted with a good deal of enthusiasm the entrance of the Shastrees, they were quite ready to turn the laugh against them, when they saw them posed, and disputing among themselves, as sometimes happened, what answer they were to return to some difficulty which had been started: in two or three instances, individuals among the auditors even reproved them for quibbling, instead of solidly answering some particular objections. These discussions were generally conducted leisurely and with temper; each party being allowed to speak till he had done, after which the other was at liberty to reply: this was a point of very great importance, and which was accomplished at first with some difficulty.

The more bigotted Brahmins, after the first ten days, finding that their opposition, by argument, had produced an effect the very opposite of what they intended, went and complained to the Collector; presenting, at the same time, a petition to the Bombay Government to have us recalled from the Deccan; but we have since heard, that our conduct was in every respect such, that there was no ground for the interference of Government. Indeed it was seldom that we could get out to preach to the people at large, so great was the number of those who were continually waiting for us at our lodgings.

Our first supply of Portions of Scripture and Tracts in Mahratta was exhausted in a few days; and a second, for which we sent to the Concan, and a third, which we received from Bombay, were also distributed to individuals who could read, during our stay in the Deccan. In all, between 3000 and 4000 Books were put into circulation. Some of the most respectable Natives, Brahmins and Mahrattas, sent for us, to inquire about Christianity, and to receive books, that they might read them for themselves. We have heard of one or two individuals,

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who, after reading the books, tore them to pieces; but of many more, by whom they were carefully laid by, and brought out to be read to numbers who could not read for themselves.

In a word, Christianity formed one of the most popular topics of conversation in the city, and individuals came even from a distance to hear of it.

We should have been happy could we add, that, when we left Poonah, many of the people were impressed with a sense of their sins, and of their need of such a Saviour as Jesus Christ: this, however, was by no means the case. We trust, however, there are one or two individuals of this class; and there are also a few others, who seem sincerely desirous of investigating the question, Whether Christianity be founded in truth, and Hindooism a mere collection of fables.

GENERAL BAPTIST MISSIONS.

A BRIEF summary of proceedings at the three Stations—of Cuttack, Juggernaut, and Balasore—appears at pp. 35, 36 of the Survey. From the last Report, and some other documents, we extract the following particulars.

Ministerial Labours, and their Effects.

In reference to Cuttack, the Society's earliest Station, Mr. Lacey writes:—

Great numbers have heard the joyful sound: many have, we are sure, understood its import, and have felt something of its power. I have frequently been delighted with the correct notions which the people have evinced of the Gospel Plan of Salvation, and with the wide extent of knowledge. I have often had questions, illustrative of this, proposed to me; and can perceive a great general improvement among the people regarding the Kingdom of God. The Lord is making them willing for the day of His power.

From Juggernaut, Mr. Bampton makes frequent Journeys, in which great privations are necessary. On one occasion, his Journal contains the following statement:—

I was walking (chiefly barefoot) and preaching, nine hours and three-quarters; only stopping a few minutes to eat some biscuits which I had with me. I am almost always barefoot; partly because it

makes me more like the majority of the people—partly because it adds to my hardihood—and partly because it is very convenient.

He elsewhere writes:—

I have had, to-day, what some would call a roughish day. I have passed through rivers and other waters several times; and that, indeed, is an everyday's work: once or twice, I was almost up to the calves of my legs in thick mire; and once I had to cross a river breast-high, the deepest which I ever crossed on foot.

His Journal contains the following appropriate representation of the success of his labours:—

A man assured me that the people would never take any notice of these things; and when I confidently expressed a contrary opinion, he appealed to my experience: but I said to him—"You have, in this neighbourhood, a quantity of land covered with jungle, a mere wilderness; and, if any one wishes to make it fruitful, he must bestow much labour: he must first cut up the thorns, and burn them: then he must grub-up the roots: then he must plow the land, and break the clods well: he must convey water to it: he must manure it. When it is thus prepared, he must sow it; and, finally, he will reap the crop: but this is the work of time: and I am now employed in cutting-up and burning the thorns: in which work, I assure you, I am very successful; for whatever thorn I meet with, in the shape of an objection, I invariably cut it up with ease."

Manner of addressing the Natives.

Mr. Bampton says—

The most effectual way which I have yet discovered of silencing the Hindoos is the following; and it seldom fails to produce a great effect:—"We possess evil hearts: anger, pride, covetousness, &c., dwell within us, and defile us." This is generally admitted. "Well, now, can I go to a gentleman's house in dirty clothes?" They say "No." "Very well: can you go to Heaven without clean hearts?" They say, "No." The next thing is, "Then have you any thing among you which can cleanse the heart? You go to 'Poo-roos utun,' and bathe in various places"—which I enumerate—"and that cleanses your skin: but does it cleanse your hearts?" The answer again is, "No." "Then it does not insure you Salvation, and is of no use. But,

suppose you proceed further, and see and worship Juggernaut: does that cleanse your hearts?" Perhaps they answer, "No." I then add, "Thus you see that all your ceremonies are of no use whatever." But, perhaps, for contradiction's sake, some one says, "Yes, by those means our hearts are cleansed." I then proceed to ask, perhaps, "Will a man with a clean heart tell lies?" They say, "No." "But, are the Hindoos, after seeing Juggernaut, cured of lying?" And here a man, who has not a vast share of impudence, must stop. If any man, however, go on, as some few will do, and say that they are cured of lying by these observances, it is much the same as to the success of my argument; for every body sees that he is driven to his wit's end: and every body knows, I believe, that no unconverted Hindoo would hesitate any more about lying, whenever his own temporal advantage could be promoted by it, than he would hesitate about eating when he is hungry.

One common objection, which I answered, was—that men could not live without lying. I said to the objector, "What is your occupation?" "I am a husbandman"—"Very good: and cannot you plow without lying?" "Yes"—"And cannot you sow without lying?" "Yes"—"And would not your seed grow if you did not lie?" "Yes"—"Would your speaking the truth prevent the sun from shining?" "No"—"Or the rain from falling?" "No"—"And could not you cut your corn without lying?" "Yes"—"Very good; and could not you sell it without lying? You know its quality; and, by making yourself acquainted with the common price of corn, you know its worth: if it be worth only a rupee a maund, it is of no use your talking about five rupees; for other people know its worth as well as you do; you may get that without lying; and, with lying, nobody will give you more." The conversation seemed to please the people; and they did not seem to have thought that this formidable objection could be so easily disposed of.

On Instruction by Parables, he remarks—

I hope to ransack my library, and especially my Bible, for suitable simillies. I have already about twenty; and have little doubt but that my invention and my books will furnish a great variety. I began twice yesterday, and once to-day, with the Parable of the King making a

Marriage Feast for his Son; only altering the provisions, so as to suit the Hindoo taste: and the last time I preached to-day, I commenced with the Prodigal Son. From what I can perceive, I hope that this mode will attract the people's attention—convey truth clearly to their minds—and also affect their hearts; and it is some encouragement to recollect, as I do, that something of this kind distinguishes the Bengalee Preaching of one of the most successful Missionaries whom I have heard—Br. Trawin, of Kidderpore. Possibly, the people's Idolatry may be most successfully opposed in this way; as it will convey the idea, which one wishes to convey, without the blow falling so directly upon the individual. Thus I had occasion, to-day, to oppose the practice which they call "jup:" I said—"Two beggars went for relief to a Gentleman's; and one of them, with his hands joined, said, 'I am a poor, destitute, hungry creature: pray, Sir, be so kind as to relieve me.' The other, with a string of beads in his hand, said nothing but 'Sahib, Sahib, Sahib, Sahib, Sahib, Sahib!' moving a bead with his thumb every time he spoke." The people laughed.

The apathy of the Natives at Balasore, and their subsequent awakening, were briefly noticed in the Survey. Mr. Sutton gives the following particulars:—

Things have been unusually dull the last few weeks: I have gone to the place where I usually preach; and have stood looking about me till it was time to return, without being able to get a Congregation: the Brahmins are afraid to come near me, as they know their inability to defend their system; and the other classes are, perhaps, overawed by these Lords of the Creation. The last few evenings, however, we have revived a little; and, on one or two occasions, have had large companies of people. I cannot, however, discover any desires after the truth as it is in Jesus: all seems either cold petrifying indifference, or settled enmity. Nothing less than that All-powerful Being, who bid the light shine out of darkness, can shine into their hearts, or effect a change in their prejudiced minds: for this Divine Influence we pray, and request your prayers.

Some months after these mournful representations were made, Mr. Sutton had the happiness of wit-

nessing a very different state of things: he writes:—

Since my return from Cuttack, I have been almost every day busily and interestingly employed in talking about the things relating to the Kingdom of Heaven. The month has presented to me a cheering contrast to the dull season which I experienced previous to my journey. I have seldom had opportunities of going into the Bazaar: but, when I have gone, my Congregations have been unusually large; and there was evidently no small stir among the people: the demands for books were clamorous and very numerous, and many cried after me for them when my stock was expended. But the most interesting part of my employ has been at home; where I have been engaged, from morning to night, reading, and singing, and talking, to such numbers of inquirers as have filled me with joyful surprise. I have never seen any thing like it heretofore, and have sometimes wondered whereunto this will grow. I have had, many days, forty or fifty people in a day; and, on some occasions, have had more: some of my visitors come twice a-day; and stay so long as to prevent my going out in the evening: indeed, I am little fit for it, after the conversations in which I have the happiness to engage all the day. Among the different inquirers, one very respectable and intelligent character has greatly interested us: his mind appears to be deeply impressed; and the hard struggle in his heart is very visible through his fine countenance: what may be the result I do not know; but I feel no disposition to encourage any other than favourable hopes respecting him: he has visited me daily, with little exception, for nearly a month; and, to-day, he came, and appeared somewhat disconcerted that I was so much engaged with others that he could not speak to me privately: he, however, took an opportunity of saying, that it was his supplication that I may become his "Dhurma-peta," viz. Spiritual Father. I took an opportunity of praying with him and one or two of his friends, in which they seemed much interested; and he assured me that he had left off praying to the gods, and now read his "Dhurme-poostuck" (Bible), and prayed to his Heavenly Father.

Importance of Native Labourers.

The Missionaries write:—

The commencement of Native Preach-

ing makes the past year an important era in the History of our Mission. Native Preachers are the means by which the Mission must penetrate the dark recesses of superstition and misery in Orissa. They can go where we can never enter, and under circumstances which would be death to us. But the Church could never supply Foreign Labourers to cultivate so wide a field as here lies uncultivated. In Native Labourers, this great difficulty is obviated; for, from the sum necessary to support one Foreign Labourer, no less than thirteen or fourteen Native Labourers can be subsisted: and this number, a few times multiplied, would run over the whole of Orissa in a very little time, and scatter and water the seeds of life in every possible direction.

Effective Labours of the Native Teacher, Gungadhur.

Mr. Lacey writes:—

I invited Gungadhur to accompany me to the Bazaar, and he gladly acceded. He sung a "geet," called the "Jewel of Salvation," to a great number of people, who were astonished to hear such things from a Brahmin. This piece exposes the Ten Incarnations of the Hindoos; and introduces Jesus Christ as the Saviour of Sinners, and speaks very feelingly of His sufferings and death. Gungadhur dwelt particularly on some parts, which marked his sense of their importance. Having finished the Poem, I put the Catechism into his hand; when he read over the Ten Commandments, and made some severe remarks from them on the moral conduct of the Hindoos: as—"God here commands you to worship Himself alone, and you have all worshipped wood and stone—not to commit adultery, but you have all committed uncleanness with your neighbours' wives—not to steal, but you have all stolen—not to covet, but you are full of covetousness. Will God endure this disregard of His commandments? Nay—He will not, my Brethren; and we all have sinned. But, hear—Jesus Christ died to deliver us from the wrath of God; and let us believe on Him—His is the true Salvation." While we stood and heard these things uttered by an Orah Brahmin with such feeling and effect, tears involuntarily flowed from our eyes.

Elsewhere he adds—

Gungadhur is not only a Convert to Christianity, but a powerful Preacher of

its glorious doctrines. His abilities are good, both as it regards internal and external qualifications: often have I witnessed his convincing and persuasive addresses with tears of pleasure. His exposures of the Idolatry of his Country are exceedingly severe and satirical; and, sometimes, almost unmerciful: but he has also a peculiarly forcible manner in directing sinners to a Dying Saviour as their only hope. I think no person, understanding his native language, could witness his prayers without the strongest emotions of gratitude and love.

At another time he writes:—

Gungadhore came in to-day, and preached in the Bazaar this evening to a large Congregation. He repeated and explained to them a few verses of the "Nestor rotnakar," relating to the death of Christ and the reason of it. He spoke with astonishing effect; and the people looked as I have seen Congregations in England while listening to an orator: some, inwardly mortified, broke their way out of the crowd; but soon came round again: the greater number listened attentively most of the time. His sphere of labour has been around his own neighbourhood; and in his own village, where there are two large markets in the week. The Gospel has hence, in this direction, been widely proclaimed by him. . . . His labours have already been blessed. His Wife and an aged Brahminee have been instructed by him; and been added, by Baptism, to the Church of Christ. The poor old Brahminee had been on pilgrimage to Juggernaut ELEVEN times; and was proceeding on her twelfth and last Pilgrimage, when she heard Gungadhore preach Jesus Christ. She said—"This is what I want: I will go no further."

He adds the following

Caution relative to Native Converts.

We have been obliged, however, to exclude our Native Brother Abraham from our Communion; and we fear that his Wife departed from Cuttack in a mind little better than that of her Husband. We have others who are cold and inattentive among us. Abraham's decline may be recorded as a warning to all who may have to direct the conduct of Native Converts. He was ruined by his assumption of the English Dress and Manners: when, to support his appearances, honest means failed, he could not resist improper ones. All means, likely to do him good and restore him to a right mind, were

used with him; but without effect. Native Converts should be carefully guarded on this point: though it may appear severe, not to allow them to adopt English Clothes, Furniture, and Manners, yet it is needful; for if this taste is once indulged, it cannot be stopped.

Deceptions practised on the Worshipers of Juggernaut.

An account given by a Native, named Atmaran, from Benares, who began to inquire into Christianity, furnishes a singular detail of the deceptions by which the Native Superstition is upheld, and of the effrontery of its supporters.

Mr Lacey writes—

Br. Gungadhore has been to Pooree, to visit Atmaran, our inquirer; and he returned with him on Tuesday. I have had several opportunities of conversing with Atmaran; and see nothing but what is calculated to give the best hope of the sincerity of his profession and the soundness of his conversion. The other evening, he gave me the following particulars; which I cannot refrain from inserting here.

I heard the Padree Sahib at Benares say, while preaching in the Bazaar, that Juggernaut could never save from Hell; and that he was all deception. This declaration much surprised me; and, when I returned home to my companions, I informed them of what I had heard: but they satisfied my mind regarding the falsehood of the Padree's words and the truth of Juggernaut by the following arguments—"If Juggernaut be not true, how could his car move forward of itself? If Juggernaut be not true, how is it that the uppermost pot of rice, of twenty, all placed one upon another on the same fire, is ready first; and the pot next the fire ready last of all?" I confessed, that, if this were the case, Juggernaut must be true; and accused the Padree of speaking maliciously. I immediately determined to make a pilgrimage to Pooree, to be quite satisfied in my own mind regarding the power of Juggernaut to save. I set out; and, after many months, arrived at Pooree, weary and emaciated. I waited, with great anxiety, for the Rut Jatra; and when Juggernaut came out, I stood near, to observe how his car moved on of its own accord. I waited a good while; but, at last, there came running several thousands of men, who took hold on the car ropes; and, after a deal of flogging and pulling, the car began to grate on its wheels. When I saw this, then I said, "This is all a lie;" and asked why Juggernaut did not move on alone: my informant said, that it was not his pleasure. I now only waited to ascertain the truth about the rice cooking; and, for this purpose, I visited the Idol's cook-rooms; but soon discovered, that, while the

bottom vessel was quite ready, the uppermost was quite cold. I was now quite satisfied, that what the Padree had said was quite true, and that Juggernaut was all deception. I have now no regard for wood or stone; but wish to trust for Salvation on Jesus Christ, who died for my sins.

This was Atmaran's simple tale. He is a man who seeks for evidence, and feels its importance; and who, when he finds evidence, yields, to its authority. He has nothing remaining, to complete his change of Religion, but to master his fear of persecution and want.

To Mr. Sutton, Atmaran stated that he and others were invited to undertake pilgrimage, by Juggernaut's Missionaries in Hindoostan. So far do those pilgrim-hunters, encouraged by their receipts from the Pilgrim Tax, extend their efforts. Mr. Lacey writes, that, after seeing the crowd drawing the Car,

Atmaran remonstrated with the Pundahs and others, on their duplicity in deluding the people with lies. They modestly replied—“Why, don't you see that he is going by himself now?” “Where? Where?” was the anxious reply of our friend. “Where!” replied the Pundahs: “Every body sees, that he is going by himself now; but the fact is, that you are so sinful that you can see nothing; and it is for your sins that Juggernaut has blinded your eyes that you cannot see.” In this manner they had the insolent effrontery to attempt to persuade the man out of his senses, and that he was struck with judicial blindness for his sins. It staggered the poor fellow; and, doubtless, many believe these wretches. “But,” says he, “when I heard the Sahib preach, I said—‘That people are right, and we are wrong.’”

A General Loosening of Idolatry promoted by Journeys.

Some observations of Mr. Sutton on Missionary Journeys deserve attention.

Some of my friends in England will probably ask, “What are your expectations from these journeys? And how far are they calculated to promote the object for which you are sent—the enlightening of the people?” These are questions which I have often asked myself; and my present acquaintance with the work induces the belief, that, in the present state of the Country, such a plan is adapted to the end in view. Perhaps it is not so

much calculated for particular, as for general good; but I think every particular Labourer will find his work greatly facilitated by these labours. The nature of Idolatry in India seems to require a general loosening, before any general good will be effected; as a well-constructed building requires a general shock, before any particular stones can be extracted from it; and what is so well calculated to do this, as familiar intercourse with the people, in their own villages and places of resort; where we can state fairly our object, and distribute our books among all classes? Here we can, face to face, invite the prejudiced to investigate for themselves, and state our arguments to induce them to do so: besides which, if there should be here and there an inquiring soul, convinced of the worthlessness of Hindooism, and anxious to break the chain that binds him that he may embrace a good system, our perambulations are likely to bring us in contact with such characters, and give us an opportunity of pointing them to the Lamb of God and Eternal Life. I should feel extremely reluctant to leave a single individual, in Orissa, ignorant that there is a way of Salvation for him, if, by any possibility, I can make him acquainted with it.

Ceylon.

CHURCH MISSIONARY SOCIETY.

WE make a few extracts from the recent communications of the Missionaries.

Mr. Browning gives a melancholy view of the

State of the Inhabitants of Kandy.

The Buddhists, Gentoos, and Mahomedans remain prejudiced, and bigotted to their systems of error: the Roman Catholics continue steadfast in their perversion of the Scriptures, and adherence to vain superstitions; and the great majority of Protestant Christians, both Europeans and Natives, are lamentably indifferent to vital godliness. In such circumstances, faith and prayer are our best resource; diligence and persevering labour our plain duty; and the promises of God our main support. Though the general state of things here be thus discouraging, there appear, from time to time, small glimpses of brighter days, which yield a present gratification, and afford grounds to hope that the darkness of superstition, idolatry, and vice, will, in due time, be suc-

ceeded by the clear light of Gospel Truth. Trusting in the Lord, we take courage; and believe *that our labour is not in vain in the Lord.*

Mr. Trimnell, at Baddagame, details the following

Conversation with a Buddhist-Christian.

The conversation which I had this afternoon, with a man whom I met while going to call on the people in their houses, shews how these poor people deceive themselves, and are deceived. I asked him, "Of what Religion are you?" A Buddhist, and a Christian." (A very common reply; meaning, that they are Buddhists, but have received Christian Baptism from the Government Proponents.) I asked him, if he ever thought of a future state, or of what would become of him after death. He said, that he did, a little.—"How do you expect to be saved? Are you seeking salvation?" "If I have a true faith, either in the Christian or the Buddhist Religion, I shall be saved."—"That is not the case: if you have a true faith in Christ, you will be saved; but not, if you have faith in Buddhism. How can Buddha save you? What is the way of salvation in Buddhism?" "As there are many ways of salvation in the Christian Religion, so are there in the Buddhist."—"That is not true: there is but one way of salvation in the Christian Religion, and none whatever in the Buddhist. But tell me some of the ways in Buddhism, by which you expect to be saved?" "If I make great and expensive offerings to Buddha and his Priests, and do good things, I shall be saved."—"Is that the way of salvation, in the Buddhist Religion?" He would not make a decided reply.—"If," said I, "making expensive offerings to Buddha and his Priests can obtain salvation and the pardon of sins, what must poor men do for salvation, who are not able to make large offerings?" "Men must give according to their abilities; the rich, much, and the poor, little."—"Can you expect salvation for this? If you had incurred the Governor's displeasure, and, for breaking the laws of the Country, were sentenced to suffer punishment, do you think, that by making a wooden image of the Governor, worshipping it, presenting rice, oil, and flowers to it, and feeding and clothing those who took care of it, that you would escape the punishment which the laws that you had broken required you to suffer?" He waived the

question: but I kept him to it; and he said, "No, I should not expect that."—"My friend," I said, "you are a sinner against God, the Creator and Governor of all things: you have broken His Laws, and are condemned to suffer in Hell for your sins: do not think that you can obtain salvation by making images, and presenting offerings to them and to the Priests that attend them. If you have no better way of salvation than this, your soul will be lost." He replied: "It is written in the Books, that, if we make offerings, read the Books (Discourses of Buddha), and cause them to be written, make bridges and roads, and do the like good things, we shall gain great good to our souls."—"If you had committed murder, and should read a book which I had written, in which it was declared that persons who had broken the laws of their country, if they would present offerings to an image representing me, should escape all punishment; would you believe that book? should you expect to escape punishment?" "No," he replied.—"Nor should you believe the things you find in the books of your Priests, without well considering them." He said, he had as much reason to believe what the Priests said, as what the Ministers of Christ said.—"If I owed you a pice (a small coin), and should give you two, one good and one bad, and desired you to choose the good and return the bad to me, would you not examine them both?" "Yes."—"And if you were not able to decide yourself which of the two was the good one, would you not inquire of some one who could tell you?" "Yes."—"My friend! two Religions are before you—a true and a false Religion. It is your duty to examine them both; and if you find that you are ignorant, as you certainly are, you should pray God to enlighten your understanding, and to lead you into the right way. If two pice, one good and one bad, were put into your hands, if you chose the bad, the loss you would sustain would be very trifling; but if you reject the true, and embrace the false Religion, the loss of your immortal soul will be the consequence."

Mr. Trimnell thus notices his *Answer to Objections against the Goodness of God.*

Another person made a great many objections against the goodness of God; or rather to our doctrine, that God is good; and asked, "Why did God make

man with wicked hearts?" I shewed him, that that was not the case; that God made man, at the first, perfectly holy, and happy; and that our universal sinfulness was through the first sin of the first man—He asked, "Why did God cause men to be obliged, with trouble, to labour in the fields to get a living?" I told him, that it was part of the curse denounced against the first man, for his wilful disobedience, that he should eat bread by the sweat of his brow. "And why," said he, "has God made some persons poor and afflicted, some blind, some lame, some deaf and dumb? Why did He not make all men alike? And why, if God has power to convert the hearts of all men, and to turn all Buddhists to Christianity, why does He not do so?" I told him, that God could do all things; that nothing was impossible with Him; that He could have made all men in the same state and circumstances; and that He could, in one day, convert the hearts of all men. But why it had not pleased Him to do so, I could not tell.—I asked him, whether the Governor of this Country did not do many things, the reasons for which he did not make known to his subjects; and whether it was not just and right for him to do so. He said that it was so. I then said, "If it be just and right for the Governor of this Country to do so, how much more so is it for the Infinitely-wise and Almighty Creator and Governor of the world?" I told him, that the proper thing for us to inquire after, was, not why God has done this, and why He has not done the other, but, Is there any way by which we, who have sinned against God, can obtain salvation. A person who had broken the laws of the Country, and was condemned to die, would not be inquiring why had the King done this thing and not done another thing; but he would inquire, 'Can I be saved? Can I obtain the King's pardon?'—and I again pointed to Him who had suffered and died for sinners, and begged him to pray to God to enlighten his mind.

WESLEYAN MISSIONARY SOCIETY.

MR. George, of Trincomalee, gives the following

Affecting Instance of Heathen Fanaticism.

We are not called, in this part of the East, to witness the heart-sickening scenes which the funeral pile, the Ganges, and Juggernaut present; yet, as the religion of the Heathen in the northern part of

Ceylon is purely Brahminical, the Aborigines, when they emigrated from the Continent of India, brought with them their religion—its prejudices, follies, and cruelties. This is a presumptive evidence of that which has been traditionally stated, that this part of the island was once the theatre of human immolations; and although the horrifying practice does not exist now, yet the same ferocious spirit which has identified itself with all the diversified forms and gradations of Idolatry continues still to shew itself, in innumerable modes of self-torture.

A few months ago I witnessed a strange and degrading scene. A fine Young Man, apparently about 25 years of age, being prompted by a chimerical imagination and the false insinuations of the Priests, resolved to render propitious the Goddess Ammen, and thereby obtain great advantages. With these hopes he submitted to a most torturing ceremony, as the goddess to be honoured is supposed to be of a sanguinary temper: she is said to have murdered her own child, and to have drank its blood. To please this demon, he first discoloured his body with paints and saffron, so as to look terrible; and, having partaken plentifully of narcotics, he proceeded to walk round the temple upon slippers studded with nails, which pierced his bare feet: after which he was supported, while he stood on one foot, on the point of a pole about six feet high, called "calloo"—the name and form of an iron instrument, used formerly by the Tamulians in putting to death malefactors, by impaling or spitting them. After this, an iron hook, at least five inches long, with two prongs more than an inch in circumference, was thrust through the skin and muscles of his back, and a rope about forty yards in length was attached to the ring of the hook: this was held by two men, to prevent the wretched man from destroying himself or others; for if he were to get loose, they said, he would run into the fire or water, or commit murder, or whatever the spirit of the goddess, by which he was inspired, might prompt him to do: in this way, the infatuated man was led round the neighbourhood. The applause of the multitude, the impulse of his own deluded mind, the stimulating effects of the narcotics, and the excruciating pain which he endured from the hook, made him quite frantic: so that he would frequently, with almost inconceivable agility, bound forward the length of

his rope, and attempt to escape; but was prevented by the men who held it. His back was thus lacerated by the prongs of the hook; and the blood occasionally flowing from the wound, and mixing with the paints on his body, made him appear, when in his gesticulations, the most demon-like one could possibly imagine. During this ceremony he was an object of the greatest awe, for the people imagine such a one to be possessed of a supernatural influence; and that all whom he blesses are blessed, and whom he curses are cursed: hence they scrupulously avoid offending him, and to obtain his blessings are very liberal in their offerings to the Brahmins.

The Committee remark on this case:—

This wretched instance of Pagan Fana-ticism presents a most affecting view, not so much of the besotted individual who was the principal in the spectacle, but of the MULTITUDES who witnessed it with RELIGIOUS AWE! Can degradation of intellect and feeling sink lower? Can Satan revel more malignantly in the ruin of immortal man, and his utter alienation from God? How great the charity to raise these prostrate spirits!—to dispel this gloom from an absurd imagination!—and to administer that truth of the Gospel, which at once exalts the mind, purifies the affections, and fixes the hope of man upon the Living and True God!

Mr. Osborne, in speaking of the establishment of a Female School at Batticaloa, thus describes the

Degraded State of Native Females.

The first thing which attracted my notice, relative to this subject, was that of the Men being employed in the work which in England is done by the Women, and the Women in that which is there done by the Men. Soon after my arrival at Point de Galle, I went to the house of an English Gentleman; and, on entering the verandah, saw a brawny man sitting on a mat, making ladies' muslin-dresses: this appeared to me so feminine, that I could not forbear expressing my astonishment, at seeing a hand, formed for hard labour, employed in adjusting the trimmings of a lady's dress; while I had passed several delicate females in the streets, who were engaged in a drudgery better suited to the athletic mantua-maker in the verandah, than to them. I have also frequently been grieved by seeing poor slender females

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bending beneath the heavy loads of fruits, rice, &c., which they were carrying to the market, while stout and indolent men were walking before them at their ease: not unfrequently, the poor woman, besides the load upon her head, has had her infant astride upon her hip. After she has sat all day in the Bazaar to vend her goods, and her husband has been enjoying his betel and tobacco, she takes home what she has not sold—then, first, prepares rice and curry for her lord and master; and when he has done eating, and not till then, is allowed to refresh herself. Washing, ironing, and clear-starching, are all done by the men, as the lighter work; while the women are sitting at the mill, or working in the fields.

It is, however, a still more painful fact, that the females have seldom any religious instruction bestowed upon them; and are but very occasionally seen engaged in the worship of their gods: except at the time of their annual festivals, when they venture among the crowd, to present their little ones to the frightful Idol, as he passes in the sanguinary car; or to gather up the flowers, which, having first been presented to the Idol, have been thrown out of the car, and then rolled over by the Devotees; and which they carefully preserve and dry, and pulverize, considering them as most potent and saving remedies in all diseases. Seldom or never do we see the female even marked with the sacred ashes; while the man appears nearly covered with them, and which he is careful to procure from the temple at a considerable expense: his forehead is daubed with these ashes, that he may have wisdom for the day—his breast, that he may have health—his arms, that he may have strength—and his back, that he may be sheltered from danger; but no such marks of devotion appear on the female. This, to us, may be considered as no great privation, if we look at the nature of their superstitions; but when we consider that it is regarded by them as an honourable distinction, it shews the awfully neglected and degraded state of the sex. It may be necessary to remark, that this description applies particularly to the Malabars, the worshippers of Brahmah, among whom I resided.

Mr. Hardy states the following particulars of the

Superstitious Usages of the Natives.

The erection of a Place of Worship

in this neighbourhood is the more necessary, as the inhabitants are in *all things too superstitious*; and appear more attached to the degrading ceremonies of Heathenism, than in any other part of Ceylon which I have yet visited. The beating of the tomtom is nightly heard, accompanying the voice of the Yakadura, while he chaunts the praises of Devils!

A banian-tree stands within a few yards of the spot chosen for the building of our Chapel. A person supposed to be afflicted by an Infernal Spirit was brought to this tree, a few days ago: part of his hair was wrapped round the head of a cock, which was nailed to the tree. The head of the fowl was then severed from its body, and the portion of hair cut from the head of the man; the people supposing that the Demon would leave the person afflicted, and take possession of the tree.

The grand aim of the people is, they say, to cheat the Devils: to move them to compassion, they consider to be impossible. Among other methods used by them to effect this purpose, is the making of an image of clay, supposed to represent the person afflicted: this image is buried, as if it were a real corpse, while the sick person is conveyed to some other place; and the deluded people imagine that the Devil, supposing the person to be really dead, will, in consequence, leave the house, and search elsewhere for victims on which to exercise his hate.

Some of their ceremonies are as disgusting as this is absurd. A Devil-dance, which was celebrated a few weeks ago and continued several days, was concluded by one of the dancers laying himself on the ground, while a stone was laid upon his breast, and a fire kindled on the top of it: a human skull was then brought, filled with contents not unsimilar to those of a witch's cauldron, which were permitted to boil for a considerable time on the fire.

Polynesia.

Sandwich Islands.

AMERICAN BOARD OF MISSIONS.

FROM a variety of communications which have reached this Country, we extract the following details relative to the work which is so successfully proceeding in these Islands.

The Rev. Hiram Bingham, in a Letter of March 30, 1830, addressed from Oahu to the Directors of the London Missionary Society, gives the following view of the State and Prospects of the Mission.

Improved Condition of the Natives.

It will give you pleasure to know, that the bad effects, in this quarter, of the ill-designed reports respecting this Mission have been, like the spirit which dictated them, SMALL; while the good which they indirectly accomplished, in giving fresh nerve to the arm of the faithful Soldier—surprising, not fatally, the sleeping Sentinel—rousing to action the supine Friends of Missions—and engaging many in their favour who had been Hostile or Indifferent, has been, and will be, comparatively GREAT.

The enemy predicted *Civil War, Poverty, and Famine*, as the speedy and certain effects of our influence at the Islands. Instead of these, Peace pervades our borders—Commerce floats safely around our unbloody shores—Trade, since our arrival, has increased 500 per cent; 140 ships are annually supplied with refreshment; and the humblest peasant sings a far more cheerful song than when our work began.

Until lately, the enemy claimed the right of unrestrained and privileged licentiousness, and was not ashamed to fight for it: now, a thousand Christian Marriages are annually solemnized; and that institution is so guarded and regulated by the Civil Authority and the influence of Religion, as to promise great advancement in the order, purity, and happiness of domestic life. Nay, the abomination and desolation, Infanticide—the disgrace and ruin of Polynesia, the shameful boast of foreign corrupters—is utterly proscribed by written laws, which are likely to have as much efficiency in the Sandwich Islands, as similar laws and prohibitions have in any other Country.

We are happy to see some improvement in dress—in the style and accommodations of native habitations, School-houses, and Places of Worship—and in various useful arts, which we have endeavoured to encourage. We are pleased to see a growing attention, in some of our Schools, to Systematic Writing, Arithmetic, and Geography. It is presumed we might gain some attention if we were

disposed to lecture on the Principles of Natural Philosophy, and on History: and, perhaps, some little advantages might be secured, should we spend time to speak of the theory of earthquakes, thunder, rainbows, water-spouts, tides, eclipses, trade-winds, &c. All these things the Natives of the Sandwich Islands may learn; and what they learned of these would, if they kept free from vanity, help them to understand the Gospel: but every thing in its season.

Labours of the Ministry and the Press.

We have come to a race of men, who already know enough of this world to provide, in some good measure, for their temporal necessities, who but lately were lost in spiritual ignorance and spiritual death. In prosecuting our work, our chief reliance has been on the Word of God, which is always quick and powerful; and which, we have good reason to believe, has been emphatically so in respect to this Nation.

This we endeavour to preach, in dependence on the aid of the Spirit, to our large Congregations of 3000 to 4000 hearers; and from house to house, and from village to village. Waiving those more abstruse and metaphysical points by which the Household of Christ appears often to be divided, we choose texts and subjects which afford the most impressive and affecting views of the sinfulness and helplessness of men—the wisdom and goodness of God—the freeness and fulness of His grace in Christ—the character, suffering, death, and exaltation to glory, of the Son of God, our Saviour—the nature and necessity of repentance and faith—and the duties, consolations, and rewards of a life of godliness.

With the same view, we translate and publish successive Portions of the Scriptures, and multiply pages of Evangelical Tracts, as the Lord is pleased to prosper us.

The Four Gospels and the Acts of the Apostles are translated and printed, and in the hands of the people: Romans is in the Press: 1 Corinthians is translated, and 25 Psalms: the largest portions of the First Three Books of Moses are also translated and published.

Our different Printed Works amount to about 700 pages 18mo, besides small Elementary Tracts not devoted specially to Religion. Copies of our Publications have been so multiplied, that our printing at this Station amounts, in the aggregate, to 10,140,000 pages; besides the large edi-

tions of several Tracts, and of Matthew, Mark, and John, printed for us in America.

We purpose, God willing, to finish the Translation of the New Testament by the 1st of June 1831—to add 50 more Psalms—and to prepare copious Tracts from Numbers, Deuteronomy, Joshua, and Judges.

We have in hand a Geography, an Arithmetic, and Elements of Music. For the Maps that are projecting, and perhaps for the Music, we may feel the need of a Lithographic Press.

In carrying on our common printing, two small Ramage presses, worked by native hands, will, with neatness and ease, throw off daily 32,000 pages. These pages are disseminated in every part of the Islands, and afford the means of instruction to 900 Schools, which, at an average of 50 each, contain 45,000 learners. This number is, doubtless, within bounds, if we include all that have learned with those who are now learning to read.

Influence of the Gospel on the Natives.

Besides the moral and religious instruction imparted from the Pulpit and the Press; and that given to the common people, by the means of no less than 900 Native School-Teachers (incompetent indeed, but useful), together with the personal efforts of the Chiefs generally, and the Headmen, who are friendly; also of the Tahitian Teachers, who are doing good; we are required to converse daily with those who throng our houses to confess their sins—to speak of their love to the Word of God—to tell their fears, their wants, and difficulties—and to ask for the Bread of Life.

Multitudes on the different Islands have professed to believe on Christ, and to love and obey His Word. Multitudes have actually exchanged a vicious for an apparently moral life—have expressed a desire to devote themselves to God—and actually attend on the various forms of Religion; though faithfully cautioned, from time to time, to place no reliance on forms without sincerity of heart: we may safely say that there are many thousands of this sort. Take, for instance, the Village and Valley of Honoruru alone: here are 1137 men and 1500 women, whose names are registered as Members of a Prayer-Meeting, making an aggregate of 2637; yet not one to forty of these are Members of the Church.

In all the Islands we have baptized but about 200, on the profession of their

faith in Christ; with a few children. We deem it needful to proceed with great caution; and never to apply this seal, where there has not been, for a considerable time, evidence of a radical change of heart by the Spirit of God. When such evidence appears in an individual, and he desires Baptism, he is examined, and his wish to unite with the Church is publicly made known; and, for two or three months, he is further instructed in the nature of the ordinances and the design of Church Government, and is then baptized. He puts his name to the Confession of Faith and Covenant; and takes his seat at the Lord's Table, to shew forth his death, and his confidence in its efficacy for the salvation of the soul.

Though many thousands look to us for instruction, and a goodly number appear to have passed from death unto life, yet how vast the multitude still in nature's gall! How inadequate our strength to the work before us! Brethren, pray for us, and for those who hear us!

Resistance to the Efforts of Popery.

Should the enemy, in disguise, take advantage of our slowness to administer the Ordinances of the Gospel, or of the natural propensities of this ignorant people, and substitute, as we fear he has already done in some instances among them, a METALLIC CROSS for the pure doctrines of the Gospel; MATERIAL BEADS instead of the ornament of good works; vain confidence in CREATURES, instead of faith in the ONE MEDIATOR; silver and gold for penitence and praise; forms, images, and relics, instead of that holiness without which no man can see the Lord—should he dare to do all this, and thus obstruct and retard the work of improvement, and beguile unstable souls—nevertheless we know that *the foundation of God standeth sure, having this seal, The Lord knoweth them that are His.* These are all safe. Should the enemy presume to touch them, the Lord will rebuke him. He has already lifted up a standard against him. Kanikeaonli, Raahumanu, and other Chiefs, have warned their people to beware of the delusion; and have urged them to obey the Oracles of God, and to listen to the Teachers by whom the Gospel has been put into their hands. Safe as the Lord's Cause is, it is impossible but that offenses must come; but woe to that man by whom the offence cometh!

The arrival in 1827, of the Ro-

man-Catholic Priests and Seculars, to whose efforts the last extract refers, was noticed at p. 47 of the last Survey.

To the preceding extracts from Mr. Bingham's Letters we add others, chiefly from Mr. Chamberlain.

Decrease of the Population.

In a journal of a tour round the Island of Oahu, he makes the following remarks in reference to a scene a few miles east of Honoruru:—

Our path led us along the borders of extensive plots of marshy ground, having raised banks on one side or more; and which were once filled with water, and furnished abundantly with esculent fish, but are now overgrown with tall rushes waving in the wind. The land all round, for several miles, has the appearance of having been once under cultivation: I entered into conversation with the Natives respecting its present neglected state: they ascribed it to the decrease of population. There have been two seasons of destructive sickness, both within the period of thirty years; by which, according to the Natives, more than one-half of the population of the island was swept away. The united testimony of all, of whom I have ever made any inquiry respecting the sickness, has been, that "Greater was the number of the dead than of the living." Making due allowance for the hyperbolic manner in which the Natives sometimes express themselves, it may, I think, be safely asserted, that, since the discovery of these Islands by Captain Cook, there has been a decrease of population, by desolating wars, the ravages of disease, and other causes, equal, at least, to one-half the number of the inhabitants which might have been fairly estimated at the time when that celebrated navigator visited these Islands.

On this subject the Board observe—

The view here given of the apparent Decrease of population at this groupe of islands—and the evidence that former generations of the Natives were less vicious, more civilized, more industrious, and more happy, than the generation which the Missionaries found there—agree with what has been written on the same subject by others. There is evidence in every part of the Heathen World which has been explored, that the

people were becoming more wicked, more superstitious, more ignorant of the arts of civilized life, more debased in their affections, and more miserable; and so they will probably continue to do, until the Gospel arrests this progress in degeneracy. Captain Cook estimated the population of the Sandwich Islands at 400,000; while, at present, it does not exceed 150,000. Pestilence, wars, infanticide (extending to two-thirds of all the children born), and prevailing depravity, are the causes assigned for this decrease.

Erection of a Large Church at Honoruru.

As an evidence of some progress among the people, we are happy to mention the erection of a very large School-House, 128 feet in length by 37 in breadth, for the accommodation of our higher schools, or classes, on the monitorial plan; and also a very large Church, 196 feet in length by 63 in breadth. The Church is very firmly built, in an improved native style; the rafters being locked together at the top, agreeable to our suggestion, and braced with bolted knees at the foot, like a ship's beam. The posts are from eight to twelve inches in diameter, sixteen feet long; entering five feet into the earth, and surrounded with stones. The roof is, moreover, supported by 44 massy pillars, in three ranks from end to end; one rank under the ridge pole, and the other two under the middle of the rafters. The house will admit about 4500 hearers. The labour, in procuring the timber and in erecting and finishing the building, cannot be materially less than is required to build an ordinary Church in America. The pulpit is raised about three feet upon a platform on the ground, 24 feet by 12: it is pannelled and finished in good style; accommodated with two flights of stairs and with light bannisters, and is furnished with cushions of crimson velvet and damask. It is placed at the side of the building, about midway from end to end, so that the voice of the speaker may reach both extremes.

Solemn Dedication of the Church by the Young King.

This Church was opened on the 3d of July of last year. The Young King, now 16 years of age, and his Sister, who is younger than himself and a Member of the Church, assisted very devoutly on this occasion: the Princess has been chiefly

known as Nahienaena: at her baptism she took the name of her mother, and joined it to the Christian Name of Mrs. Stewart. Mr. Chamberlain writes:—

Much preparation was made on the part of the King and Chiefs, to appear as a Christian and Civilized People; and it was impossible that any one should be a witness of the scene which that day presented, and not be filled with astonishment at the advance which civilization has made within the short space of nine years.

Probably not fewer than 4000 persons were present, including most of the great Personages of the Nation. We were exceedingly gratified with the appearance of the King on this occasion, and also of his sister, the Princess Harieta Keopuolani. A sofa, covered with satin damask of a deep crimson colour, had been placed for them in front of the pulpit: the King, in his Windsor uniform, sat at one end; and his Sister at the other. Before the Religious Services commenced, the King rose from his seat—stepped to a platform in front of the pulpit—called the attention of the Congregation—and, addressing himself to the Chiefs, Teachers, and People generally, said, that this House, which he had built, he now publicly gave to God, the Maker of Heaven and Earth, to be appropriated to His worship: and declared his wish, that his subjects should worship and serve God, obey His Laws, and learn His Word.

The Religious Exercises were appropriate; and, when these were closed, the Princess rose from her seat, and, taking her stand upon the platform, called the attention of the Chiefs and people anew to what her Brother had said, and exhorted them to remember and obey. She said God was the King above, to whom they should give their hearts and render constant homage.

At the closing exercise, the King stood up, and saying "E pule kakou" (Let us pray), addressed the Throne of Grace. In this Act of Worship, using the plural number, he gave the House anew to God—acknowledged Him as his Sovereign—yielded his Kingdom to Him—confessed his sinfulness,—prayed for help, for teaching—supplicated His mercy as a sinner, a great sinner, needing mercy, pardon, and cleansing—prayed to be preserved from temptation, and delivered from evil. He prayed for the different classes of his

subjects—for the Chiefs, Teachers, Learners, and Common People—for the Missionaries and Foreign Residents—and concluded, in a very appropriate manner, by ascribing unto God the kingdom, and the power, and the glory, to the world everlasting.

North-American States.

FROM the most recent official accounts of the chief Societies in the United States, we collect the following summary view of their present condition.

BIBLE SOCIETY.

Summary of the Fourteenth Year.

Auxiliaries: increased from 645 to 713—*Receipts:* 170,067 Dollars; of which 68,796 were for Sales of the Scriptures, 20,800 borrowed, 18,441 Legacies, and the rest chiefly Contributions—*Books printed:* 307,000; of which 229,500 were English Bibles, 74,750 English Testaments, 2000 Spanish Bibles, and 750 Gospels in Seneca—*Books issued:* 238,583; being an increase of 38,461 over the Thirteenth Year, and forming a Total Issue of 1,084,980; of the Issues of the Year, 195,210 copies were by sale, and 43,373 by gratuitous distribution.

In reference to the Resolution for supplying the Destitute Families of the States in two Years, it is said—

Your Board, though not without fears, have still strong hopes of seeing it carried into effect. The object is unquestionably attainable, in case the friends of the Bible throughout the Country can, without delay, be induced to do what they are able.

TRACT SOCIETY.

Summary of the Fifth Year.

Auxiliaries: increased from 630 to 825; with 1783 acting through the medium of Branches or Auxiliaries—*Receipts:* 60,210 Dollars; of which, 11,755 were Contributions, and the rest for Sales—*Expenditure:* 60,210 Dollars, being the amount of the Receipts—*Tracts printed:* 5,239,000; including 144,000 in German, 90,000 in French, 8000 in Spanish, and 6000 in Italian; and making a Grand Total of 20,341,000—*Tracts issued:* the Pages of the Tracts issued, exclusive of those of 66,000 copies of the Tract Magazine and of 116,050 of the Christian Almanac, have amounted to

62,360,444; making a Grand Total of 185,957,222—*Gratuitous Distribution:* 8,250,075 pages; being 3,853,128 for the Army, Navy, Benevolent Institutions, Auxiliaries, Individuals, and Foreign Countries; 4,155,567 for portions of the States south-west of the Alleghany Mountains, and for the Valley of the Mississippi; and 211,880 in Foreign Languages—*New Publications:* 62; making a Total of 498, all of which, except six Broad Sheets, are stereotyped.

Of the nature of the Tracts most widely circulated during the Year, it is said—

There have been circulated during the year—of the Tract of 60 pages on Universalism, 24,900; of the Tract on Female Influence, and The Sanctuary, 74,000 copies each; of the Importance of Consideration, 99,000; of Kittredge's Address, and Quench not the Spirit, 123,000 each; of "Do you want a Friend," 144,000. Of the Premium Tract to American Youth on Temperance, 122,000 copies have been circulated within the last FOUR MONTHS: the whole number of the Society's Tracts on the subject of Temperance which have been circulated during the year is 329,824.

BOARD OF MISSIONS.

Summary of the Twentieth Year.

New Auxiliaries, 5—New Associations, 132—*Receipts:* 106,928 Dollars—*Expenditure:* 92,533 Dollars—*Publications:* Missionary Herald, 13,500; Annual Report, 2500; Missionary Papers, 18,000; for the Missions of the Board, 200,000 copies, containing 7,000,000 pages.

Summary View of the Society.

Members: Elected, 65; of whom 26 are Laymen: Corresponding Members, 20: Honorary Members, 550—*Auxiliaries and Associations:* 74 Auxiliaries include 923 Associations of Gentlemen and 680 of Ladies—*Missionary Stations,* 44—*American Labourers:* Ordained Missionaries, 46; Licensed Preachers, 5; Catechists, 3; Assistants, 47 Men and 124 Women: Total, 225—*Native Labourers:* Assistants, 41; School Teachers in Bombay, Ceylon, and the Sandwich Islands, about 600—*Native Members of the Church:* in Western Asia, 4; in India, 102; at the Sandwich Islands, 108; North-American Indians, 556: Total, 779; being an increase of 247 in the year—*Scholars:* in India, 5545; at the Sandwich Islands, 45,000; among the North-American In-

dians, 1034: Total, 51,579; of these there are about 910 who live in the Families of the Missionaries: the increase of the year has been 18,660—*Printing Presses*: Malta, 2; Bombay, 2; Ceylon, 1; Sandwich Islands, 2: Total, 7: these Presses have printed, or are in readiness for printing, in NINE different languages.

EDUCATION SOCIETY.

Summary of the Fourteenth Year.

Receipts: 30,710 Dollars — *Expenditure*: 34,797 Dollars—*Young Men aided by the Society*, 524; which was nearly equal to the number assisted in the first eleven years: these 524 Young Men have been connected with 9 Theological Seminaries, 19 Colleges, and 62 Academies.

Summary View of the Society.

Receipts, from the beginning, 216,888 Dollars; of which, 74,273 were appropriated to Scholarships and other permanent objects—*Young Men aided by the Society*: since March 1816, there have been 1027.

Of these Young Men it is said—

They have been the Natives of nearly every State and Territory in the Union; and the Members of from one hundred to one hundred and fifty Institutions of Learning. About THREE HUNDRED have been licensed to preach the Gospel: some have devoted their lives to the destitute in our own Country: FOURTEEN have consecrated themselves to Foreign Missions; and not far from ONE HUNDRED AND FIFTY have been settled as Pastors in twenty-one States and Territories: SEVENTEEN have become permanent Instructors, as Professors or Principals in various Literary and Theological Institutions; and about FIFTY are known to be temporarily employed as Teachers, who will probably ere long enter the Ministry: THIRTY-FOUR Young Men have died, while pursuing a course of Education; and TWENTY-SIX others have been compelled to relinquish study for want of health: TWENTY-SIX have been dropped on account of not possessing the requisite qualifications; and as many more have entered upon pursuits or professions, foreign from the Ministry.

SUNDAY-SCHOOL UNION.

Summary of the Sixth Year.

Receipts: 70,010 Dollars; of which, 60,112 were in payment for Books—*Expenditure*: 67,406 Dollars—*New Publications*: 46; equal, in quantity, to 50

Volumes of 120 pages each—*Agents*: 22: of whom, 13 were employed in 15 States or Territories, and their terms of service amounted to 93 months; the other 9 rendering terms of service amounting to 48 months.

Summary View of the Society.

Schools connected with the Union: 6654 — *Teachers*: 61,372—*Scholars*: 411,009: with the addition of those not connected with the Society, the number is estimated at 520,000—*Publications*: 250, of which nearly 200 are bound volumes.

N. W. American Indians.

Red-Riber Colony.

CHURCH MISSIONARY SOCIETY.

FROM the Communications of the Rev. D. T. Jones and the Rev. W. Cochran we extract the following statements:—

Congregations.

The Congregations are large in proportion to the extent of the population. The Colony being still in its infancy, refinement has not ushered in any place of public resort, consequently the Church is the only object of attraction. Our audiences are generally attentive: some giving heed, though others are ready to call out *Behold what a weariness is it!* Still we have much ground of encouragement, both from the fact of our having already begun to reap, and from the sure word of Jehovah, who has declared that His message to sinners shall not return to Him void.

Schools.

Of these Mr. Jones reports—

In regard to the Schools, there have been no changes whatever since last year, the numbers continuing the same. There are Three Sunday Schools, attended by an average of 150 or 160 Children of all descriptions—Natives, Half-Castes, and Europeans. During the past winter, there were three Day-Schools, on a small scale, in operation, besides the Society's School under Mr. Garrioch. We do not find that value placed upon Education, by either the Children or their Parents, which it deserves. It ought to be mentioned, also, that the scattered state of the inhabitants, the poverty of some, together with the excessive rigour of winter, present very serious obstacles to the efficiency of any system of Education which may be proposed.

Indian Boys.

Two Indian Boys, Spogan and Pilley, whom Governor Simpson brought about four years ago from the Columbia River, on the other side of the Rocky Mountains, and placed under the care of the Missionaries, left the Red River last year on a visit to their Parents. Mr. Cochran, after noticing their return to the Station, adds—

They have brought with them five

other Boys, one of whom is Brother to Spogan: the other four are the Sons of four different Chieftains, the Heads of four large Tribes of Indians dwelling on the other side of the Rocky Mountains. The Boys appear shrewd, active, healthy, and promising, and manifest a considerable desire to learn. They have no knowledge of the Indian Dialects now spoken in Red River, neither do they understand one another: the general mode of communicating their ideas is by signs. At present, they are living with me.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Christian-Knowledge Soc.—The Society has appropriated the sum of One Thousand Pounds, to be expended in Tracts and Books for counteracting the strenuous efforts of Infidels in propagating their opinions. Something like an "Infidel Rent" is raised among the Enemies of Revelation, after the example of the Popish Rent in Ireland.

Church Miss. Soc.—We regret to state that Mr. Jowett's Third Residence in the Mediterranean has been but of short duration. He found his health so much debilitated by many years' labour in that climate, that, after a residence at Malta of a little more than twelve months, he has been compelled to revisit his native country; and arrived in London on the 3d of December.

Wesleyan Miss. Soc.—Mr. and Mrs. Mortier and Mr. Joseph Biggs lately sailed for St. Vincent's; and Mr. and Mrs. Corlett, Mr. John Walters, and Mr. James Rowden, for Jamaica. Mr. and Mrs. Mortier first sailed for the West Indies in November 1814; and are now returning to the scene of their former labours, after a visit to their native land for the recruiting of their health. Mr. Corlett laboured for several years in Newfoundland; and is now appointed, at his own request, to another quarter of the Missionary Field—Mr. James Vowles, of Jamaica, has been removed from his work to his eternal rest: on his death the Committee observe—

We regret to have had to make so many announcements of this character of late: they must, however, be expected to increase as our Missions extend and the number of Labourers is multiplied. While we pray the Lord of the Harvest to send forth more Labourers, let us not forget to

interest for the preservation and lengthening out of useful lives.

Savings-Banks—As the state of the Savings-Bank System indicates the condition and habits of the Labouring Classes, it will be gratifying to our Readers to learn, from the Official Returns, that, up to the end of November 1829, no fewer than 489 of these Institutions had been formed in England, Wales, and Ireland; with deposits of the extraordinary amount of nearly Fifteen Millions sterling. At 468 of these establishments, from which Returns had been obtained, not fewer than 409,945 Accounts had been opened, out of which there were 203,691 Depositors under 20s. Scotland not being included in these Returns, the whole United Kingdom has probably Half-a-million Depositors, of not less than Seventeen or Eighteen Millions of Pounds Sterling. In Ireland, the proportion of Banks and Deposits to those in England and Wales is about as 1 to 15; the Banks being 65, and the deposits amounting to 912,868s.

MEDITERRANEAN.

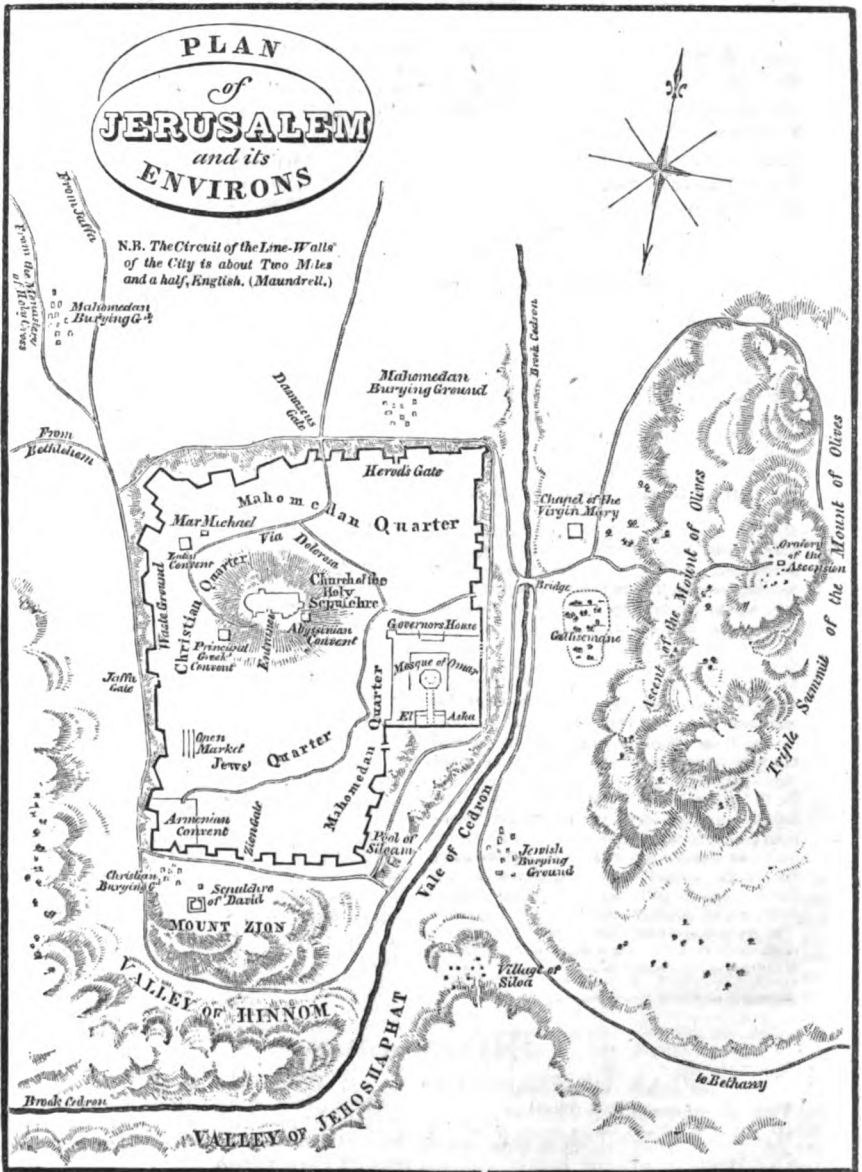
The Malta Government Gazette of the 3d of November contains a Decree of the late King of Naples, dated the 29th of August, enjoining all Captains of Vessels entering the ports of his dominions to declare whatever Books they might have on board, not excepting those intended for transit to some other place. These were all to be landed at the respective Custom Houses, in order that they might undergo examination. None would be restored, not even those declared for transit, unless approved by the Censors.

Miscellanies.

PLAN OF JERUSALEM AND ITS ENVIRONS.

The accompanying Engraving is copied from one given in the Rev. William Jowett's "Christian Researches in Syria and the Holy Land." Our Readers will be much assisted by this Plan; both in the study of the Scriptures, and in perusing the communications of Missionaries relative to Jerusalem. A series of Extracts from Mr. Jowett's Work, illustrative of the localities of the Holy City, will be found at pp.457—463 of our Volume for 1825.

* * * P. 8, col. 2, at Betheldorp, for Robinson, read Robson—p. 204, col. 2, in the second line of the last stanza, for In scanty knowledge, read Its scanty knowledge—p. 222, col. 2, for July 31, read July 30—p. 430, col. 2, for 477,743 Members of the American Episcopal Church, read 447,743.



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